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No.

Minutes

OF THE

FIRST SESSION

OF THE

INDIA MISSION ANNUAL CONFERENCE.

HELD AT LUCKNOW, DEC. 8, 1864.

TO WHICH IS PREFIXED THE

ADDRESS

of

REV. BISHOP THOMSON, D. D.,

Of the Methodist Episcopal Church, United States of America,

DELIVERED AT THE OPENING OF THE CONFERENCE.

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BISHOP'S ADDRESS.

BELOVED BRETHREN:

In the Book of Discipline of the Methodist Episcopal Church, page 276, there is a Section which creates an Annual Conference in the North-West Provinces of India, to be denominated "The India Mission Conference," which, with the concurrence of the Presiding Bishop, shall possess all the rights, powers, and privileges of other Annual Conferences, except that of sending delegates to the General Conference, of drawing its annual dividend from the avails of the Book Concern and Chartered Fund, and of voting on Constitutional changes in the Discipline.

Some of the privileges withheld were probably deemed impracticable, one unnecessary, while the veto of the Presiding Bishop may have been thought both safe and useful.

In considering these restrictions, you will not impute a bad motive while you can find a good one. Certain it is that your benefit and not your embarrassment was intended.

The India Mission cannot complain that it has not been favored, or fear that it will not be hereafter, either by the General Conference, so devoted to the Missionary cause, the able Board by which our Missions are directed, the Missionary Secretary, whose rare eloquence, great executive ability and zeal in Missionary work so eminently fit him for his position, or his worthy associates.

Of the India Mission Conference I recognize the following brethren as members, *viz:* WILLIAM BUTLER, JAMES BAUME, CHARLES W. JUDD, EDWIN W. PARKER, JAMES W. WAUGH, JAMES M. THOBURN, HENRY JACKSON, ISAIAH L. HAUSER, JAMES H. MESSMORE, JOHN T. GRACEY, DAVID W. THOMAS, JOHN D. BROWN, THOMAS J. SCOTT, THOMAS S. JOHNSON, HENRY MANSELL, T. STANLEY STIVERS, and SAMUEL KNOWLES.

Before we proceed to organize, I beg to submit a few remarks which our unusual circumstances suggest.

I come from your native land, bearing from your brethren, not a cargo of ice, but of love. The country and church which sent you hither, remember you. Identified as you are with the cause of God in this great and populous peninsula, it is natural that we should bear you up in our prayers. Nor are we unmind-

ful of your trials. It is no small matter to bid farewell to home and native land; to settle in a climate which is pretty sure to disturb our health, if it do not abridge our life; to rear our children under influences and institutions which we disapprove, and forfeit for them literary, social, and political privileges, to which in our own land they would have fallen heirs; to move amid foes, and to be regarded as intruders. It is a still greater trial, far from a land of Sabbath bells, separated from the watch care of the Church, and deprived of the communion of the saints, to be subjected, through every sense, to Pagan influences. He who moves amid the temples of Idolatry, moves in a great moral pest house. Nothing but open, perpetual, prayerful resistance to the forces that play upon him can keep him safe. The human mind, unsustained by grace, gravitates to religious error. The Mohammedans entered India enemies both to idolatry and caste, but instead of destroying them, it gradually adopted them. Christianity too, on its first introduction into this land, compromised its principles. Even the primitive Church, when she relaxed her war upon idolatry, became polluted by it.

You do not, however, ask our sympathy. Penetrated with your high calling, you are ready to deny yourselves, endure afflictions, make full proof of your ministry, and through perils either by sea or land, by robbers or false brethren, remain unmoved; willing, if need be, to die for the Lord Jesus, and when you do, to commend to your children the battle you fight, committing them confidently to the care of your Father and their Father, to whom you ascend through the grace of his Son.

We know indeed that no lower standard is set before us. We, too, have learned to bear the reproach of Christ. But we discern that in you the Christian conflict is more than ordinarily severe, and we enquire what more can we do for you, what new comforts, auxiliaries and supports can we send you? Engaged as we are in a war for the national life, against an un-

provoked, wanton, and wicked rebellion,—I say unprovoked, for no encroachment on the rights of the South was either inflicted or threatened; wanton, for the insurgents controlled all branches of the government when they rebelled, and might have held them to this day; wicked, for what more so than to sever states

> "Which mutual league,
> United thoughts and counsels, equal hope
> And hazard in all glorious enterprises,"

had joined, and plunge them into war, even to the verge of ruin? Yet we have never once thought of withholding support from our missions, or even slacking the combat which we carry on through the earth against the powers of darkness. Saying this, we say much, for our war is one of awful magnitude, counting its battles by the hundred, its dead and wounded by the million, and its expenditures by figures like those in which we compute the celestial spaces. Yet we say to you, stand to your post; we will not only supply but re-inforce you. You cannot do our church justice without considering that she has poured out more blood and suffered more losses for her country than any other.

> "Many a bleeding father hath borne his valiant sons
> In coffins from the field."

The tears of orphans, and the sighs of widows, and the lamentations of weeping Rachels that will not be comforted, make the whole church like a funeral procession. But I need not tell *you*, for the crape is upon you also. Do you ask why this expenditure of life? Because there are things dearer than life. The church regards the war, terrible as it is, as, on the part of the government, unavoidable and righteous, arising out of the existence in some of the states of an institution incompatible alike with the genius of our republic, the spirit of our age, and the principles of our religion—an institution towards which, in former days, she was tolerant and hopeful, but which she has now placed under unequivocal ban. Seeing that law, liberty, and light are on one side of this conflict, and rebellion, slavery and

darkness on the other, we can but hope concerning the issue. Men indeed tell us that reunion is impossible, as if our adversary had

> "The unconquerable will
> And study of revenge, immortal hate
> And courage never to submit or yield."

Such spirit is not found outside of hell; least of all among those who bow at the altars of Jesus.

> While devil with devil damned, firm concord holds,
> Shall states of creatures rational, though under hope
> Of heavenly grace, forever disagree?

And while earth and heaven cry peace,

> "Yet live in hatred, enmity and strife
> Among themselves, and levy cruel wars,
> Wasting the earth each other to destroy;"

As if the Union had not foes enough besides

> "That day and night for its destruction wait."

Should the war end as we anticipate, it will leave us a stronger government, a more homogeneous people, and a higher civilization, while it removes the only motive for disunion.

Of the noble warriors that have fallen in the conflict on both sides, we say, let loving friends give them honorable graves; but of slavery, as the poet says of Tamora,

> "No funeral rite, nor man in mournful weeds,
> No mournful bell shall ring her burial;
> But throw her forth to beasts and birds of prey;
> Her life was beastlike and devoid of pity,
> And being so shall have like want of pity."

Then shall our land be the hope and refuge equally of every tribe, kindred, tongue and color. At such a consummation men might utter praise, and angels hallelujahs. None more so than missionaries. When we come proclaiming the fatherhood of God, and the brotherhood of man, and those two precepts founded on them, upon which hang both the law and the prophets, the heathen might say, "Go back, preach them to your own people first." A native newspaper has just admonished us not to boast of the results of Christianity, since American Christianity sanctions sla-

very. The United States planted between the Atlantic and the Pacific, as if to throw her influence over both; given to the best races; unequaled in the products of her soil and treasures of her mountains; unembarrassed by the political complications and institutions of the old world, and free from temptation to conquer the distant lands, seems intended to be the great Missionary nation. Is it no advantage to say, "We own no provinces, we desire none. We exercise no authority over you, and seek no gain of you. All we seek is to bring you to Christ."

Our difficulties in spreading the gospel in this land are great, yet in all of them we find grounds of encouragement. One of the greatest difficulties arises from a deep conviction in the minds of the natives that strangers in propagating their religion have some selfish end in view. While our national relations relieve us in great measure from this imputation, it is hoped that our neat, though inexpensive homes, our healthful but frugal tables, our kind consideration of the poor, and our whole life and conversation, will convince the natives that not *personal* interest, but the love of Christ constraineth us. Indeed, if this be in us, it will be known, for the world is a "palace full of tongues and eyes and ears," each thrilling with deep and scrutinizing intelligence.

Another difficulty lies in the fact that Christians who preceded us have depreciated their religion. An emperor of Japan on being asked what was the religion of the Dutch, replied "They are merchants;" and when the question was asked again, answered "Merchants; merchants have no religion but to make money." And what of the English? It is not the whole truth to say as Lord Bentick did, that the fundamental maxim of British rule is strict neutrality; or as Lord Macaulay, "We abstain from giving any encouragement to those engaged in the work of converting the natives to Christianity;" or as Lord Ellenborough, "We withhold the aid of the government from schools with which missionaries are connected." The East India Com-

pany withheld *private* aid. Lord Landsdowne declared that if Lord Canning had subscribed to a Missionary Society, he ought to be removed. They neglected religion themselves. For fifty years they had no place of worship. For two hundred years they sought to prevent attempts to convert the natives. Down to 1813, they refused all missionaries passage in their ships, denied them permission to land, and if they effected a landing, drove them from their shores. In 1814 they debarred native Christians from offices of respectability. Nor was this negative support of idolatry all. They repaired pagodas by taxing pilgrims, expended large sums at the request of priests for the support of heathen and Mohammedan worship, administered revenues in connection with pagan temples, and even took a share in heathen festivals.

The Company, we grant, advanced the intelligence, developed the resources, and diminished the crime of the country; and after it allowed the Christian faith to enlighten the native mind, it drew a distinction between morality and religion, and forbade the destruction of human life in heathen ceremonies, as under other circumstances; but its whole course was characterized by a proud bearing, an insatiable avarice, and an all devouring encroachment. The personal influence of the English rulers did not counteract their political course. While they did not practice polygamy, many of them did worse. The natives therefore thought either that we despised our own religion, or that concealing our designs we intended to convert them to it by a trick such as greasing cartridges; a thought which never could have entered their minds, had they understood our faith. Rebellion, instead of conversion, was the natural result.

In suppressing it, martial law was proclaimed, the property of rebels confiscated, searches and seizures made without warrant, suspected persons hung, and sepoys blown from guns. We do not say this was unnecessary, though we may be allowed a par-

enthesis in which to remark that the people who put down an insurrection in this way, should not reproach another for seeking to put down a more formidable revolt by means less severe; and to add, what is more to our purpose, that this bloody process had a temporary tendency to hinder the spread among the conquered of the religion of the conquerors. Horrible as it was, however, it was hardly to be deplored, since it seems to have settled the question of the permanence of European civilization and Christian faith in this peninsula, and to have placed the country under the direct government of a Christian sovereign of distinguished virtues, whose present Viceroy and subordinate governors are worthy representatives of such a queen. Our Articles of religion require us not only to be subject to the supreme civil authority, but to use all laudable means to secure obedience to the powers that be. Happy are we that our civil duty is our personal pleasure. Under the flag whose protection we accept, we may see every interest of the country, political, commercial, and religious, steadily and rapidly advancing, and the fabled reign of Tisso realized,—precious metals and gems buried in the earth rising to the surface, treasures sunk in the sea appearing on the shore, and bamboos rearing themselves laden with richest flowers, quadrupeds, and fruits. The providence of God moves in

> Mazes intricate,
> Eccentric, intervolved, yet regular
> Then most, when most irregular, they seem;
> And in their motions harmony divine,
> So smoothes her charming tones, that God's own ear
> Listens delighted;

while even the wrath of man praises him.

Formerly Indian patriotism may have suggested the expulsion of the Christian faith; now it suggests its adoption. For so soon as India shall accept the religion of Christ and the civilization which grows out of it, England will voluntarily retire from

her shores. Should she do so before, she would commit a great crime, and India suffer a great misfortune.

But greater difficulties confront us. Caste stereotypes humanity, and bids defiance to any force to break up its plates. It makes him who becomes a Christian an outcast, it deprives him of the advantages of association, of the profits of business, of all the sweet charities of father, son, brother, and often even of wife and child. It drives him from men to dwell among beasts. It enters not only into the social but the national life. It cannot be defied without a ripeness for martyrdom. None can appreciate it but such as come in contact with it. Originating with the priesthood, and designed to perpetuate their power, it is guarded by them with a sleepless eye. Yet it is nevertheless doomed. There is a revolution which it cannot resist, a revolution without pomp, or retinue, or violence, or corrupting gold: it is the revolution of ideas. Every movement of the pen over the paper, or the electric stream over the wires, or of the school house door upon its hinges, or of the fire-breathing horse over his iron track, marks its progress. Caste is inconsistent with principles which are self-evident and rights which are inalienable. All men are naturally free and equal, and ought to be allowed life, liberty and the pursuit of happiness, unembarrassed by hindrances which the providence of God does not impose, and unaided by distinctions which merit or its consequences do not confer.

Below caste lie greater difficulties: superstition, bigotry, idolatry. Among minds unaccustomed to patient and vigorous thought, events which are merely connected by accidental association are often viewed in the relation of cause and effect. Hence unlucky days, absurd remedies for disease, and omens of good and evil. Among those unacquainted with natural sciences and unguided by a divine revelation, nothing is more easy than to attribute unusual events to supernatural powers. From this it is a slight step to body forth and name these images of the

mind, and thus people heaven and earth with supernal and infernal divinities. Then we must pour forth our gratitude to the one and appease the malignity of the other. Hence oblations and sacrifices. These require a priesthood; and a profane priesthood, once created, will secure its pemanence and enlarge its power, by keeping the people in ignorance. Even could we suppose men enlightened without revelation, the same result might be expected. The human heart is made to reverence something. It is to the credit of India that she reasoned herself up to the most sublime theology, and to her shame that she reasoned herself down to the lowest depths of idolatry. She said, Let us worship Brama—the greatest. Where shall we find it? Not in the stream that fertilizes the land, nor the sun which warms it, for the parts are not so great as the whole. Shall it then be the universe? But what were the universe without eyes to see its beauty, ears to catch its harmony, and hearts to enjoy its bounty? Spirit is greater than matter. Let *it* then be greatest. But *what* spirit? The spirit of man is greater than that of beasts. Shall man then worship his own spirit? If so, in what mood, for it has various moods. The spirit awake is impressed and modified by material objects. The spirit dreaming, which sees only spiritual objects, must be greater than the spirit waking. But this is moved to laughter or to weeping, and is after all, conscious of the unreal nature if its scenes. Is not the spirit in repose, unagitated by passion or motion, greater than either the waking or dreaming one? But this is an unconscious state; there must be something greater. The spirit which created it and all other things, the spirit of the universe. But this is infinite, invisible, intangible, and therefore cannot be comprehended. But his functions can. Creation, preservation, destruction,—hence Brama, Vishnu, Shiva. But these are abstractions. The masses said to the philosophers, We cannot love what we cannot understand, and we will not worship what we cannot love. We will have Gods nearer and warmer. In looking for

a God, they found a man. Rama had extraordinary virtues. They said, "Here is one greater than human, he must be a god." When he dies he is transported to the heavens. In process of time it is found easy among a credulous people, without cotemporaneous literature or knowledge of the laws of evidence, to enlarge his powers and exaggerate his virtues by myths. One god having been introduced into the Pantheon, others follow. Moreover, if that which brings deliverance or pleasure is to be deified, then the stream which waters and the sun which enlightens the land, and the rock which throws its shadow over the weary path, may be worshiped, and that which affords the greatest pleasure with the least trouble, may be worshiped most. Thus gods are multiplied until they number three hundred and thirty-three millions. The character ascribed to them and the devotions devised for them, coming from the human heart, where lurk evil thoughts, murders, adulteries, etc., must be corrupting and degrading. No wonder that at length thieves and drunkards and adulterers and beasts become gods, and riot and lasciviousness crown the ceremonies of the sanctuary. When men come to model heaven,

> "How they wield
> The mighty frame, how build, unbuild, contrive,
> To save appearances, how gird the sphere
> With centric and eccentric scribbled o'er,
> Cycle and epicycle, orb in orb;"

yet every progress of thought "making confusion worse confounded." Indian idolatry has touched bottom. As I stood in the holy city Benares—every sense disgusted, and every feeling merged in indignation, contemplating the stupidity, the odiousness, the obscenity, the discord, the beastliness, of that centre of pagan worship, I thought surely it can get no lower without opening the mouth of hell. I exclaimed within myself "Almighty God! to what depths of darkness and depravity are thy rational creatures capable of descending, when they turn away from the revelation of love and mercy." As I looked upon a

fakeer seated by the Ganges, naked, haggard, worn to a skeleton and covered with ashes, I thought I knew what it is to be damned.

The human mind having reached its limit of false theology, must recoil. Hindooism is like a building whose walls are honeycombed, and whose rafters are tunneled by ants. That a system so monstrous has stood so long, we can easily comprehend. The power of the priesthood has been cemented for ages ; the religion is inwoven with the national life and social habits of the people. The distinctions transmitted through ages, the festivals to which the people are used, the arts and manufactures, the literature and science in which they excel, the laws and courts which kindle their bosoms with a patriot's flame,—all it is feared, must fall with the national faith. Moreover, all religion has a foundation in truth, viz., that the universe is under the guidance of supernatural powers. And the more venerable the truth, the more permanent the error grafted upon it. The God that is first associated with our sacred thoughts, to which we lift up infant hands, and which we bless with lips fresh from a mother's breast, cannot be easily displaced from the heart. We know how superstition lingers even in Christian lands and philosophic minds. Yet even this should not discourage us, but rather teach us the proper modes of assault.

Harmless as doves, let us be wise as serpents. In pouring contempt upon the Puranas, and exposing the Institutes of Menu, we may point Hindoos to their more venerable and pure theology. The Vedas afford us a stand point. The nation that was among the earliest to syllogize and geometrize, and to reason up to sublimest hights of metaphysics, can be shamed out of that idolatry which so degrades and stupefies man, and misrepresents and abuses and slanders God; substituting blocks and beasts for him who makes the clouds his chariot, the thunder his voice, the earth his footstool and the heaven his throne.

Then there are traditions which we may press into our

service. The incarnation is admitted by Hindoos; we have only to identify Christ with it. I envy the brother to be stationed at Sumbul. Beneath that temple guarded and venerated as the cradle of an incarnate God, who is to come as a Saviour of mankind, I would preach as Paul did at the altar of the unknown God. I envy too, those who preach to intelligent Mohammedans, the privilege of quoting the testimony of the Koran to the Law, the Prophets and the Evangel. We must teach the Natural Sciences, and show how the universe is governed by fixed laws devised by an infinite and eternal mind, who, nevertheless, answers prayer according to his promise, not perhaps by altering physical laws, but by adjustments of humanity to them through the higher laws of the spiritual world. Thus men will learn to dread only sin, and seek relief only in prayer to our Heavenly Father through Jesus Christ his son. We must teach the young, both because of the ease with which impressions are made upon their minds, and because of the durability of such impressions, which are inwoven with the very texture of the soul. If you would write your words in a book, if you would cut them on the lead with stilet of iron; if you would drive them with chisel and mallet into the rock; if you would send them down the ages, and centuries, and millenniums, aye, into eternity, write upon the *young* soul. The knowledge of late years seems to crumble off in the storms of time, leaving the impressions of the sweet period of prime. How often do we see the Ceylonese or Hindu convert relapse in age or sickness. According to Lucian, the name of Ptolemy was inscribed on the Pharos, that proud monument of Alexandria. But the artist, to secure the glory of the work, cut his own name in the stone, and the monarch's in the stucco that covered it; so that in process of time the stucco falling, revealed the record of the architect. In teaching youth, beware whom you employ. Remember the power of a master, *ipse dixit.* I have no faith in heathen teachers. The Brahmin teaching the Bible, is the Greek bearing gifts to Troy. You

could teach the Koran so that no pupil would believe it. In estimating your work, men may count your one hundred and sixty-four converts. Look rather to your thirteen hundred and twenty-two scholars. A few years will reduce the former to zero, but multiply the latter by five. Especially may we regard with hope the education of females. Inferior, ignorant as the Hindu mother may be, her influence is well nigh irresistible. She need but breathe her faith upon her little ones, and though her lord may instruct and argue and confound, she knows, alas! too well, how to intermix grateful degressions,

"And solve high dispute
With conjugal caresses."

From her lips flow sweeter things than words. Even British officers have painted themselves and danced to idols, to please woman less than wife. Satan needed not to trouble himself about Adam, after he had captured Eve. Nor will India be retaken from him until we imitate his tactics, and attack it at that side which, though strongest for our defence, is weakest to our assault; for woman is oppressed and depressed by idolatry. If she lost Paradise by her desire of knowledge, may she not be induced to regain it by tasting the same inviting fruit?

Our greatest difficulty arises from the opposition of our enemies, and our apparent want of success. Temples are multiplying, priests are active, emissaries of error are abroad, tracts are distributed from Benares; the abominations of the temple are explained to intelligent natives as symbolical; dying pagans make continued faith in paganism on the part of their legatees a condition of their bequests. But all this indicates a fear that their religion is in danger.

And have we no success? Is it nothing that old pagan civilizations are crumbling; that religions originating centuries before the Christian, are giving way at its advance; that people

who boasted letters and arts and arms when our ancestors were painted savages, pursued in British woods or sold in Roman markets, are obedient to a Christian sovereign; that heathenism is every where hedged about by civil law; that Juggernaut is deprived of his prey, and the widow saved from the funeral flames; that the sharks of the Ganges are suffering a famine of living human flesh; the priests often confessing that they minister only for their stomach's sake; the Pundits declaring that there is nothing in the idol; that the whole population of the peninsula is accessible to Christian teaching; that pice will purge a man for contempt of caste; that missions are established in all the cities of the land, and school houses planted in the hills and the valleys; that we have had an increase of forty-four thousand converts in the last disturbed decade; that sluggish mind is awaked from its sleep of ages, that Naamans, while they bow in the house of Rimmon, say in their hearts "The Lord pardon thy servant in this thing;" that Mohammedan and Pagan Nicodemuses come to Christian teachers by night; that the pulpit, like the Master, is constrained to cry out "Were there not ten cleansed, but where are the nine."

Earth's birth day was when God said "Let there be light," though this light was diffused, penetrating the void, chasing the darkness, warming, preparing. It was not until the fourth day, after an earthly and heavenly convulsion, that God gathered the beams to their chambers in the sun, and showed the earth where her breast was warmed, the moon where her horns were filled with light, and day and night how their clocks were set. Soon may God collect the scattered beams, and make great lights in the moral firmament of India!

Suppose we had no success. Hath not God commanded, and shall not we obey? Has he promised immediate and invariable success? Christ divides the seed sown into four portions, only one of which brings forth abundant fruit. What if some

of our seed fall by the wayside or on the stones, or among thorns? Did the betrayal of Judas silence the apostles; or the denial of Peter ruin their cause? How many converts had Noah, though he preached righteousness by the century? And what shall we say of the prophets of whom the world was not worthy? And what of the Son of man, who closed his labors crying "O Jerusalem, how often would I have gathered thee as a hen gathereth her chickens under her wings, but ye would not!" and who, instead of blessing those only who succeed, said "Blessed are they which are persecuted for righteousness."

Suppose we had no reward, would we not preach? Can we see man debased, self corrupted, self mutilated, self imbruited, self damned, and not speak? Though no man hear, and no man pity, you must plead, though you tell your truth and sorrow to the stones. But this is not your case. India's sons are not strangers to thought nor to feeling. Beneath their caps they carry fertile brains, and under their ribs, human hearts. Hypocritical, false, ungrateful, from the oppression of ages, they may be; but in their breasts is gentleness and patience and love, while religion enters largely into their national life. They have characteristics which if sanctified, would enable them to enjoy the plerophory of grace. Europe is too proud, America too wordly, and both too materialistic. India brought to Jesus, may lie, like John, in the Master's bosom. Is not Indian mind, too, peculiarly adapted to our form of faith? It needs something to arouse it from its fatalism; to teach it the immutability of moral distinctions, the moral quality of intention, and to inspire it with a sense of human responsibility. It is adapted also to our type of piety—the emotional, the hopeful. It demands, too, our form of propagandism; we employ lay agency; we teach men to preach Christ crucified so soon as the divine coals burn within them. We have a system of itinerancy just fitted to set fire to these plains. If India is brought to God, it must be chiefly through

the agency of her own sons; and the sooner we take converted and called helpers to our confidence, and commission them for our service, the better. God forbid that we should hold them at arm's length. We have trusted such men in other hemispheres, we may in this. Train them, teach them, guide them, but send them forth. They will build churches over their heads, and map out self-sustaining circuits over these provinces.

The theism which is spreading here, and which inspires many good men with dread, but others, more wise, with encouragement, illustrates the national character. Unlike that of Europe, it pours itself out not in satire and blasphemy and spleen, but in prayers and pæans. It develops itself not in moral anarchy, but in church order.

We need not lower our standard for the sake of success. We sometimes envy Catholics their triumphs. It is their boast that Romanism took South America, and the aborigines became Christian, while Protestantism took North America, and the natives remain Pagan; that Romanism took Mexico, and it became religious,—Protestantism took India, and it remains heathen or infidel. Moreover, that since Romanism entered India, she has planted twenty vicariates and counted nearly a million converts. But what is the Christianity which she gives? We know many of her sons, and would be unjust to none. While she elevates man above Paganism and Mohammedanism, we must note that her monachism, holy water, baptismal regeneration, purgatory, pantheon, penance, priestly absolution, visible sacrifices and gorgeous ceremonial, all tend to bring down Christianity to Paganism. My brethren, come not into her secret. When you report a convert, let it be one in whom faith works by love to purify the heart. We can wait till by the fire of such walking evangels others shall light their lamps and set India ablaze.

Finally, brethren, be of one mind; live in peace; correspond

with each other; bear with each other; love and help each other, and grapple to you the church at home as with hooks not merely of silver, but of love.

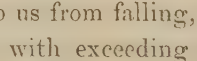
The controversies and divisions of the church have greatly hindered the spread of truth. When every man hath his psalm, his interpretation, his doctrine, the heathen is confused. One cried "You must have as many Christs in America as there are gods in China." Let our peace and unity be manifest. We are happily situated. We occupy a field almost alone. We are within easy reach of each other, and we preach in a common language. Compare with ours the Presbyterian missions, stretched along a line of a thousand miles, among a people speaking at different points five different languages, while missions of other churches intervene. The choice of the field and the organization of the missions reflect the highest credit on him whom the church selected to lay her foundations in this land, and whom she will not fail to honor; and the prosperity of the missions indicates both the energy of the administration and the industry and faithfulness and ability of those who have worked the field.

And now Methodism is to organize her first Mission Conference on the soil of India,—the continent on which paradise bloomed, the ark rested, the law thundered, and the cross warmed with atoning blood; the land of prophets and apostles, of martyrs and mysteries, of the arts of man and the revelations of God. We bring back to her a Bible all whose pages were written on her soil, and are so illustrated in her living customs that they may be read by the road side without a commentator. We bring to her a religion whose first and fullest enjoyments were felt in the hearts of her noblest sons.

The location of our Conference is worthy of remark. We meet beneath earth's loftiest mountains. If the Lord's house were established in the top of the mountains, we should be under

the droppings of its sanctuary. I stood upon the top of Chínah, and looked over a field of mountains, their bosoms encompassed by the fir, the pine, the cedar and the sál, but their heads cold and bare granite, embraced by a semicircle of the snowy range whose peaks rise from 23,000 to 25,000 feet high, covered with eternal snow, on which the foot of man never trod, and never will tread. I walked a few paces and looked down upon the plain of the Ganges, stretching out like an immense ocean fringed with seaweed, but with no sign of life. And yet I knew that in the mountains on the one side there beat six hundred thousand human hearts, and in the plains on the other, fifty millions; and I said "These all belong to Christ." The voice of the prophet came over me,—"The idols shall he utterly abolish;" and the voice of the Father,—"Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession;" and that other voice,—"A nation shall be born in a day,"—a prophecy to be realized in the crystallized civilizations of the East. We have had the planting, and it has been long; the harvest may come soon. There is a plant which it requires a century to mature, but it blossoms in a day. God has great and precious promises that have not yet been fulfilled. "He will arise to shake terribly the earth." Already I hear the precursors of the coming storm, and see the idols swept before the flood, and the whole land rising as by a divine force into light and love.

Now unto Him that is able to keep us from falling, and to present us faultless before His presence with exceeding joy, be all honor, might, majesty and dominion, now, henceforth and forever. Amen.



MINUTES.

MINUTES

OF THE

INDIA MISSION ANNUAL CONFERENCE,

FIRST SESSION,

Held at Lucknow, December 8th, 1864.

Rev. Bishop EDWARD THOMSON, D. D., - - - - - - *President.*

Rev. J. T. Gracey, - - - - - - - - *Secretary.*
Rev. T. J. Scott, - - - - - - - - *Ass't. Sec'y.*

FIRST DAY.

Lucknow, *Dec.* 8, 1864.

The ministers of the Methodist Episcopal Mission in India met in Lucknow on Thursday, December 8th, 1864, pursuant to the appointment of Rev. Bishop Edward Thomson, D. D., of the Methodist Episcopal Church, U. S. A., for the purpose of being organized into a Mission Annual Conference.

The opening religious exercises were as follows: 1, The reading by the Bishop of the xxiii Psalm, and a selection from the xiv chapter of the Gospel of John; 2, Singing the 701st Hymn, commencing

"Jesus, great Shepherd of the sheep,
To thee for help we fly;"

3, The administration of the Sacrament of the Lord's Supper, by the Bishop, aided by several of the Elders present. The number of native preachers, catechists and members, who partook of

this sacrament, in addition to the Americans and Europeans present, rendered this part of the exercises peculiarly interesting and impressive.

The Rev. Bishop Thomson delivered the Address which prefaces these Minutes, after which the names announced by the Bishop in his Address, as members of the India Mission Conference, being called, all were found to be present except Rev. J. M. Thoburn, absent on leave in America, and Rev. T. S. Stivers, under appointment, but not yet having sailed for India.

Rev. J. T. Gracey was elected Secretary.

The hours of 11 o'clock A. M., and 3 o'clock P. M., respectively, were fixed as the hours for opening and closing the daily sessions of the Conference.

The members of the Mission resident in Lucknow, were appointed a committee on Public Worship during the continuance of the Conference.

Revs. J. W. Waugh, J. T. Gracey and T. J. Scott were appointed a committee on the publication of the Minutes of the proceedings of the Conference.

Revs. E. W. Parker, C. W. Judd and J. W. Waugh were, by ballot, elected the Committee on Missions,* they having received the highest number and a majority of all the votes cast.

The Rules of Order of the Annual Meetings held by the Mission were adopted as the Rules of Order for this Conference, substituting for the term "Annual Meeting" in the same, the term "Annual Conference."

The committees appointed at the last Annual Meeting of the Mission to act during the year, corresponding to the committees usually appointed by Annual Conferences, were constituted the committees of this Conference; and the said committees were requested to present their reports accordingly.

* This Committee prepares the Estimates, or Financial Budget, of the Mission for the ensuing year.

Revs. J. H. Messmore, H. Mansell and D. W. Thomas were appointed a Committee on Education.

[For the Report of this Committe, presented and adopted subsequently, see Appendix C.]

The fourth question of Conference business as prescribed in the Book of Discipline of the Methodist Episcopal Church, *viz:* "Who are the Deacons?" being called, the Bishop announced on the authority of a letter from the Rev. Bishop Morris, the election by the Erie Conference of Samuel Knowles to Elder's orders, "he having been previously elected to Deacon's orders."

The question "What preachers are admitted on trial?" * being called, Joel Thomas Janvier, on the recommendation of the Quarterly Conference of the Bareilly Station, was admitted.

Henry Martyn Daniel was also recommended for admission on trial by the Quarterly Conference of the Shahjahanpore Station, pending the consideration of which case, the Conference stood adjourned on time, and was dismissed with prayer by Rev. James Baume.

SECOND DAY.

LUCKNOW, *Dec. 9th*, 1864.

The Conference met at 11 o'clock, A. M. The Rev. Bishop Thomson in the chair. Religious exercises were conducted by Rev. H. Jackson. The roll was called, and the minutes of the previous session being approved, it was ordered that the daily roll-call be dispensed with during the remaining sessions of the Conference.

The question "Who are admitted into full connection?" * being called, Peachy T. Wilson, having in the presence of the Conference answered satisfactorily the questions appointed for such candidates, was elected.

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* All candidates prior to admission into full connection in an Annual Conference, are required to serve in the ministry for a period of two years.

The consideration of the cases of applicants for "admission on trial," being resumed, Henry Martyn Daniel was admitted.

Revs. D. W. Thomas, I. L. Hauser and C. W. Judd were appointed a committee to examine candidates for admission on trial in the studies appointed for the same.

J. A. Cawdell and Zahúr-ul-Haqq, being recommended for admission on trial by the Moradabad Quarterly Conference, were requested to appear before the above Committee for examination.

The question "Are all the Preachers blameless in life and conversation?" being called, due investigation into the ministerial usefulness and fidelity of each member was made.

Joel Thomas Janvier was recommended by the Bareilly Quarterly Conference as a suitable person to receive Deacon's orders. After some consideration, the case was postponed for the present, and the election of candidates to orders was made the order of the day for 11½ o'clock, A. M., on Saturday.

Revs. J. T. Gracey, E. W. Parker and J. H. Messmore were appointed a Committee to disburse the fund for traveling expenses of the members to the Conference.

Revs. J. Baume, T. J. Scott and I. L. Hauser were appointed a Committee on our "Conference restrictions."

Revs. J. W. Waugh, H. Mansell and J. Baume were appointed a Committee on the revision and enlargement of the Hindustáni Hymn-Book of the Mission.

The following was adopted, *to wit:*

Whereas, We, the members of the India Mission Conference, listened with pleasure and profit to the Address of the Rev. Bishop Thomson, D. D., delivered before this body at its organization, and

Whereas, The Address in itself and in its historical connections possesses a rare interest; and in the judgment of this

Conference its delivery was fraught with influences which should as far as possible be perpetuated, therefore,

Resolved, That a committee be appointed to wait on Bishop Thomson, and solicit that a copy of his Address be placed at the disposal of this Conference.

Resolved, That in the event of Bishop Thomson's complying with this request, this committee shall report to the Conference the best mode for the publication of the same.

Revs. J. Baume, I. L. Hauser and T. J. Scott were appointed the Committee aforesaid.

The Conference fixed upon Moradabad as the place of holding its next annual session.

The following was adopted, *to wit:*

Resolved, That should the Bishop be pleased to appoint Rev. J. Baume, President of our next Annual Conference, such appointment would be grateful to the members of this Conference.

The Bishops were requested to appoint the time of the next annual session of this Conference, as near the first Thursday in February, 1866, as may be convenient for themselves.

Revs. E. W. Parker, C. W. Judd and J. W. Waugh were appointed a committee to report on the propriety of furnishing Missionary residences with heavy furniture.

Rev. T. J. Scott was appointed Assistant Secretary.

Conference adjourned with prayer.

THIRD DAY.

LUCKNOW, *Dec.* 10*th*, 1864.

The Conference convened at 11 o'clock, A. M., Bishop Thomson in the chair. Religious exercises were conducted by Rev. J. D. Brown. The minutes of the previous session were adopted.

The Bishop was requested to appoint a Committee of Examination in the course of study to be prescribed for candidates for admission on trial in this Conference.

Revs. E. W. Parker, H. Jackson, J. D. Brown, J. T. Gracey and H. M. Daniel, were appointed a committee, to recommend such course of studies as it may be practicable for the Bishop to appoint, for candidates for membership and orders in this Conference.

[For the Report of this Committee, presented and adopted subsequently, see Appendix A.]

The Conference having taken up the order of the day, Joel Thomas Janvier, Henry Martyn Daniel and James A. Cawdell were elected to Deacon's orders.

The twelfth item of Conference business, as prescribed by the Discipline of the Church, being called, relating to numerical returns, the following Statistical Report was made from the various Stations of the Mission. [See Appendix B.]

The consideration of the cases of applicants for admission on trial in the Conference being resumed, Joseph Fieldbrave, Zahúr-ul-Haqq and James A. Cawdell were admitted.

A communication was received from Col. Ramsay, Commissioner of Kumaon and Gurhwal, relating to the occupancy by this Mission of the Station of Paurí in Gurhwal. The proposition of the communication was acceded to by the Conference, and the Rev. J. M. Thoburn accordingly recommended to the Bishop for that Station.

A communication was submitted by the Bishop from the Board of Managers of the Methodist Episcopal Missionary Society in the city of New York, relating to a proposal of Major Gowan to found a school at Khaira Bajairah.

[For the report of this Committee, subsequently presented and adopted, see Appendix C.]

Revs. W. Butler, D. W. Thomas and C. W. Judd were appointed a committee on the sale of property held by this Mission in East Lucknow. The Committee reported, recommending that said property be not sold. The report was adopted.

The Conference proceeded to elect by ballot a Treasurer of the Mission, and Rev. D. W. Thomas receiving a majority, and the highest number of all the votes cast, was declared the Treasurer for the ensuing year.

Revs. D. W. Thomas, T. S. Johnson, J. W. Waugh, T. J. Scott and J. H. Messmore, having been appointed a Committee on Orphanages, presented their report, pending the discussion of which, the Conference adjourned with prayer by Rev. D. Pearson, and benediction by Bishop Thomson.

FOURTH DAY.

LUCKNOW, *Dec. 12th*, 1864.

The Conference met at 11 o'clock A. M., Bishop Thomson in the chair. Religious exercises conducted by Rev. P. T. Wilson. The minutes of the previous session were read and approved.

The following minute was furnished by Bishop Thomson for entry on the record, *to wit:*

"The following Deacons were ordained by me on Sabbath, "December 11th, 1864, at Lucknow, India, *viz.* Samuel Knowles, "James A. Cawdell, Joel Thomas Janvier, and Henry Martyn "Daniel.

"At the same time and place, assisted by several Elders, I "ordained Samuel Knowles an Elder.

(Signed)

"LUCKNOW, *Dec. 12th*, 1864. E. THOMSON."

The Bishop appointed the following Committees to examine candidates in the regular theological studies; and other miscellaneous committees. [See Appendix A.]

The following was adopted:

Resolved, That the Conference recommend that a Training department be instituted in connection with the Boys' Orphanage of this Mission, for the purpose of preparing young men for teachers and preachers, whenever it may become practicable.

The following was also adopted:

Resolved, That the Committee on Missions be instructed to prepare a scale of salaries for native preachers and exhorters to be recommended to the Board, and that cases of departure from such scale in the estimates, shall require the sanction of the Presiding Elders.

The Conference adjourned to meet at 6 o'clock, P. M., and the session closed with prayer by Rev. D. Pearson.

EVENING SESSION.

The Conference met pursuant to adjournment, at 6 o'clock, P. M. The minutes of the previous session were adopted.

The report of the Committee on traveling expenses to Annual Conference, was received and referred to the Committee on Missions.

The report of the Committee on Orphanages was adopted. [See Appendix C.]

The Committee on our "Conference restrictions," presented its report, which was adopted and filed.

Revs. J. Baume, H. Mansell and E. W. Parker were appointed a Committee on Sanitarium accommodation.

[For the report of this Committee, subsequently presented and adopted, see Appendix C.]

The Conference adjourned with the benediction.

FIFTH DAY.

LUCKNOW, *Dec. 13th*, 1864.

The Conference met at 11 o'clock, A. M., Bishop Thomson in the chair. Opening religious exercises conducted by Rev. T. S. Johnson. The minutes of the previous session were adopted.

The Committee to wait on Bishop Thomson to solicit a copy of his Address reported that Bishop Thomson had acceded to the request of the Conference, and submitted his Address to the disposal of the same, with the explanation which he deemed due

to himself, that it was written during his very hurried tour through the Mission. The Committee recommended the reference of the Address for publication to the Committee on publication of the Minutes. It was so referred.

The following preamble and resolutions of sympathy with the country and churches of the United States were adopted. [See Appendix D.]

The "Committee on Missions" presented their report of estimates of moneys needed for Mission purposes for 1865 and 1866, which was adopted.

The reports of the Principals of the Girls' and Boys' Orphanages were read.

The following preamble and resolutions relative to Bible colportage were adopted. [See Appendix D.]

The Conference adjourned to meet at 8 o'clock, P. M., and was dismissed with the benediction by Dr. Butler.

EVENING SESSION.

The Conference met at 8 o'clock, P. M. Religious exercises conducted by Rev. H. Jackson.

The following was adopted:

Whereas, There is not sufficient accommodation in the Mission House at Nynee Tal for the number of persons of the Mission who will in all probability have need to go there during the year, therefore,

Resolved, That we recommend that the Committee on Sanitarium take measures to secure an additional house for the hot season of 1865.

The Superintendent of the Mission Press presented a brief Report, which was accepted. [See Appendix C.]

The following was also adopted:

Resolved, That we recommend to the favorable consideration of the Missionary Board the propriety of appointing a layman to superintend our Mission Press.

The following was adopted:

Resolved, That the warmest thanks of this Conference are hereby tendered to our brethren and sisters of Lucknow, for their ample accommodation and generous fare provided during our attendance upon this our first Session as a Mission Conference.

The Conference adjourned with benediction by Rev. D. W. Thomas.

SIXTH DAY.

LUCKNOW, *Dec. 14th*, 1864.

The Conference met at 11 o'clock, A. M., Bishop Thomson in the chair. Opened with religious exercises. Minutes approved.

The Conference resolved to adjourn after the reading by the Bishop of the appointments of the Missionaries to the various Stations for the ensuing year.

Bishop Thomson delivered a most touching and earnest address to the members of the Conference, urging them to diligence and zeal, and encouraging them in their labours.

After religious exercises, the Bishop announced the appointments of Ministers and their assistants to the various Stations. Upon which the Conference stood adjourned.

APPOINTMENTS.

MORADABAD DISTRICT.—REV. E. W. PARKER, *Presiding Elder.*

Moradabad.—REV. H. MANSELL.

Ummed Singh, John Judd, *Exhorters.*

Moradabad Circuit.—REV. E. W. PARKER.

Zahúr ul Haqq, *Native Preacher;* Calvin Kingsley, Andrías, Gurdiyál Singh, Bulloo Singh, *Exhorters.*

Sumbhal.—REV. J. A. CAWDELL.

Ambica Charn, *Native Preacher;* John Cawood, *Exhorter.*

Bijnour.—REV. I. L. HAUSER.

Thomas Cullen, *Native Preacher;* Prem Dás, Benjamin Luke, *Exhorters.*

Gurhwal.—REV. J. M. THOBURN.

BAREILLY DISTRICT.—Rev. J. W. Waugh, *Presiding Elder.*

Bareilly *and* Khairah Bajhairah.—Rev. J. T. Gracey.

Rev. D. W. Thomas, *Principal of Girls' Orphanage.* Wm. Plumer, *Native Preacher;* James. Gowan, *Exhorter;* Peggy, *Orphanage Matron.*

Nynee Tal.—Rev. J. Baume.
John Barker, *Exhorter.*

Budaon.—Rev. T. J. Scott.
Yáqúb, *and* Joseph, *Native Preachers.*

Pilibheet.—Rev. J. T. Janvier.

Shahjahanpore.—Rev. T. S. Johnson, *Principal of Boys' Orphanage.*

Rev. T. S. Stivers. Rev. H. M. Daniel, *Head Master in Boys' Orphanage.* Sundur Lál, *Native Preacher;* Thomas Gowan, *Exhorter.*

LUCKNOW DISTRICT.—Rev. C. W. Judd, *Presiding Elder.*

Lucknow, *(North,)*—Rev. H. Jackson.

Rev. J. H. Messmore, *Principal of Husainábád School.*
Abdullah, *and* Joseph R. Downey, *Exhorters.*

Lucknow, *(South,)* Rev. C. W. Judd.
Joseph Fieldbrave, *Native Preacher.*

Seetapore & Lukimpore.—Rev. J. D. Brown.
Stephen Richard, Bakhtáwr Singh, *Exhorters.*

Gondah.—Rev. S. Knowles.
Thomas Scott, *Native Preacher.*

Roy Bareilly.— Rev. P. T. Wilson.
Jas. David, *Native Preacher;* Amos, *Exhorter.*

Rev. J. H. Messmore, *appointed to preach the Annual Missionary Sermon.*

Rev. Wm. Butler, *transferred to the New England Conference, U. S. A.*

Rev. D. W. Thomas, - - *Treasurer,* - . - Bareilly.

Rev. J. W. Waugh, - - *Supt. Mission Press,* "

Note.—The late Superintendent of the Mission having several months since sent forward to New York for publication his Annual Report, containing the names of friends who have given donations and subscriptions during the past year, these names with the amounts given do not appear in this Report. On the arrival from America of the Missionary Society's Report, copies of the same will be sent to those who have extended their generous aid to the Mission.

APPENDIX A.

REPORT OF COMMITTEE ON STUDIES PRESCRIBED FOR CANDIDATES.

The Committee appointed to prepare a course of study for candidates for admission on trial and for membership in this Conference, having carefully considered the subject referred to them, beg leave to report as follows:—

As the great majority of our native brethren for whom a course of study is designed, have had a very limited Christian education, the committee recommend,

1st. That the studies hereinafter specified for candidates for "admission on trial," and for candidates for "Conference membership and for Orders, *first year*,"—be recommended as substitutes for the studies prescribed for like candidates in the Discipline of the Methodist Episcopal Church.

2nd. That the studies hereinafter specified as "Quarterly Conference studies," be recommended to the various Quarterly Conferences, as suitable to be pursued by applicants for recommendation for admission on trial in an Annual Conference.

3rd. The Committee also recommend that all Exhorters and Local Preachers pursue the studies prescribed for applicants for recommendation to and admission in the Annual Conference, whether they be candidates for the same or not.

4th. The Committee, owing to the difficulty in procuring suitable books as substitutes for those in the Second year's course, as laid down in the Discipline for probationers in Conference; and in view of the fact that we have no candidates of that grade at present, consider it proper and very desirable to postpone the determination of the studies of the second year until the next annual session of the Conference.

COURSE OF STUDY.

For Applicants for Quarterly Conference Recommendation.

Bible Doctrines.—The Existence of God; His Attributes, *viz:* Unity, Spirituality, Eternity, Omnipotence, Ubiquity, Omniscience, Immutability, Wisdom, Truth, Justice, Mercy, Love, Goodness, Holiness; the Trinity in Unity; the Deity of Christ; the Humanity of Christ; the Union of Deity and Humanity; Personality and Deity of the Holy Ghost; Depravity; Atonement; Repentance; Justification by Faith; Regeneration; Adoption; the Witness of the Spirit; Growth in Grace; Christian Perfection; Possibility of Final Apostasy; Immortality of the Soul; Resurrection of the Body; General Judgment; Rewards and Punishments.

Dín-i-Haqq kí Tahqíq; Ḳhulása Tawáríḳh-i-Qadím; The Discipline of the Methodist Episcopal Church.

The following books to be carefully read:

Áftáb-i-Sadáqat; Tawáríḳh-i-Muqaddas Kitáb.

For Candidates for Admission on Trial in the Conference.

The Bible as to Sacraments. Catechism of the Methodist Episcopal Church, Nos. 1 and 2; Translation of Wesley's Sermons on "Salvation by Faith," and on the "New Birth;" Waz Náma, or an Essay on Preaching; Qawáid-i-Urdú, Jugráfíyá-i-Álam.

The following books to be carefully read:

Sair-i-Tálib ul Naját; Hal-i-Mushkilát; Sat Mat Nirúpan.

Candidate also to write an Essay or Sermon.

For Candidates for Conference Membership and for Orders.

FIRST YEAR.

Bible Doctrines, *(vide supra.)* Exposition of the XXV Articles; Translation of Wesley's Sermons on "Salvation by Faith," and on the "New Birth." Miftáh-ul-Kitáb, or Companion to the Bible.

Candidate to furnish a written Essay or Sermon.

The following books to be carefully read:

Mízán-ul-Haqq; Miftáh-ul-Asrár; Táríq-ul-Hayát; Kalísiyá kí Tawáríḳh, or History of the Church,

COMMITTEES OF EXAMINATION.

THEOLOGICAL COURSE.

FIRST YEAR.—Revs. C. W. JUDD, H. MANSELL, T. S. JOHNSON.

THIRD YEAR.—Revs. E. W. PARKER, J. H. MESSMORE, J. D. BROWN.

FOURTH YEAR.—Revs. J. W. WAUGH, J. M. THOBURN, J. T. GRACEY.

Course of Study for Candidates for Orders as Local Preachers.

Revs. JAS. BAUME, H. JACKSON, J. H MESSMORE.

Course of Study for Candidates for Admission on Trial.

Revs. T. J. SCOTT, S. KNOWLES, I. L. HAUSER.

Visiting Committee for Boys' and Girls' Orphanages.

Revs. J. BAUME, J. T. GRACEY, T. J. SCOTT.

Committee on Erection of Sanitarium.

Revs. H. MANSELL, J. BAUME, T. J. SCOTT.

Publishing Committee for 1865.

Revs. I. L. HAUSER, E. W. PARKER, J. T. GRACEY,
H. M. DANIEL, J. T. JANVIER.

APPENDIX B.

NUMERICAL STATISTICS OF THE MISSION FOR 1864.

STATIONS.	Number of Church Members.	Deaths.	Probationers.	Local Preachers.	Adults Baptized.	Children Baptized.	Churches.	Probable Value.	Number of Parsonages.	Probable Value.	Number of Sunday Schools.	Number of Officers & Teachers.	Number of Scholars.
BAREILLY,	14		35	2	5	8	2	2000	4	18000	1	8	140
SHAHJEHANPORE,	21	1	4	1	2	5	1	100	3	14500	1	5	75
BUDAON,	12		3	2	1		1	1130	1	3000	1	4	25
MORADABAD,	30		29	1	45	27	2	1650	2	4750	2	7	60
BIJNOUR,	10		9	1	4	6	1	300	2	5900	1	4	22
NYNEE TAL,	2						1	5000	1	3975	1	4	40
SEETAPORE & LUKIMPORE,	14	2					1		2	7500	1	2	5
LUCKNOW,	11	1	9	1	3	6	1	600	3	16255	1	5	30
ROY BAREILLY,	3		3	1	2	1			1	1000			1
GONDAH,													
TOTAL,	117	4	92	9	62	53	10	10780	19	74880	9	39	397

APPENDIX C.

REPORT OF THE COMMITTEE ON EDUCATION.

Taking it for granted that the church expects us to make use of educational agencies in the prosecution of our work, the Committee recommend the consideration of the following propositions:

1*st.* The character of our Mission field is such that if we would reach the communities around us through our schools, they must as a general rule be schools of a *very superior character*. The Government of India is in the field before us. The prestige of its own name, the course of education adapted directly to preparation for Government service, the material assistance given, all conspire to give to the Government a monopoly of the schools and scholars of these Provinces. But it is a godless education that is given; and to save these millions around us from such a destiny, we must enter the field in force, and by the agency of a broader, more thorough and Christian education, win to our schools the children of *all* classes of community.

2*nd.* We need such schools to introduce us and our cause to the middle and upper classes of society, especially in the larger cities. Until we enter the families of these classes, we cannot reach them with our influence; and their doors are open to us only when their children are our guides.

3*rd.* Personal Missionary effort alone will secure success in such enterprises. In patronage and pecuniary assistance our competitors are before us. It is only the superior intelligence and industry of the Missionary, united with faith and love, that procure for us the privilege of directing the youthful minds around us into the channels of Christian truth; and in providing opportunities for this exercise of Christian intelligence and effort, the widest liberality is the truest economy.

In view of these considerations, the Committee beg leave to offer the following:

Resolved, That the educational interests of our Mission demand that some of our Missionaries should especially devote themselves to this branch of our work.

Resolved, That in our opinion the comparative importance of our educational interests is such that they are worthy of both the sympathy and assistance of our Mission Board.

Resolved, That inasmuch as Government duplicates our own expenditure in schools, it is very desirable that our entire local incomes for schools be left available for the current expenses of the same.

Resolved, That while we recognise the great difficulty which attends the establishment of female schools in nearly all parts of our field, we deem such agencies to be of so great importance that they cannot be neglected without serious injury to the permanent interests of our work; and that especially should our efforts be directed to the opening and support of zenana schools in the larger cities of our Mission.

Resolved, That we do earnestly recommend for use in our schools those text books, English and Vernacular, which are decidedly Christian in their character and tendencies.

Respectfully submitted,

J. H. MESSMORE,
H. MANSELL,
D. W. THOMAS, } *Committee.*

REPORT OF THE COMMITTEE ON SANITARIUM.

The Committee appointed to prepare a report concerning Sanitarium accommodation, beg leave to submit the following:

Whereas, In the judgment of this Annual Conference, from the number of Missionaries now employed by our church in India, a Sanitarium for the accommodation of at least six distinct parties is an imperative necessity, and this at the earliest possible date; therefore,

Resolved, That with the concurrence of the Bishop presiding, the Conference Missionary Committee be recommended to place in their Estimates for 1865, the sum of Rs. 4000, or the interest of that amount at eight per cent., to provide such sanitarium accommodation as above specified.

Resolved, That a Committee of three be appointed by this Conference to superintend the erection of Sanitarium buildings, so soon as the requisite funds can be obtained; and that the location shall be decided upon by and with the advice of the Presiding Elders.

J. BAUME,
H. MANSELL,
E. W. PARKER, } *Committee.*

REPORT OF THE SUPERINTENDENT OF THE MISSION PRESS.

The Superintendent of the Mission Press, with the counsel of the Publishing Committee, deems it advisable to offer, in lieu of a full report, a synopsis of his Annual Report recently submitted to the Superintendent of the Mission.

In that Report a financial exhibit was presented, giving a detailed account of the monthly receipts and expenditures of the Office, the cost of erection of a new Press building, a statement of work done, and also of valuable additions made to the Office by the purchase of type and other material, during the preceding year. From this exhibit the following statistics are taken:

Amount of Work done in Office during year, - - - - - -	Rs.	3,438	4 0
Receipts from Job-work, - - - - - - - - - - - - -		2,616	9 3
" " Am. Bib. Soc. and M. E. Tract and S. S. Societies,		2,777	9 8
Cost of New Printing Office building, - - - - - - - - -		2,159	0 7
Purchase of material, enhancing value of Establishment, -		2,204	9 1
Estimated value of Office, Type, Presses, Stock, etc., - -		6,250	0 0

The number of hands engaged in the Press, as Compositors, Pressmen, Binders, Lithographers, etc., is 16, who receive an aggregate salary of Rs. 150 per mensem.

The amount of work done will not be deemed inconsiderable, when it is stated that a number of the workmen were only secured toward the close of the year, that there have been many difficulties to contend with known only to the initiated, and that the commodious pakká Office building, containing eight well-arranged rooms, was undertaken and carried forward to completion during the year.

Besides Aḳhláqí Kahánián, the first of our series of Sunday School books, and Gít kí Pustak, the Nágarí edition of our little Roman Hymn-book, there has also been issued a lithographed edition of the Psalms, which being in large clear type, such as to win the attention of native readers, covers 258 pages large 8vo., a translation in Hindí of Mr. Wesley's Sermons on the New Birth, and Salvation by Faith; Musadik Kutub-i-Iláhí, a tract of 10 pages, giving a brief outline of the evidence borne by the Kurán to the Christian Scriptures; Hal-i-Mushkilát, a tract of 25 pages, in which a number of those texts of the New Testament, most difficult for Musalmáns, are explained.

It is suggested that more tracts such as the two last named above, be prepared and issued in fair lithographic character in large editions. A new edition of the Psalms is already called

for, and the Publishing Committee recommend that 2,500 copies be issued in much the same style as the first.

Should it still be deemed advisable to keep up the Job department of the Office, it is recommended that the Missionary Board be requested to send a layman, who may give his entire time to the interests of the Press.

Respectfully submitted,

J. W. WAUGH,
Sup't. of the Press.

REPORT OF COMMITTEE ON THE PROPOSITION OF MAJOR GOWAN.

1.—Major Gowan of the Bengal Army, feeling under obligation to the residents of a village named Bajhairah in the Province of Rohilcund, for protection afforded him personally during the mutiny in 1857-'8, and becoming desirous to permanently establish there a Christian Vernacular School, made application to the Board of Managers of the Methodist Episcopal Missionary Society, United States of America, requesting them to assume the charge of the proposed School, and the funds to be provided according to a scheme submitted, for the permanent endowment of the said School.

2.—The Board of Managers aforesaid at a meeting held in New York, August 17, 1864, acceded to the proposition of Major Gowan, that they take charge of the school and the fund for its endowment forever.

3.—The Board requested the concurrence of the India Mission Conference with them in this agreement with Major Gowan.

4.—The Conference referred the communication of the Board to a special Committee, consisting of Revs. D. W. Thomas, J. D. Brown and J. H. Messmore, who reported recommending "the concurrence of the Conference with the communication from the Board respecting the proposal of Major Gowan, with the exception of that part of Resolution 3rd and Paragraph No. 7 of the action of the Board, which refer to the location of the endowment property in Shahjahanpore, and the management of the same; in lieu of which, the Committee recommend that the determination of the location be left to the Presiding Elders of the Conference, and the management of the same be committed to the Missionaries in the Station wherein such endowment property shall be secured."

APPENDIX D.

RESOLUTIONS ON BIBLE COLPORTAGE.

Whereas, One of the surest and most efficient means for the diffusion of the Gospel's leavening light among India's benighted millions, is the regular distribution of the Holy Scriptures, with religious tracts and books, and

Whereas, There are many towns and villages in the bounds of the American M. E. Mission, that have never yet been visited for the distribution of the Scriptures with religious tracts and books, and

Whereas, In concerted, harmonious and united action, with a definite scope and aim, we may hope for more effective and complete results in the rapid and thorough diffusion of the Gospel's saving truths; therefore,

Resolved, That during the coming Conference year, we will make a special effort to put the sacred Scriptures, or portions of them with religious tracts and books, into every town and village in the bounds of our work in which there are persons who can read.

Resolved, That each preacher in charge make a written report at our next session on Colportage, setting forth fully the operations in this department for the year.

(Signed) T. J. SCOTT,
S. KNOWLES.

RESOLUTIONS OF SYMPATHY WITH OUR CHURCH AND COUNTRY.

Whereas, Though separated from our beloved country in this her hour of trial and bloody baptism, only to hear successively after many anxious weeks of her contuined struggles for liberty, union, and righteousness, yet we do not forget our duties as citizens, sons, and brothers; nor can we be unmindful of the nation's trials and losses, nor of the labors and privations and sufferings of the brave men who compose her armies, as we eagerly watch for and rejoice in all their successes, and

Whereas, Knowing of the earnest zeal of all the churches in this good cause, and especially of the church of our adoption,

not only in this great work, but in maintaining her Missions both at home and abroad, and particularly in extending to us a liberal and hearty support at a great sacrifice, therefore

Resolved, That as citizens we extend to all our brave soldiers, and to all our loyal fellow citizens, our hearty sympathy, with our earnest "God speed you," praying that He may preserve and strengthen, guide and direct them in their arduous efforts to put down oppression and treason, and inexcusable and unprovoked revolt.

Resolved, That we extend to our fellow Christians of every name, the right hand of fellowship and words of cheer and greeting, with the prayer that God may bless them, and cause the light of his countenance to shine upon them, and give them peace and prosperity throughout all their borders.

Resolved, That to our beloved Church, whose heart is as our heart, we send our warmest love, uniting our prayers with hers that she may render yet more vigorous aid in the salvation of our country, and in the redemption of the world to God through our Lord Jesus Christ.

(Signed) I. L. HAUSER,
JAMES BAUME.

Report

of the

INDIA MISSION ANNUAL CONFERENCE

OF THE

Methodist Episcopal Church, U. S. A.

AND

MINUTES

OF THE

Second Conference Session,

HELD AT MORADABAD,

Feb. 1st-7th, 1866.

BAREILLY:

PRINTED AT THE AMERICAN METHODIST MISSION PRESS.

1866.

PREFACE.

The American Methodist Episcopal Mission now sends forth its first regular Report. To some persons it may have seemed somewhat strange that hitherto Reports of this Mission, such as are usually issued by Missions, have not come before the Christian public of India. By way of explanation and apology it may be said that the Mission, yet comparatively in its infancy, has been heretofore in some respects so unsettled and undeveloped that many of the Missionaries have hardly felt justified in asking through a Report of any considerable length, attention to a work so new and unsettled.

In the year preceding the late terrible mutiny, the first steps were taken by the Rev. Dr. Butler toward founding this Mission in Rohilkund and Oudh. Hardly were these preliminary movements made, when the fearful storm broke upon the country, suspending entirely for the time all attempt to open mission work. When the country was restored to order, the work was resumed; Dr. Butler returned to the field, and was soon joined by two Missionaries who, pending the mutiny, had been delayed in Calcutta. Others came out from America, and in rapid succession *Lucknow*, *Bareilly*, *Shahjehanpore*, *Nynee Tal*, *Moradabad*, *Bijnour* and *Budaon* were occupied. At a later date *Pilibheet*, *Seetapore*, *Lukimpore* and *Roy Bareilly* were taken up; and in the past year *Gondah*, *Sambhal* and *Paurí* (in Gurhwál) were occupied. Thus, fourteen stations in Oudh, Rohilkund, Kumaon and Gurhwál have been taken up.

Until the past year the Mission existed under a general Superintendent, who was responsible for the management of the work to the Mission Board in America. On the 8th of December, 1864, the Mission was organized into a Conference, meeting annually, to which each Missionary is responsible for his conduct and the management of his work. All the members of the Conference have equal rights of speaking and voting on questions that may come under consideration. As may be seen, the entire Mission field is divided into three districts; and three members of the Mission, appointed annually by the President of the Conference, have the general supervision of these districts, each one visiting quarterly the several stations of his district, and in co-operation with the Missionaries of each station, arranging and advancing the work. When, as is usually the case, these three members constitute the Mission Committee, it is their duty to prepare the Estimates, or Financial Budget, of the Mission for the ensuing year.

The Conference held its second Session in Moradabad, commencing February 1st, 1866. Affixed to this Report brief Minutes of the Conference may be found, with Reports of Committees and Statistics of the Mission for the past year. The Reports of stations were gotten up in as succinct a form as was consistent with even a mere sketch of mission work in our various fields. It is hoped that they are brief enough for the most fastidious, while they yet convey a somewhat faithful impression of what is being done in the stations represented.

The continued sympathy and prayers of "all who love our Lord Jesus Christ" are earnestly asked for the efforts put forth for the salvation of the millions among whom this Mission has been established.

BAREILLY STATION.

Rev. J. T. Gracey,
Rev. D. W. Thomas, } *Missionaries.*
Rev. J. W. Waugh,

Enoch Burge, *Native Preacher.*

The work in this station embraces an educational, an ecclesiastical, and a miscellaneous department:

I. Educational.—At a time when much of the learned and scientific mind of the age is turned as never before to a consideration of *childhood,* we can not fail to feel the claims which childhood among *heathen* has to our consideration and our care, as well as to a place in our plans and in our prayers. Our schools are our *mission to childhood* in *India;* yet our sketch of these must be less than brief, it must be bare.

The *Suddar Bazar School,* prospected for the few resident children of that locality, serves mainly as a sort of *sub*-Regimental School for the children of persons in one way and another attached to or attendant on the respective Native Regiments from time to time located here. The migratory character of this community has hitherto prevented and will prevent this school from ever becoming one of high grade, though it rather heightens than otherwise, the usefulness of the school as an auxiliary in the education of multitudes, while its meagre roll may not at any one time exhibit a maximum of more than 40 to 60 names.

The *City School,* of the Mission, is a new enterprise which up to August last had scarcely assumed a well defined shape. Since that time however it has improved, and has now 105

scholars, making at least average progress in their studies. Other appointments to the corps of teachers, immediately, are proposed, which with the new School-house we hope to erect yet this season, will put this School on a basis of permanent usefulness and prosperity.

Khaira Bajhaira is a village in the Shahjahanpore district, equidistant from Shahjahanpore, Bareilly and Budaon. Major J. Y. Gowan, of the Bengal Army, was preserved in the mutiny through the fidelity to him of certain persons in this village. In addition to having secured substantial remuneration for such persons through the Government of India, Major Gowan wishes to commemorate their kindness and bestow a permanent benefit on their children, by establishing in their midst and permanently endowing a superior school. To aid him in this, the Mission became Trustee to the enterprise. Major Gowan, some months since, remitted Rs. 1500, and a school building some 44 by 54 feet, is in course of erection, which being completed, as we hope ere long, the school itself will be inaugurated.

II. Ecclesiastical.—This embraces all of regular Church order and religious services on the Sabbath and on the evenings of the week. The preaching Sabbath mornings and evenings has been attended by some few Hindús and Mussalmáns. The additions to the Church, average attendance on the Sabbath School, number of baptisms, etc., will appear in the regular Statistical table of this Report. The state of piety in the Church, though in the main of a lower type than that of the Churches in Europe or America, is yet hopeful and fair, while in instances we cannot but accord to it a character that exhibits the firmest Christian principle and exemplary Christian practice.

III. Miscellaneous.—In this city we have built during the year a *Zyat* or *Bazar chapel*, which serves for regular Christian service, at a point at which it can and will be attended by the

native population. The building is of *pukka* brick. It serves also as a depository for our tracts and Bibles, and a center from which they may be distributed. We have done *street preaching* also from the steps of this building, as at other points in the city. Our regular street preaching has averaged perhaps more than one address per day throughout the year. Thousands of pages of tracts and Scriptures have been sold during these visits for preaching.

Itineration, for the purpose of preaching and distributing the Scriptures and other books and tracts amongst the people of the surrounding villages, has of course constituted a part of our work. We were encamped at Háfizgunge, Nawábgunge, Furreedpoor, and for a long time at Khairah Bajhaira, and visited and in many cases revisited all the villages within a large radius of these places. Beside the interest shown in the public preaching, we had very many interesting interviews with crowds of persons at our tents and in the houses of native persons of influence in their respective communities. This work of preaching and disseminating a Christian literature among the *agricultural* population, while its results are and possibly may long be less patent and palpable than those of other parts of our work, is nevertheless one of the most forcible and efficient of processes for *educating the masses* in Christianity. The missionary ladies had also opportunities for teaching crowds of women and children both at our tents and in the houses of these peasant people, during these district itinerations.

We have thus confined ourselves to a rehearsal of our strictly local agencies, which while they have "uniformity in type," have also "variety in their modification" The results of these appliances we may not set forth, but have pleasure in affirming that they are alike plain and palpable, constant and encouraging.

Reports of the *Girls' Orphanage* and *Mission Press* will be found under their appropriate heads.

THE GIRLS' ORPHANAGE.

As the working and events of an Orphanage like ours vary so little from year to year, it of course follows that our Reports will contain but little if any thing new or important. But as it may be expected to hear something of the Institution under our charge, we take pleasure in submitting the following statements:

1st,	The number of	Orphans in the School,	... 127
2nd	"	Deaths during the year,	... 6
3rd	"	Marriages " "	... 3
4th	"	Orphans received "	... 10
5th	"	Boarders received "	... 4
6th	"	Increase, including boarders,	... 8

Finances.—Notwithstanding the exceeding high prices, both of provisions and clothing, we are thankful to say that, by securing a year's stock of wheat at harvest time, and requiring the girls to grind it themselves, and by economizing in every reasonable way, we have been able up to the present, to keep our Orphanage free from debt, and we are happy in closing our accounts for the year, to find a small balance in hand.

Improvements.—We have rebuilt one line of dwelling houses, renewed the dining room roof, built two large godowns and verandahs, supplied the well with a chain-pump, purchased a patent flouring mill, and made other necessary improvements in the cook-house and compound, and nearly completed arrangements for baking yeast bread, which we purpose trying as an experiment; so that now, with the exception of an additional room to our school building, which we hope soon to complete, we consider our accommodations nearly all that could be desired for comfort, convenience and economy.

Among the foregoing improvements, we have found our pump and our arrangements for cooking *chipátís*, of very great value, especially in point of economy and comfort. The pump is the common American chain-pump, with this improvement, instead of the usual wooden pipe, which in the extreme dampness and dryness of this climate is not practicable, we have substituted a cast brass pipe for the entire depth of the well, which is 30 feet. As our girls now draw water for themselves, this pump dispenses with the service of one man, and as the friction of this style of pump is so slight, it must last many years without repairs. Heretofore our plan for cooking *chipátís* has been according to the usual Hindústání custom, with the small *táwah* and *chula* requiring a separate fire for each person cooking. We have improved this mode, by substituting one large *táwah*, around which four or five persons can cook with only one fire, thus saving the fuel of at least three separate fires. This large *chula* is also connected with a large chimney, which so completely carries away the smoke that the cook-room is rendered at all times as pleasant to work in as a home kitchen.

I notice these two improvements, particularly, for the benefit of those in charge of similar institutions in this country, feeling assured that any who may introduce the same, will feel grateful for the suggestion.

Education.—In this department we can only report a slow progress, especially as it regards the number of studies completed. But believing it better to know "every thing of a little, than a little of every thing," we have endeavored to be thorough in the studies that have been undertaken, and we consider that in view of the large amount of time given to manual labor, the girls have made creditable advancement in knowledge.

The following has been the general programme of the school during the year:—

1st hour, Reading, Scripture and Catechism.
2nd " English and Roman Urdú.
3rd " Reading and Geography.
4th " Arithmetic.
5th " Hindí Reading and Urdú Grammar.
6th " Writing in English, Roman-Urdú and Persian.

About twenty of the eldest girls can write a fair hand in all of the above, and also in the Nágarí.

Between recitations, at the ringing of the bell, all assemble in the chapel room for singing and general exercises on geographical maps and in history, in which they are engaged from ten to fifteen minutes.

But our educational efforts have not been confined to books. All who are old enough to work, are taught regularly in every department of needle work, plain sewing, making and mending their own clothes; and the various kinds of knitting and crochet, in all of which they have given entire satisfaction. Since January last, the net profits realized from the sale of their work, amount to Rs. 146-0-0.

In addition to this, they are all taught to cook, and required to sweep their own rooms, grind their own wheat, and to pump and carry all the water used in the compound, for cooking drinking, bathing, watering the shade trees, etc. They are never idle; and we think them far healthier and happier in consequence. Remarkably good health has prevailed during the entire year.

Religion.—Although there has been no special religious interest during the year, yet we think the girls have been steadily advancing in religious knowledge, especially in the fundamental doctrines of our religion. By those who are able to read, no book appears to be thought more of than the Holy Bible. We have endeavored to keep constantly before their minds the priv-

ilege and necessity of spiritual regeneration, and it affords us pleasure to report that many of them give satisfactory evidence that they know by a clear experience what it is to be made "new creatures in Christ." Of course, among so many, there are those who have but little care or interest for religious things; but even these are learning the Scriptures, and we are encouraged to hope that as they become older and are settled in life, they will become not only more thoughtful, but earnest, practical Christians.

Among the oldest of these orphans twenty-seven are members of the Church, eight of whom have been received during this year; and we are thankful to be able to say, that in almost every instance, their deportment has been in accordance with their profession and the word of God.

In conclusion, we may be allowed to remark that, from the little fruit already realized, we think the Girls' Orphanage fully warrants the continued encouragement and support of all its friends and patrons. Considering the powerful and salutary influence of the Christian mother upon the rising generation, and the probability of over one hundred Christian families being formed from this Institution, and settled to shed the light of Christian example and instruction through the dark places of India, I trust none will deem their prayers and money expended in vain.

Already from among these orphans there have been formed *fourteen* Christian homes; and several of those married are now performing the important duties of the Christian mother, rearing their children for usefulness and Heaven.

Respectfully submitted.

D. W. THOMAS,
Principal.

BAREILLY:
January 21*st*, 1866,

THE MISSION PRESS.

The seeming paradox in the two statements found in this Report, *viz.* that this pamphlet is printed at the Mission Press, Bareilly, and, that both the Superintendent of the Press and the Press itself are located at Lucknow, calls for a few words of explanation.

The Press was established at Bareilly five years ago, that our Mission might possess within itself the means of printing and publishing its Hymns, Catechisms, Tracts, Sunday-school books, and the Sacred Scriptures, and also of doing the miscellaneous printing of the Mission, as reports, schedules, forms, etc. It had hardly entered upon this its legitimate work, however, when the residents of Bareilly and adjacent Stations began to patronize the Press by desiring the printing of circulars, pamphlets, military forms, the binding of books, and job work of every kind. As the funds secured from this work were very much needed for the purchase of additional materials, new fonts of type, etc., and as the patrons of the Press deemed it a great convenience to have their printing done so near at hand, it was thought expedient for a time at least to go on taking in job work. Although such work was never sought, it has continued steadily to increase, until at the present time it is found that nearly Rs. 9.000 have been received in this way alone, and the Press, which was started upon some Rs. 2.000, is now valued at Rs. 7.000.

But this miscellaneous work has entailed upon the Missionary in charge of the Press an amount of tedious proof-reading, letter-writing, account-keeping, and collecting and disbursing of funds, that has drawn largely upon his time, and the result realized has perhaps been disproportioned to the means used. Except for a short interval in 1861-'62, no reliable person of

sufficient skill could be found to relieve him of the petty but harrassing care of much of this work, though every effort was made to secure such aid. Besides this, ordinary workmen, who would come to Bareilly, were found with great difficulty, even at higher wages than could be obtained elsewhere. And many who were called from a distance, and their traveling expenses paid, were found on trial to be quite inefficient, or worse, to be unworthy of a situation through intemperance or other vices. Thus crippled for want of help, much time was spent in efforts to man the Press properly. Other Presses being at so great a distance, when extra workmen were required for a few weeks or months, they were not available. Freight, too, on all kinds of material was high, and type and other articles were sadly injured in jolting over rough roads in country carts.

From a consideration of these and other reasons, a conviction had sprung up in the minds of the members of the Mission, which for two or three years has been gaining strength, that the Press should be located in Lucknow. The Conference at its recent Session, after due deliberation and discussion, adopted the Preamble and Resolutions found on page 12 of the published Minutes, concerning the removal of the Press.

Among the advantages to be derived from this step, and which determined the policy of the Conference, the following may be enumerated: (1) Greater facility in securing workmen of every grade. (2) The ability to give out on contract the printing and lithographing of such work as can be done by native presses far more economically, both as to time and money. (3) Freedom from the drudgery of miscellaneous job work, thus setting the Manager free for more strictly Mission work. (4) Economy in procuring material of every kind. To the foregoing may be added the remark, that suitable buildings are ready in Lucknow for the accommodation of the Press, and that the re-

moval is made at quite a saving of funds to the Mission Board in New York.

The Press has been detained at Bareilly only long enough to complete the publication of this Report, and to make the necessary preliminary arrangements for its removal to Lucknow.

A reference to the Report of the publishing Committee, will show the work of a purely Missionary character done in the Press during 1865. A much better showing could have been made, had not help been so difficult to obtain. The statistics, exhibiting receipt of moneys from various sources during 1865, may be found under their appropriate head.

This brief statement is now concluded by expressing the hope that in the change about to take place in the plans and prospects of the Press, it may have the sympathy and prayers as well as the efficient aid, of all who have faith in the "power of the press" for good, that its future may be crowned with abundant success, and be accompanied by the blessing of Him to the promulgation of whose glorious truth it is humbly dedicated.

J. W. WAUGH,
Superintendent of the Press.

BAREILLY: *March*, 1866.

BUDAON STATION.

Rev. T. J. Scott, *Missionary.*
Joseph Angelo, *Native Preacher.*

In presenting this Report we have reason to thank God for the degree of prosperity that has attended our efforts in this station during the past year. There has been it is believed retrogression in nothing, but a gradual and encouraging increase in all our departments of labor.

The Native Church.—A few accessions from the ranks of heathenism have made the native Church somewhat larger than it was in the beginning of the year. It may also be safely said than there has been a manifest growth in the intelligence and spirituality of the members. In view of the fact that native Christians are liable to rest in the mere form of godliness, measures were adopted not only to increase their general intelligence but also to lead them into a true scriptural spiritual life. These efforts seem not to have been in vain. The entire number now in communion at Budaon is fourteen.

Baptisms.—Three adults were baptized during the past year. Two of these were low caste men, much above the ordinary grade of their class, having acquired a good elementary education. They had been enquirers for more than two years, and when they presented themselves for baptism, were found to be well acquainted with Bible truth and the plan of salvation. The third and most interesting case is that of an old Brahmin, above sixty years of age. The greater part of his life has been spent in rigid and most remarkable austerity. He was born in Chainpoor,

near Benares, where he remained until ten years of age. This early his mind became occupied with the teachings of Hindúism regarding the virtue and importance of pilgrimages and general asceticism. Even at that age he undertook a journey to Jagganáth, having left his friends by stealth. He was followed and brought back, and did not accomplish his intended pilgrimage. From the age of fifteen to twenty-four he was a sepoy in Government service, all the time keeping up peculiar habits of austerity. At the latter age he gave up all worldly employment, and went to the banks of the Ganges near Futtehgurh, with a view to seeking a place for seclusion from the world near the holy river. From that place he passed along the bank of the river up nearly to Anoopshahr, a distance of about 200 miles, where he made himself a little shelter on an island in the river, deeming it a good place for his purpose. Here he remained for *nearly forty years*. A great part of this time he remained motionless as far as he could possibly. He says that his earnest and only desire was to find God, and obtain release from sin, and that he confidently expected he would accomplish his desire. A native Christian policeman visited him and told him of the Savior of men and of the plan of salvation. The old man's heart became affected at the story, and he replied, "This as just what my soul has been craving and longing for these many years." He left his place and came to Budaon, where he learned to read, and became soundly changed in heart and life as far as human eye can see. He is devoted in his worship of God and in love for the Savior, and makes himself useful in village work.

Inquirers.—At present a few inquirers are under instruction, some of whom give good promise of eventually accepting Christianity fully. Among them is a Thákur zemindár, who with much boldness in the midst of opposition from his village friends and relatives, avowed his mistrust of Hinduism and his intention to investigate the Christian religion. After more than two years

time, having read meanwhile the Sacred Scriptures with religious books and tracts by the score, he has declared himself as fully convinced of the truth of Christianity. He has expressed a desire for baptism, and we hope ere long to receive him into Christian fellowship. Other cases of inquiry are not sufficiently advanced to be spoken of with much certainty. Some are hopeful, while some are apparently sinister.

Preaching to the Heathen.—The Sabbath congregation in the Mission chapel ranges from 50 to 80 or 90, and is composed of the native Church, with Hindús and Mohammedans from Budaon city and the surrounding villages. A Sabbath School is kept up in connection with the congregation, made up in the same promiscuous way, and numbers about 35 attendants. With as much regularity as other labors would admit, bazar preaching was kept up during the year in the Budaon bazar. The way of salvation and the fundamental truths of Christianity have been kept before the minds of the people. These efforts have met with varied success. Sometimes preaching was listened to with attention and manifest interest; at other times bitter opposition and impertinent wrangling left little room to hope that any good was accomplished. Opposition came almost wholly from Musalmáns. The controversial style of preaching was avoided, in the belief that a better impression could be otherwise made on the minds of hearers.

Itinerating.—Several short tours were made among the villages of Budaon district during the cold season. It was encouraging to see with what attention and apparent interest the villagers usually listened to the gospel. Many of them heard it for the first time. The number of villages visited during the year is 147; and the number of persons who heard the gospel in these villages, about 20,000. We also visited the Kukorá mela, and spent several days in preaching and selling scriptures and tracts

among the masses there assembled. Rev. Jos. Jacob, native pastor of the Church Missionary Society, did good service in connection with the Budaon native helpers, Joseph Angelo and Cyrus Burge. Less opposition was encountered at this fair than usual, while the readiness to listen to the gospel quietly, and even with assent, was marked in view of what has sometimes been experienced at this mela. More Scriptures, books and tracts were sold than at any previous time.

The permanent results of preaching to the population of Budaon district, as far as we are able to estimate them, are—

1, Some cases of sincere inquiry, and others of undoubted conversion in heart and life.

2, Attention, and an encouraging general spirit of inquiry are being awakened among the natives.

3, They are learning what Christianity is

4, As a result of this there is less fanatical fear of any violent measure or cunning device to force Christianity on them.

Schools.—These now number seven, five having been formed during the past year; four of them are in Budaon city. The Anglo-Vernacular school now has enrolled 95 boys, a larger number, than at any previous time. Our great want is a commodious and suitable school building. Heretofore this want has greatly interfered with establishing a school of much importance. Recently a more convenient native house having been rented, the school increased to its present number. But until a large suitable school building is erected, we can hardly hope for a first-class Anglo-Vernacular school in Budaon. The English books used are those of the "Christian Vernacular Educational Society." They are most valuable for the amount of religious truth they contain.

A low class school, with an enrollment of 25 boys, is kept up with encouraging success. A number of boys in this school

have made laudable progress. The teacher is a native Christian, who is making an excellent impression on his pupils. A girls' school of the same class, numbering about 30 pupils, has been carried on most of the year. In this school reading, writing and elementary arithmetic are taught, with knitting and useful needle work. The teacher is a Christian woman. A manifest good tendency has been given to the stratum of society in which these two schools are operating.

A small school is kept up at the Mission house, under the supervision of Mrs. Scott. It is chiefly composed of Christian children, care for whose education and training is felt to be a special duty.

The other three schools are in villages, and were established at the earnest and repeated requests of the villagers. Were the means at command, a half dozen other schools could be started in as many villages, as frequent requests have been made for them. We continue to recognize in education one of our most important agents in paving the way for the spread of Christ's kingdom among this people.

Colportage.—Operations in this department of missionary labor were kept up about half the year. Work was early laid out with a good scope and aim, but it was found difficult to secure a suitable agent to carry it on. In the latter part of the year an excellent young man was employed as colporteur, who accomplished a valuable work. The entire district has been gone over, and a copy of the New Testament in Hindí or Urdú presented to all the Government School teachers now in employment. The number of New Testaments thus presented is 116. The entire number of villages visited for the sale and distribution of Scriptures with religious tracts and books is 147. The entire number of New Testaments distributed is 161; of these 21 were sold. The number of single gospels distributed is 380; of these 340 were

sold. The entire number of tracts and books distributed is 1683; of these only about 200 were given free of charge. Selling was made the rule, and when this policy became known, no difficulty was encountered in readily disposing of tracts and books in most instances. Low and ofter merely nominal prices were asked, that all might be able to buy. Upon the whole an encouraging commencement has been made in this branch of missionary effort. Thus encouraged by the past and with hope for the future, the labors of the year have been brought to a close.

NYNEE TAL STATION.

Rev. Jas. Baume, *Missionary.*
John Barker, *Native Preacher.*

The usual missionary agencies have been kept steadily in operation during the past year. Of these agencies, I may mention briefly—

Preaching in Hindoostáni and English on the Sabbath. The attendance on these services has it is believed, been larger than heretofore. While a feature of special interest to the Missionary in the Hindoostáni congregation, has been the large number of school boys that have attended preaching and Sabbath School.

Bazar Preaching has been maintained as circumstances favored; but without any incident worthy of note.

The Sabbath School is a continuation of the regular Hindoostáni preaching service; varied, to meet if possible, the spiritual wants of *all,* by a more familiar and direct application of the truth to *each,* old and young. The average attendance during the season has been from 45 to 50.

Schools.—The attendance on the Nynee Tal Anglo-vernacular school has been the past season nearly fifty per cent. of an in-

crease on former years. It is much to be regretted however, that parents take, as yet, little interest in the education of their children. One consequence is, boys are not allowed to remain at school till any good degree of proficiency has been attained. A second result affects the character of the school in not being able to shew what is really being done from year to year. The unsettled habits of the people also are such as to affect seriously the character of the Nynee Tal school in seeking to attain those results which every Missionary desires to realize who gives his time to teaching.

The station maintains three schools in the hot season, and four during the winter, at the foot of the hills, viz: Huldwanee, Golapár, Kaladoongee, and Kotah. The Nynee Tal, Bheem Tal, and Kotah schools being in progress during the summer. These schools comprise an attendance of about 200 boys.

Girls' School.—The Missionary regrets to add, that from a foolish report in the bazar about *kidnapping,* Mrs. Baume was unable to collect the girls that attended her school the previous year. A fee of two pice a day was offered, but of no avail.

Itinerations.—In portions of the months of September and October the Missionary and native preacher accompanied another of our Missionaries and his wife to Budrínáth. Opportunities were improved in giving the gospel message to the people, and in placing in the hands of such as could read, portions of the gospels, tracts, and a choice selection of books, etc. Tracts and gospels were left with the *Rawal* or highpriest of the temple and his pundits. Let us hope and pray that God may give his blessing therewith.

SHAHJAHANPORE STATION.

Rev. T. S. Johnson, }
Rev. F. A. Spencer, } *Missionaries.*
Rev. H. M. Daniel, }
Sundar Lall, *Native Preacher.*

The reduction of the staff of Missionaries and the increase of work in this station has rendered the past year an extremely laborious one. It has been impossible to do all that seemingly should have been done. On the first day of January we had great pleasure in welcoming Rev. F. A. Spencer and his wife from America, as co-laborers, thus restoring our number.

The Native Church.—The congregation, which consists chiefly of the boys belonging to the Orphanage, together with the Native preachers and teachers, with their families, numbers one hundred and five. These are all nominally Christian, and regular in attendance for religious services. There are thirty-five Church members in full connection, and seventeen on probation, making a total of fifty-two members. There are five regular religious services during the week, viz: on Sabbath morning, preaching and Sunday-school, in the afternoon, prayer and class meetings; and prayer meeting on Thursday evening.

Preaching to the Heathen.—Preaching in the city and villages has been regularly kept up, averaging about five times per week throughout the year. We have organized an official meeting, which is held every month. At these meetings written reports are required from each preacher and native helper, giving the number of sermons preached, text, date, place and numbers of hearers, together with any items of interest that can be presented. These reports, with the minutes of the meeting, are put on permanent record.

Although we have but few real inquirers, there is much

that is encouraging in this department of our work. The congregations or crowds of hearers are steadily becoming larger and much more attentive. But few objections are urged against the gospel, while many declare themselves fully convinced of the truth of the Bible and of Christianity. The change in favor of the gospel is very great, and is not limited to a few individuals, nor to a single neighborhood, but is very extensive in the city and district. May we not ask the prayers of God's people, that these benighted souls may be led directly to the cross of Christ?

Not much itinerating has been done through the district during the past year, as but one missionary was left in the station, whose time was fully occupied in superintending the Orphanage and city school, and in erecting the Orphanage buildings. A colporteur has been recently employed, who is commencing a good work.

Ziyát Work.—In the past year a ziyát was erected in the city. It is 20 feet long by 16 feet wide, with a verandah in front 8 feet wide. The height of the room inside is 14 feet. It is built of burnt brick, with a good pukka roof. The entire cost when completed, will be about Rs. 600. The location proves to be a most excellent one, as we always find a large and attentive congregation there.

The City School.—Last year the Government grant-in-aid was reduced from Rs. 80 to Rs. 50 per month, consequently some of the teachers had to be dismissed. This together with opposition from certain quarters, reduced the school very much. The Government grant-in-aid still remains the same, but funds for the school have been raised from other sources. It is now in a most flourishing condition, numbering 160 boys, having doubled in number during the past year. The half-yearly examinations were conducted by Rev. J. W. Waugh, occupying nearly three days, so that no class nor even scholar was neglect-

ed. These examinations were well attended by citizens of the station both native and European. We here acknowledge our obligation to the European residents of the station for their kind liberality in the support of the school; nearly Rs. 500 were donated during the present year. Seven teachers are employed, and the entire expense of the school is Rs. 130 per month.

This school is one of the most interesting and promising departments of our work. Here more than 150 children and youth, in addition to their other studies, are instructed daily in the Word of God, and listen attentively to religious teaching from week to week. They take their Testaments and Bibles home with them. Many read the Scriptures to their parents and other members of the family; hence we may suppose that not less than 1000 persons are regularly reached in this way by the truths of the gospel. But in order that the school may be properly sustained, it must soon have a more liberal and substantial basis.

BOYS' ORPHANAGE.

The past year has been one of some prosperity to the Orphanage. The most of the boys manifest an increased interest in their studies, and many of them have made marked improvement in the same. Five and a half hours are spent in school each day, after which most of the larger boys engage for some time in work either at trades or in cultivating some ground. The remainder of the time is taken up in study and recreation. One or two boys are detailed daily in rotation for duty in the cook-house, thus saving some expense, while they learn to prepare their own food.

We have removed to our new location, and find it admirably suited for the Orphanage. It is one mile from the old site, free from the city and also from the military regulations, which

interfered somewhat with the interests of the Orphanage. This is a most beautiful and healthy place, with sufficient grounds for cultivation. The boys are divided into two companies, each of which have two fields, one for the wet weather, and the other for the dry weather crop. The value of the wet weather crop for the present year was Rs. 60. The dry weather crop is wheat, which is coming on nicely, and will be much more valuable than the other. Each boy is allowed a share in the value of the crop, with which he is credited in a book kept for this purpose. What he thus accumulates will be so much capital in hand when he goes out from the Institution. The amount of work which the boys do, does not in any way interfere with their studies. They get on better with than without the work, and are kept more healthy and free from sinful practices.

Three boys ran away during the year, one of whom returned; another is ready to return, so that the number in the Orphanage is reduced but one from this cause. One boy, William P. Jones, has gone into an apothecary shop, with the intention of entering a Medical College after a year or two. Another, George R. Howe, has gone to the Mission Press. During the year two died, both in the triumphs of living faith. One of these, William Wheeler, who died Jany. 21st, 1865, was a youth of promise. He was one of the first received into the Orphanage, was a boy of fine appearance, good intellect, and industrious habits; and what is best of all, had a well grounded hope in Christ.

Fifteen of the boys are members of the Church in full connection, and fourteen are still on probation.

In the beginning of the year there prevailed for some time a very marked religious influence among the boys. Several gave very satisfactory evidence of having undergone a change of heart. Six manifested a desire to prepare as speedily as possible to tell the story of the cross to their countrymen. This good work

has made a manifest change in the deportment of many of the boys, and gives us much encouragement for the future of the Institution. The six young men above referred to, have, with five others, been organized into a theological or training class.

The number now belonging to the Orphanage is 95, an increase of 11 within the year. This includes 12 boys in the Bábúkera school, who are supported from Orphanage funds. They are to enter the Orphanage school whenever it is deemed best.

PILIBHEET STATION.

Rev. Joel Thos. Janvier, *Missionary.*

This station was first occupied in 1862, but owing to the limited number of our Missionaries, and the urgent call for them in other stations, it was relinquished for a time. It was again taken up last year, and the ordinary evangelizing operations have been regularly kept up. The Missionary has been favored with a number of interesting visits at his bungalow, by those who wished to "hear again of this matter." Many evenings have been passed in conversation with those who thus ventured to inquire after the truth.

Inquirers.—One young man, of fair English and good vernacular education, is, so far as we can see, honest and earnest in his desires to renounce heathenism, and cast in his lot among us. A few weeks more will decide his case, as he only awaits certain domestic changes before receiving baptism.

Baptisms.—There has also been one baptism,—Yashaiyah, a young man from the Moradabad district, who was in service in the family of the Missionary. His case seemed clear; and we hope he may prove worthy of the name which he has taken upon him.

Itinerations.—Two or three tours among the villages were made during the early part of the year; and during the latter part the great mela on the Sardah was visited, and thousands from the Terai districts who had never heard of the way of life, there heard for the first time. Tracts and gospels were also distributed as occasion offered.

Schools.—A small school, attended by young men and boys of the lower class, has been kept up during the year. Some 22 scholars were in attendance at the close of the year. Several of these seem to be intelligent lads, and we hope for fruit from among them.

LUCKNOW STATION.

Rev. H. Jackson,
Rev. J. H. Messmore,
Rev. C. W. Judd,
} *Missionaries.*

Joseph Fieldbrave,
Abdullah,
Joseph R. Downey,
} *Native Preachers.*

The work of our station during the past year has not differed in any respect from the work of Missions generally. We have followed in the plans of former years, which no doubt are the best adapted to accomplish the end we have in view, viz: the conversion and improvement of this people.

Bazar Preaching has been regularly kept up by the Missionaries and Assistants. The most public places were chosen as preaching stands, in order to secure large congregations. These at times amounted to several hundreds, who listened attentively to the preaching. When exceptions were taken to what was said, we endeavored to answer the objections urged; but sometimes we refused to notice impertinent references to the gospel and those who profess it.

A spirit of opposition has arisen in many, especially among the Mahomedans, who have within the past eighteen months adopted a course of bazar preaching. The men employed in this work have informed themselves to some extent on the contents of the New Testament, in which they suppose they have found contradictions and inconsistencies. Of these they inform their hearers, telling them however that as true believers they must receive and believe the Injíl, but not the New Testament as found in the hands of Christians. The design of these Mahomedan preachers is clearly to be seen in their refusing to admonish their people from the Qurán, preferring to enlighten them on the dangers and difficulties of the Christian religion.

In connection with bazar preaching, we have distributed a large number of tracts, and have sold portions of the Sacred Scriptures with religious books in the vernacular. The low price at which the books were sold enabled a large number of persons to obtain them, and thus carry to their homes the same truths and doctrines to which they had listened in the bazar. We may trust that the leaven is leavening the whole lump, and reaching hundreds who cannot or would not listen to the gospel as preached in the streets.

Since the opening of the cold season, some of the larger villages in the district have been visited by the Missionaries. Our stay at Nawábgunge, though short, was improved in visiting the bazar for preaching daily. We also visited Mirzagunge, Mullábád, Sundeela and Hydarábád, remaining a few days in each place for bazar preaching, and the distribution of tracts and Scriptures.

We have had three colporteurs employed for the North India Bible Society, two in the district and one visiting different parts of the city. They have sold over a thousand copies of parts of the Scriptures, and about one hundred New Testaments in Urdú and Hindí. Several grants of books were received

from the American Presbyterian Mission Press at Lodiana. A number of these have been distributed, and a few sold to cover the expense of carriage.

The services of the Sabbath, and the class meeting of the week, have been regularly attended by the native Christians of the Mission. These services being designed for the Christians, we have endeavored to instruct them in not only their privileges, but also in their duties and obligations to their fellow countrymen as members of society, and as Christians. For the evangelization of this land we must look for laborers, male and female, from among native Christians themselves, who, called of God, shall go forth everywhere as those of old, publishing the word of life.

Our thanks are due, and are respectfully tendered through this report, to all who have so kindly aided us in the various departments of our work. We trust its perusal will satisfy our friends that we are at work, and encourage them to render us further aid, to enable us not only to continue what is now in operation, but also to extend the same, and to enter new fields of usefulness that may open to us.

The subscriptions given to us for distribution among the poor have been nearly all expended. A number of persons received some assistance, but the greater part of what was received was given to a poor Christian family, the head of which is blind and helpless from a severe stroke of paralysis.

Schools.—The Mission has 7 schools in operation within the city limits, 6 of which were opened during the past year:

The *Hussainábád Boys' School.*—The school house commenced in 1862 is now so far completed that all its apartments are available for present use. A donation of Rs. 1000 from the society of Friends in England, and another of Rs. 1500 from the Municipal Committee of Lucknow, have been received and expended

during the year, bringing the building to its present stage of completion.

In August the monthly grant-in-aid was raised from Rs. 100 to Rs. 175. During the year 410 names have been entered. The actual attendance for December was 230, with an average daily attendance of 150. All the advanced classes are very regular in their attendance, many of the boys being scholars of three and four years' standing. The course of study differs but little from that prescribed for the Government schools, with the addition of a daily Scripture lesson. It is expected that with the increasing resources and permanence of the school, its advancement in numbers, thoroughness and grade of scholarship will be constantly manifest. At the same time no effort will be spared to secure for it the widest possible field of usefulness.

The *Saádatgunge Branch School* was opened in August, 1865. It numbers 75 scholars, with a daily average attendance of 55. It receives from Government a monthly grant-in-aid of Rs. 10. This school is in the center of a dense population, and its prospects are very good. The scholars on reaching a certain grade, will be transferred to the Hussainábád school.

Girls' Schools were opened in February, 1865. Four zenáná schools are now in operation, containing 148 scholars. The attendance is very regular, with but little change in the character of the schools. The progress of the scholars has been quite rapid, many of them having already learned to read fluently in the vernacular. They are now commencing the regular course of vernacular education adopted by the Government. Needle work with other branches of that nature, will be introduced during the year. In two of these schools the Scriptures are read, and it is hoped they will soon be introduced into all.

The *Ragged Girls' School in Hussainábád* was opened in June, 1865. It was resolved at that time to try the experiment

of conducting such a school without the usual gratuity of one pice daily to each scholar. But in this case the experiment failed. After four months the pice system was adopted, and the room was soon filled. The number has been limited to 20; but were the means at command, double that number would attend daily. These five girls' schools unitedly receive a monthly grant-in-aid of Rs. 75.

SEETAPORE and LUKIMPORE STATION.

Rev. J. D. Brown, *Missionary.*
Stephen Richards, *Native Preacher.*
Bakhtáwr Singh, " "

Preaching and Itinerating.—Preaching has been carried on with considerable regularity in the bazars in the vicinity of Seetapore and in Ḳhyrábád during the entire year, and several of the large places and melas in the district have been visited from time to time, and the gospel preached, and books sold and distributed.

The Lukímpore part of this station has not received that share of attention to which it is entitled. The fact is, Lukímpore cannot be worked successfully from Seetapore, as it is thirty miles distant on a clay road. With the exception of about two weeks of last cold season, and two short visits during the summer, we have not been able to do anything for that part of the field. One of our Native helpers has been laboring there a part of the present cold season, and our Colporteur had his home in Lukímpore during the greater part of the year, and visited all the important towns and villages in the district.

The Church in Seetapore and Lukímpore station is yet weak. The Conference year closes with 8 members and 3 probationers. Among the latter is a man of considerable education and good

mind, formerly a Mohammedan Maulví, who has studied the subject of Christianity honestly and fairly, and says he is fully convinced that the Qurán is utterly false.

During the summer it became evident that regular Sabbath services should be established in Ḳhyrábád as well as in Seetapore. This was done, and a congregation of about 20 hearers, and a Sunday school of 15 scholars, principally from our day-school, have been kept up ever since.

School and School House.—The Ḳhyrábád city school numbered 40 pupils at the commencement of 1865, and has increased during the year to 85, with an average attendance of 73. The increase has been in part caused by our having secured a Gov't. grant-in-aid of Rs. 50 per month from July 1st, 1865. At the commencement of the year we felt convinced, that the little native house, which had been rented for the school, could no longer answer our purpose; and yet we did not feel free to undertake to put up a large and costly school house. So we proposed to the Director of Public Instruction in Oudh, to build a school house at a cost of about Rs. 1000, Government paying one-half of that amount. This we thought more prudent than to build a large and costly house before we had succeeded in raising a large school. The Director accepted the proposition, and secured us a grant-in-aid of Rs. 500. We then asked help for the enterprise from our friends in the station, and from the natives of Ḳhyrábád. Both responded to our call, and with these and some other available funds, we have succeeded in almost completing a school house with ample accommodations for 100 boys, at a cost of about Rs. 1600, and as the Head Master and his 1st Assistant are energetic Christian men, we have reason to hope for prosperity in the future. Indeed we think we may safely count on having a school of over 100 pupils very soon after getting into our new school house.

Colportage.—The work of Colportage has been carried on in this Mission Station during the 11 months of 1865, and many of the principle places in Seetapore, Lukímpore and Hurduí districts have been visited, but we can not report any great degree of success. There are as yet but few schools in this part of Oudh, hence in many villages visited by the colporteur, he did not *find a single reader.* In places where he found readers, but few were willing to buy books. Indeed many were so suspicious that they would not even accept them as a present. They would say, "There is something wrong about this; people do not *give away* property; if we take those books, and any of the Government officials find them in our houses, they well arrest us for having stolen them!" I found it a good plan to send the colporteur frequently to spend the day in the vicinity of the court house. He was thus enabled to see and make the acquaintance of many of the leading men from various parts of the district. In this way he sold more books than while traveling among the villages. Government is establishing quite a number of schools in the bounds of this station, and they will naturally create a greater demand for books; so we have good reason to hope that Colportage will meet with greater success in the future.

In order to make this part of onr Mission work more efficient we must have a number of books in Hindí and Urdú specially adapted for children. A few Sunday-school books, got up in attractive style, would meet with thousands of readers, and would doubtless do great good. The books we receive from various Mission Presses, are almost invariably prepared for matured minds, not for children; and if perchance we find one suited to entertain and instruct the youthful mind, it must needs for some strange reason be printed in the Roman character; hence is of no use whatever to the great majority of boys who are being educated in village schools.

GONDAH STATION.

Rev. Samuel Knowles, *Missionary.*
Rajab Ali, *Native Preacher.*

Bazar Preaching.—The Gospel of Christ has been preached in the city on an average three times a week during the past year. We have met with some encouragement, both from the respectful and attentive bearing of the people, and from the number of inquirers who came to learn more of this wonderful ávatár who gave his life a ransom for sinners. One man, a Mussalmán faqír, listened one day in the bazár to a comparison of Muhammad with Jesus Christ. He became very angry for a time, but the truth he heard was "as a nail fastened in a sure place;" it was present with him night and day, and he could find no rest. Again he was led to hear our preaching, and the words "Christ came into the world to save sinners," touched his heart. Muhammad came to "kill and destroy," but Christ came to give "life," "to seek and to save that which was lost." This, said he, is the Saviour I want. He has been an inquirer now some six months, and has given such satisfaction that we propose to baptize him very soon. It is very hard to get a Muhammadan or Hindoo faqír, after the life he generally leads, to do work of any kind, but this man is now quite willing to work, and is employed as a Barqandáz in the Gondah jail.

Itinerating.—We have made three tours in this district during the cold season: one in the direction of Byram Ghát, another towards Balrámpore, and a third in the direction of Fyzábád. The people here have been uniformly respectful and obliging; but it is curious to listen to their remarks. In one village, after hearing our preaching, a man said if our religion was so good as we represented it, "Why did the Government in the *hadd bast* take away half of my village and give it to a Rájá?" Ano-

ther said he did not like our rule in some respects as well as he did that of the Nawábí, for in the latter "three of my four brothers were employed, and the other had work in the field; but now these three are sitting at home doing nothing." After preaching in a large village on the Balrámpore road, a young Brahman followed us to our camp, to hear more. After explaining Christ and salvation to him, he concluded to go with us into Gondah, where he might learn more of this way. He stopped with us a week, learnt all he could, and then returned to his village. He took a number of books with him for distribution, and promised to return for further instruction. I have great hopes of this young man, that he will soon come out as a professed inquirer. In these itinerations we found few persons who could read, and hence were not able to distribute many tracts and Bibles.

Melas.—We were able to visit only one melá, that held at Manú Ráma, towards Balrámpore. It lasted two days, during which time we preached six times at different points, to large crowds of people. After each preaching, numbers followed us to our tents, where seated before us under the shade of a tree at noon, or in the beautiful mellow moonlight, we again directed them to the "Lamb of God that taketh away the sins of the world." A Hindoo faqír, after the last sermon we preached at this melá, came and said that he was convinced from what he had heard, that Jesus was the only Saviour of men, and that he wished to hear more. We brought him back with us to Gondah, where he remained for a fortnight, reading the New Testament in Hindee every day, attending our religious services, and receiving special instruction. During this time he committed to memory the Lord's prayer, and the ten commandments in Hindee, He washed the *tilluk* from his forehead, and took the *málá* from his neck, for, he said, he had done with these things now. The only thing he still kept was his *janeo*, as he had to go back to his village, to his wife and family, and if they saw him without

it, would greatly persecute him. But, when he would again come, he said we should see him without even this. He took a copy of the New Testament, and other books suited to his state, back with him to his village, and promised to tell others of this Saviour, Christ Jesus. This is another soul I hope soon to be gathered into Christ's fold.

Schools.—For some time during the past year we held our small school in the chapel, but the distance being so great from the native city we thought it best to remove it to a native house in the bazar which we use as a book room. The average daily attendance has been twenty. These have been learning reading, writing, grammar, etc., both in the vernacular and in English, including, of course, religious instruction. Most of these boys have regularly attended our Sabbath vernacular service. A large Mission school cannot be expected in so small a place as Gondah, where there is a good Government school; but my intention is to try and gather all the boys now attending no school, in order to bring them under our religious influence. Our school, small as it is, has not been unproductive of good; a number of boys have read the New Testament, who never had it in their hands before. They have certainly heard truths, which, if remembered and acted on, will save their souls. One boy's case is worth mentioning. Bihárí Lál, a Káyath by cast, aged 19, was in my English Bible class. He always paid marked attention when any part of the New Testament was being explained. One day he came after school and said he believed Christ to be the only Saviour, and that he wanted to become a Christian. I at once took his name down as an inquirer. For a fortnight after this we never saw him, till one day after preaching in the bázár a man came up and said that Bihárí Lál was sick with fever, and wanted to see us. We went to an unhealthy wretched looking place, and there found him reduced almost to a skeleton, and at the point of death. He stretched forth his long hands, and ask-

ed us in a feeble voice to pray for him. It appears that when he first fell sick he asked his father to send and tell us, but being afraid that we would make his son a Christian, he refused to do so, till at last thinking his son was going to die, he sent for us. We had the poor fellow removed to the native hospital, where we visited him every day, and read and prayed with him. With God's blessing he soon came round, and is now among us waiting for baptism. He often told us during his illness that Christ was his only hope, and that if he died he knew he should be saved through Christ. He is now a member of our class, and going on well, and we hope soon to see him baptized.

Baptisms.—1. Rajab Ali, a Mussalmán. [An account of his conversion and baptism was published in the Missionary Advocate for Jany. 1866.] 2.—Lucy, a Hindoo woman, aged 14; was an orphan, picked up in a famine, and brought up in the family of Mr. Yeoward, Head Clerk in the Commissioner's office; attended our vernacular service; was convinced, and we trust converted. She came to us and asked for baptism; and it was not denied her.

ROY BAREILLY STATION.

Rev. P. T. Wilson, *Missionary.*
James David, *Native Preacher.*

Early in the year the Missionary's time was much occupied in rebuilding the Mission Bungalow near the native city; it was finished however before the rains, and through the liberality of friends in the station and the Board at home, no debt has been incurred. The Bungalow is pukká on the outside, is sixty-seven feet wide by sixty-eight and a-half long, and contains four good rooms besides a dressing room, two bath and two store rooms. It was planned and erected with a view to cheapness, convenience and durability; and while the first two objects have been partially realized, it is hoped that time may prove the other also correct.

Stated Services.—For want of a chapel, the religious meetings have been held in the Missionary's study. The little native Church, consisting of the families of the Native Preacher and Exhorter, with a family living in a village about two miles from the Mission house, are accustomed when practicable, to meet on Tuesday evenings for class, and on Friday evenings for prayer meeting, and on Sabbath to hear the word of God read and expounded. The Missionary has also held services in English on Sabbath for the accommodation of those who might wish to attend.

Itinerations.—During the cold season three itinerations were made, the first in the direction of Lállgunge, Bhagwantnugger and Bahár; the second, to Jais and Nassírábád; the third, to Salon and Parsideypore. The people were with few exceptions civil, and generally assented to the truths taught. The large melas held at Delamow, near Bahár, and Jais have been attended, and also many smaller ones, at all of which the word of God was preached to attentive crowds; and the Scriptures, with other good books in the vernacular, were offered to the people.

Colportage.—Amos has been out since February, offering the Scriptures and tracts to the people, and also reading and explaining them in the bazars and villages. Owing to the fact that but a very small per cent. of the people can read, the number of books sold were limited, but to many the word was read and expounded.

Baptisms.—Early in the year Bhowání and his wife, who live in a village near by, were baptized; this is the second family received into the Church by baptism since this station was occupied.

Inquirers.—Many have come to the Missionary and Assistants really or professedly inquiring after the way of life; the greater number either had worldly motives, on else knew so little in reference to the requirements of Christianity, that after gain-

ing additional light, they left in discouragement. A few however remain, who appear earnest and consistent, and who may be baptized during the coming year.

Schools.—During the year there have been several efforts to establish girls' schools, but thus far they have failed. The Mission school for boys has now every prospect of success; two good teachers having been secured from Bareilly, and some twenty scholars being in attendance.

The Missionary in charge takes this occasion to return his most hearty thanks to the residents of Roy Bareilly, for their liberal subscriptions, and to the N. I. Bible and Tract Societies, as well as to the Presses at Lodiana and Bareilly, for a good supply of their publications for distribution, and also to the N. I. Bible Society for the expense incurred in keeping a Colporteur in the field during the year.

MORADABAD and CHANDAUSI CIRCUIT.

Rev. H. Mansell, Rev. S. S. Weatherby,	*Missionaries.*
Ummed Singh, Ambica Charn,	*Native Preachers.*

This Circuit includes within its bounds the Moradabad and Chandausí Tahseels.

The Chapel services consist of preaching on the Sabbath, class and prayer meetings weekly, and the study of the Scriptures and prayer daily. The native Church is in an encouraging condition, consisting at present of about forty communicants.

Street or Bazar preaching is kept up daily at two places in the vicinity of Moradabad, and is also carried on at *Kunderkí,* a large village, and at *Chandausí,* a town of about forty thousand inhabitants. All the bazar villages within eight miles of Morad-

abad city are visited on bazar days. The Missionary never fails in finding an audience in this work, and from two to three hundred persons hear the gospel daily in this circuit. At *Kunderkí* a Native preacher resides, who regularly visits the bazars and villages in that vicinity. He was formerly a faqír, and now has a good influence over those who were his followers. They are Chumárs, many of whom seem almost persuaded to become Christians. A Native preacher resides at Chandausí also, and is exerting a good influence there. The Chumárs in this part of the country have for some time past manifested an interest in Christianity. In Moradabad city we have established a school among them, and keep up regular Sabbath services. The work among this class is most encouraging. Two female Scripture readers were employed during the year, in visiting women at their houses in the city and surrounding villages. These women were usually well received, and their work is encouraging.

Schools.—The schools of this circuit are in a prosperous condition. The city school has increased to 180 boys. Three branch schools in the city, and two in adjacent villages, are in successful operation. The Moradabad schools now contain more than 300 boys.

Two girls' schools have been established in the city, among the Mahomedans, and one in the Mission chapel for Christian girls. As the way is now open in the city among Hindús and Mahomedans, the design is to establish more schools for girls, and to pay special attention to this work, as through these schools the way is opened for the Missionary's wife to gain access to the females of the city.

AMROHA and BABUKERA CIRCUIT.

REV. E. W. PARKER, *Missionary.*
ZAHUR-UL-HAQQ, WILLIAM PLUMER, } *Native Preachers.*

This Circuit embraces the towns of *Amroha, Babukera, Joá,* and *Achola,* at each of which native Assistants reside, and *Kànt Pataí, Darapore,* and *Khunpore,* where Mission schools are established.

Amroha is a city about twenty miles from Moradabad, under the direct charge of Zahúr-ul-haqq, a Native preacher. The work has but lately been opened here, and there is no church established yet. During the month of November all the Missionaries and their families, with nearly all the native Christians of Moradabad district, met in camp at Amroha for a general camp meeting. About 110 native Christians were present, and spent a week in religious services. The object of the meeting was to lead the nominal Christians to Christ, and to unite all the church in a bond of love. It was also designed by preaching two hours daily at six different points in the city, to awaken an interest among the people generally. The meeting was a success.

Joá is a village where a few native Christians live, and where a small Christian school is taught, and Sabbath services kept up.

Babukera is the center of the Síkh work, under the care of William, a Native preacher. There is a little chapel and native church here, and a school for Christian children. *Achola* has a work similar to that of Joá and Babukera.

Schools.—These contain in all nearly 225 boys. Those at Kánt and Babukera are Anglo-vernacular. As the people at first receive schools more readily than they do preaching, the way is often opened and prejudices removed by establishing schools. With the children as guides, the Missionary can gain ready access to the people.

Colportage.—Through the North India Bible Society a Colporteur was sustained in this work during the past year. Hundreds of gospels in Hindí and Urdú have been distributed, with tracts and religious books. By means of these the people are gradually becoming acquainted with Christianity.

Mission work has been established seven years in the Moradabad Zillah, and as fruit there are over eighty communicants, with about the same number of apparently sincere inquirers and nominal Christians. There are now 800 boys in our schools.—While this is comparatively little fruit, yet we believe that a great preparatory work has been accomplished; so that we look for much greater results speedily to follow, than have yet been seen among us.

BIJNOUR STATION.

Rev. I. L. Hauser, *Missionary.*
Thos. Cullen, *Native Preacher.*

The work in Bijnour was commenced in September 1859, by the Rev. E. W. Parker and his wife, who remained till August 1861. A small bungalow was purchased and a small Chapel built, and a boys' and girls' school opened. In 1860 a house for the Missionary was built. In April 1861 the Rev. I. L. Hauser and his wife arrived, who have continued here until the present.

Schools.—In October 1863, a school was commenced in Najíbábád, through the kindness of C. A. Elliott, Esq., who supported it for six months, and since then has continued his subscription. A school was opened at Nageena in March, 1864. During 1865 there were 95 boys in the Bijnour school, 112 in the Najíbábád school, and 85 in the Nageena school. A number of young men from these schools have entered the Government service. There has been a girls' school, but the attendance has not been very regular.

Baptisms.—There have been two baptisms during the year. Many asked for baptism, but were placed on trial.

About Rs. 50 worth of Bibles, Testaments and tracts have been sold. We have never made a practice of giving them away. Many Testaments and portions of Scripture have been sold during the last three years, so that by means of these, and through the preaching of the Missionary and his three native assistants, but few of those who can read are unacquainted with the Scriptures.

About 10 miles from Bijnour there are four villages within half a mile of each other, and containing several thousand people. In the central one there formerly lived a faqír of considerable reputation, or as the people say, "whatever he told them they did." Three years ago he died; but before his death, he told them that a Pádrí sáhib would come to make them Christians, that they should hear and obey him, and give him his bungalow for a school house. The people have been more and more desirous of carrying out the wishes, or prophecy as they consider it, of their dying gúrú, and lately made over the bungalow to the Mission by a writing on stamped paper, and a number of names have been handed in, as of those who wish to become Christians. The want of a Christian man to go there has prevented their request being complied with; but a man will now be sent and a school opened. This is but the statement of the case, and we tremblingly hope for good results.

The above we know is like the usual Missionary story, and by many may be no sooner seen, than thrown aside unread. A four years' experience has taught us to be careful lest in our zeal we may make statements one year that we will have to retract the next; yet we do not hesitate to say that the Mission cause has had more success than any other branch of labor in India. We have been asked "How many Christians have you made since you came to India?"—as if by some machine, we could turn out

so many dozen a day. Certainly the world should demand results, but the capital invested should be considered, as in any other business, and the true results be rightly estimated. We cannot here count our Christians by hundreds in a single Church, but we look to the influence of our work on the mass of the people. Something new has been placed before them, and they have been started from their old habits of thought. Fathers buy the Testament as a good book for their boys to read, and young men buy it to find out our weak points, that they may meet us. We can scarcely enter a village without being questioned about Christianity. Is this stirring up, this awakening of the people, of no account, and not to be placed to the credit of Missions? Suppose this to be the only result, would not Mission work be still a success?

We went into a street of a city twenty miles from the station to preach, and some small boys coming up, we asked them who they were, and they replied "we belong to the school." "Then do you know the ten commandments?" and they one by one repeated the commandments before a large crowd that had assembled. Four years ago we with difficulty persuaded the scholars to read the Bible, now they buy and study it readily.

It is true that in the first sifting, Missionaries snatched at what they supposed real grain, but it was husks, chaff; or to use a more lively figure, hundreds of these "first fruits" have been worse than dogs, running up and down the country catching at every bone thrown to them; but we are glad to say, that all have not been such; for after these, we have found Christians indeed, whom we could love and trust as brethren. But to make them such we must preach that excellent and radical doctrine contained in the 3rd Chapter of St. John's Gospel, "Ye must be born again."

A few days ago, we met a sepoy belonging to a native re-

giment, and asked him a question, when he replied, "I am a Christian." "When were you converted?" "Oh! I am not a *native* Christian, I was born a Christian, my parents were Christians." The idea that simply being born of Christian parents, or being sprinkled in infancy, makes a Christian, or that pouring water on adult heathen, and writing their names in a church record, makes them members of the Church of Christ, must be done away before our foundation shall be made sure. They and we must be born again, fully regenerated by the Spirit and grace of God, before they and we can become members of the body of Christ; and when once this change, this divine power in the Church of God, shall take hold of this emotional and religious people, India will be saved.

SAMBHAL STATION.

Rev. J. A. Cawdell, *Missionary.*

This station being in the Moradabad zillah, was formerly connected with the Moradabad station, and occasionally visited by the Missionaries residing there. But on account of the size of the place, and the willingness of the people to hear the gospel, it was thought well to have a Missionary stationed here. Accordingly at the Conference held at Lucknow in December, 1865, Sambhal was taken up as a station, and the Missionary now in charge was appointed to it.

This in time past was a large city, as various ruins and masses of debris which are every where met with, clearly show. It is noted as the place where Hindus expect the tenth autár of Vishnú to appear. A temple is prepared in which they say the autár will be born of a virgin. The city has however lost much of its importance, and is now in a detached state, there being thirty-six *puras* or villages situated at from a quarter of a mile

to three miles from each other comprised in the area of the old city. The population is between forty and fifty thousand. The Mission house is situated near the center. The principal bazár being half a mile distant.

The people generally are willing to hear the truth, and a large congregation can at any time be collected in the bazár and large villages. In the small villages from thirty to fifty can be collected by the preacher taking a position near a well, and reading from the Sacred Scriptures or singing a verse or two of a hymn. During the year the gospel was preached four or five times a week, and portions of Scriptures with tracts distributed. Some itinerating was done in the surrounding villages, and one long tour made to the large annual mela at *Gurmukhtesar*, where thousands heard explained the true way of obtaining pardon, holiness and heaven.

There are three schools in operation, one is situated in the principal bazár another in Chowdry Sará, and the third in Tarína Sará, a large village nearly three miles from the Mission house. The number of scholars on the registers is 180 ; the average daily attendance, 130.

We have been cheered now and then in the course of the year by earnest and sensible questions being asked in reference to the truths uttered in preaching. Sometimes we have been annoyed by foolish mocking remarks. Some persons came to the Mission house for conversation, apparently interested in the truths we declare. Two of these we hope will be soon added to the church militant, and finally to the church triumphant.

PAURI STATION (GURHWAL.)

REV. J. M. THOBURN, *Missionary.*

At the Session of Conference held in Lucknow, December, 1864, it was determined to establish a Mission in British Gurhwal, and Rev. J. M. Thoburn, then absent in America, was appointed to *Paurí*, a small station in the mountains, seven miles above Shreenuggar. Col. H. Ramsay, C. B., Commissioner of Kumaon and Gurhwal, renders us most efficient aid in this new enterprise. Through his kindness a small dwelling house has been secured, which will make a comfortable temporary residence for the Missionary. During the last hot season, Rev. H. Mansell was obliged to leave his work in Moradabad, and finding Paurí to be a most healthy locality, he determind to spend the season there, and begin the work of the Mission. A school of thirty boys was organized, and the surrounding villages were visited for preaching and conversation with the people. So far as can be determined from this small beginning, it is believed that we have entered upon a hopeful field among the hill people of Gurhwál.

The Mission to Gurhwál is projected not only with a view to reach the 240,000 people of that province, who have never yet heard the gospel, but also in order to gain access to the crowds of pilgrims, who annually pass through from all parts of India, on their way to the great shrines of Badrínáth and Kidrináth. It is intended that the Missionary shall devote much of his time to these people.

Mr. Thoburn has returned from America, and will proceed at once to Paurí to enter upon his work.

Minutes

OF THE

SECOND SESSION

OF THE

INDIA MISSION ANNUAL CONFERENCE,

HELD AT MORADABAD,

February 1st--7th, 1866.

REV. JAMES BAUME, - - - - - - - - - - - *President.*
T. J. SCOTT, - - - - - - - - - - - - *Secretary.*
J. D. BROWN, - - - - - *Asst. and Recording Secretary.*

FIRST DAY.

MORADABAD, *Feb. 1st*, 1866.

THE India Mission Annual Conference of the M. E. Church, U. S. A., assembled according to appointment, for its Second Annual Session, in the Mission Chapel, Moradabad, Thursday, February 1st, 1866. Rev. James Baume, by appointment of the Bishops, presiding.

Conference was opened with the following religious services: The singing of the 707th Hymn, commencing

"And are we yet alive,
And see each other's face;"

Prayer by the President; after which he read the 67th Psalm, and the 62nd chapter of Isaiah.

Religious services were continued by singing the 213th Hymn, and prayer by Revs. H. Jackson, T. J. Scott, and J. T. Janvier.

The Sacrament of the Lord's Supper was then administered by the President, assisted by some of the Elders.

The Secretary of the last Session of the Conference called the Roll, and the following members—being all of the Conference—answered to their names:

J. Baume, C. W. Judd, E. W. Parker, J. W. Waugh, J. M. Thoburn, H. Jackson, I. L. Hauser, J. H. Messmore, J. T. Gracey, D. W. Thomas, J. D. Brown, S. Knowles, T. S. Johnson, T. J. Scott, H. Mansell, and P. T. Wilson.

On motion Conference proceeded to ballot for a Secretary, and T. J. Scott was elected.

On motion J. D. Brown was elected Assistant Secretary.

On motion J. D. Brown was also elected Recording Secretary of the Conference.

On motion E. W. Parker, H. Mansell, and S. S. Weatherby were appointed a Committee on Public Worship.

On motion it was resolved that in the raising of Conference Committees, one member from each District be selected, as far as practicable.

On motion J. M. Thoburn, I. L. Hauser, and J. T. Gracey were appointed a Committee to report Rules of Order for the Conference.

On motion the Presiding Elders were appointed the Committee on Missions for the ensuing year.

On motion the Presiding Elders were appointed a Committee to nominate Standing Committees, and were granted leave, for consulation touching the nomination of said Committees.

On motion 11 o'clock A. M., and 3 o'clock P. M., were appointed the hours for opening and closing the sessions of Conference.

On motion the Roll-call was dispensed with during the Session of Conference.

Pending the Report of the Committee on nomination of Standing Committees, at the suggestion of the Chair, F. A. Spencer and S. S. Weatherby, the newly arrived Missionaries, entertained the Conference with some interesting remarks concerning their voyage and experience.

The following Preamble and Resolutions, offered by J. T. Gracey, were adopted, *viz:*

Whereas, In transit between the United States and India, the lives of some sixty-five persons connected with our Mission have been exposed to "perils by sea," and

Whereas, These have all been preserved from death and from serious personal casualty,—therefore,

Resolved, 1. That we recognize herein a marked interposition of our Heavenly Father in our personal behalf, and an indication of His favor toward our Mission.

Resolved, 2. That we hereby place on record a humble acknowledgment of our gratitude for "all the way by which the Lord hath led us."

The following Resolution was unanimously adopted:

Resolved, That Rev. J. M. Thoburn be requested to deliver an address some time during the present Session, on home reminiscences, including a description of his overland return trip.

The Committee appointed to nominate Standing Committees reported the following nominations, which were separately voted on and adopted:

On Publication of Minutes:
T. J. SCOTT, J. W. WAUGH, J. D. BROWN.

Auditing of Treasurer's Accounts:
H. JACKSON, J. T. GRACEY, I. L. HAUSER.

Auditing of Presiding Elders' Accounts:
J. M. THOBURN, T. S. JOHNSON, S. KNOWLES.

On Education:
H. MANSELL, J. H. MESSMORE, D. W. THOMAS.

On Colportage:
T. J. SCOTT, I. L. HAUSER, P. T. WILSON.

To Visit Orphanages:
J. H. MESSMORE, J. M. THOBURN, JAMES BAUME.

On Sunday Schools:
D. W. THOMAS, J. A. CAWDELL, J. D. BROWN.

On Publishing:
H. MANSELL, J. H. MESSMORE, J. T. GRACEY.

On motion the Committee on Education was instructed to prepare a Course of Study to be recommended for general use in the Schools throughout the Mission.

Pending the discussion of a Resolution calling for the publication of Reports from the several stations, the hour of adjournment having arrived, on motion the time was extended. After further discussion, the Resolution was laid on the table.

Conference adjourned with singing the Doxology, and was dismissed with the benediction by the president.

SECOND DAY.

FRIDAY, *Feb. 2nd*, 1866.

Conference met at 11 o'clock A. M. Rev. James Baume in the chair. Religious services were conducted by S. S. Weatherby.

The Minutes of the last session were read and approved.

On the recommendation of the Committee on "Rules of Order," the Rules of last Session, omitting Rules 3rd and 4th, were adopted as the Rules of Order for this Conference.

On motion it was ordered that the Rules for the government of Conference be printed.

The Disciplinary "question Who are admitted into full connection?" was then taken up, and S. S. Weatherby and F. A. Spencer were called forward, and having answered satisfactorily the questions appointed for such candidates, were admitted into full connection.

The following Resolution was adopted, viz:

Resolved, That S. S. Weatherby and F. A. Spencer be required to prepare for examination in the second year's course of studies, at the next session of Conference.

On motion a Committee was ordered to prepare a second year's course of studies for the native brethren, and S. Knowles, J. T. Gracey and J. M. Thoburn were appointed said Committee.

On motion Conference proceeded to ballot for a Treasurer for the ensuing year, and D. W. Thomas was elected.

The Disciplinary question "Are all the preachers blameless in life and conversation?" was then taken up. The Districts were called in order, and the character of each member having been duly represented, was passed.

The following Resolution was presented, viz:

Resolved, That we recommend our Mission Board, on Medical certificate, to pay the traveling expenses of the Missionaries to and from our sanitarium.

On motion this Resolution was referred to a committee of three, and H. Mansell, T. S. Johnson and H. Jackson were appointed.

On motion the call for statistics was made the order of the day for 12 o'clock of the next session.

On motion written reports on Colportage were called for, and reports were presented from the following stations, viz: Moradabad, Moradabad Circuit, Budaon and Lucknow.

Conference adjourned on time, with prayer by D. W. Thomas, and the benediction by the president.

THIRD DAY.

SATURDAY, *Feb. 3rd*, 1866.

Conference met at 11 o'clock, A. M. Rev. James Baume in the chair. Religious services were conducted by J. T. Gracey.

Minutes of previous session were read and approved.

The call for written reports on Colportage was on motion resumed, and reports were presented from Seetapore, Roy Bareilly, Pilibheet and Sumbhal.

On motion all reports on Colportage were referred to the Committee on Colportage.

The Committee to whom was referred a Resolution regarding traveling expenses of Missionaries in visiting our sanitarium, presented their report, which was adopted. [See Report I.]

On motion papers, including Medical certificate, relating to Mrs. J. Baume's return home on account of failing health, were referred to a Committee of three, and H. Mansell, H. Jackson, and J. T. Gracey were appointed said Committee.

The Committee on auditing Treasurer's accounts presented their Report, and it was adopted. [See Report II.]

The Committee on furnishing Parsonages presented their Report, and it was adopted. [See Report III.]

The following Resolution was offered and adopted, viz:

Resolved, That the amount of all moneys received as "Local Funds," be reported under the Disciplinary call for "Amount collected for the Missionary Society."

The question "What constitute the Local Funds of the Mission," was referred to a Committee of three, and H. Jackson I. L. Hauser and D. W. Thomas were appointed.

On motion the call for statistics which had been made the order of the day for 12 o'clock of this session, was made the order of the day for 12 o'clock on Monday.

On motion the Conference proceeded to fix upon a time to be recommended to the Bishops for its next Session.

Time for adjournment having arrived, on motion the session was extended. After further discussion, Conference adjourned.

The Doxology was sung, and the benediction pronounced by the president.

FOURTH DAY.

MONDAY, *Feb. 5th*, 1866.

Conference met at 11 o'clock A. M. Rev. James. Baume in the chair. Religious services were conducted by J. A. Cawdell.

The Minutes of the previous session were read and approved.

The Committee on Education presented their report, which was adopted. [See Report IV.]

On motion the Committee on Education was appointed a standing Committee on Education for the ensuing year, to whom the preparation of a Course of Study for our Schools, and the carrying out of the educational plans contemplated in the Report on Education, were referred.

The Committee on visiting Orphanages presented their Report, which was received and referred to the Committee on publication of Minutes. [See Report V.].

Rev. E. Templeman, Chaplain of Moradabad, was introduced to the Conference by the Chair, and on suggestion, proceeded briefly to address the Conference in words of kindly sympathy and encouragement.

As a substitute for the Report of the Committee to whom was referred the question "What constitute the Local Funds of the Mission," the following Resolution was adopted:

Resolved, That the Committee on Publication of Minutes be instructed to report in the column of moneys collected for Missions during the year, all moneys received from all sources, except from the M. E. Missionary, Sunday School, and Tract Societies, the American Bible Society, and India Bible and Tract Societies.

The order of the day, *viz.* the call for Statistics was taken up. The Stations were called in order, and Conference Statistics received from all. [For Statistics see Appendix A.]

The following Resolution, offered by J. W. Waugh, was adopted:

Resolved, That this Conference tender a vote of thanks to the Sunday School Union of the M. E. Church, through their

Secretary, Rev. Dr. Wise, for the generous and timely donation of £81. 12. 8 for the publication of juvenile literature for circulation in our India Mission field.

On motion J. M. Thoburn, J. T. Gracey, and P. T. Wilson were appointed a Committee on the Centenary of American Methodism.

The Committee on Missions reported a Scale of Salaries for Native Assistants, sanctioned by the Mission Board. [See Report VI.] On motion their Report was adopted.

The Committee on Missions reported the distribution of Rs. 4000, received from the Missionary Board as a Contingent Fund for 1866, and their Report was adopted and ordered to be placed on file.

The following Resolutions were adopted:

Resolved, That the Committee on Publication of Minutes be instructed to publish a Report of our Mission for the past year, in connection with the Minutes; and Preachers in charge of Stations be required to furnish to the Committee such reports or data as may be necessary for this purpose. Said reports or data to be furnished during this session or as soon thereafter as possible.

Resolved, That the Committee on Missions be instructed to provide funds for such publication.

The following Resolution was adopted:

Resolved, That in view of the condition of the Lukímpore Mission House, the Conference hereby sanctions for repairs, the expenditure of the rent realized from said house during 1865, in connection with the appropriation from the Mission Board for 1866 for that purpose.

The following Resolution was adopted:

Resolved, That the proceeds which may be realized from the rental of the Mission Bungalow now rented to the Uncovenanted Service Bank in Bareilly, during the next Conference year, be hereby appropriated for the erection of a School House in the city of Bareilly.

On motion the consideration of contingent repairs on Mission property for 1866 was referred to the Committee on Missions.

The Disciplinary question, "Who remain on trial?" was then taken up, and J. A. Cawdell, Zahúr-ul-haqq, Joel T. Janvier, H. M. Daniel, and Joseph Fieldbrave, were continued on trial; and Zahúr-ul-haqq, Joel T. Janvier, H. M. Daniel, and Joseph Fieldbrave were instructed to prepare for examination in the first year's course of study at the next Session of Conference.

Conference adjourned with singing the Doxology, and prayer by T. S. Johnson.

FIFTH DAY.

TUESDAY, *Feb. 6th*, 1866.

Conference met at 11 o'clock. Rev. James Baume in the chair. The usual religious exercises were conducted by J. H. Messmore.

Minutes of previous session were read and approved.

On motion the first Disciplinary question, *viz:* "Who are admitted on trial?" was made the order of the day for 12 o'clock of the present session.

Conference proceeded to fix upon a time to be recommended to the Bishops, for holding its next annual Session; and the second Thursday in January, 1867, was recommended.

The following Resolution was adopted, *viz:*

Resolved, That the Treasurer of the Mission be directed to pay the Secretary of the last Session of this Conference any bills incurred by him in purchasing Record Books and other requisites; also any bills the present Secretary may present for stationery, postage, or other legitimate expenditure for his official work.

The Committee to whom was referred papers including Medical certificate, relating to Mrs. J. Baume's return home on sick leave, presented their Report, which was adopted. [See Report VII.]

The following Resolutions were adopted by a unanimous rising vote.

Whereas, During the year past, our sister, the wife of Rev. James Baume, has been compelled in consequence of sickness, to leave India, therefore

Resolved, That though there be no need that we express our high appreciation of the personal qualities and quiet yet zealous piety of our sister during "all the time that she went in and out among us," yet we feel that we can not omit to express the profound regret and solicitude with which we have seen her "depart for a season."

Resolved, That we will continue instant in prayer that God will be with her to bless and keep her, to restore her to health, and permit the family of our brother Baume to be united again with each other, and haply if may be, with our India Mission.

The Committee on the erection of a Sanitarium presented their Report, which was adopted. [See Report VIII.]

The Committee on Missions was instructed to estimate for the Rs. 2000 specified in the Report of Sanitarium, as needful for completing the building now in process of erection at Nynee Tal.

On motion J. W. Waugh, J. T. Gracey, and D. W. Thomas were appointed a Committee to audit the accounts of the Sanitarium building, when completed.

On motion H. Mansell, J. Baume, H. Jackson were appointed a Committee on the Sanitarium for the ensuing year.

On motion it was ordered that the Schedule of Studies for native helpers be translated into Hindústání, and H. Jackson, S. Knowles, and I. L. Hauser, were appointed a Committee for that purpose.

The hour for the order of the day having arrived, the Disciplinary question, "Who are admitted on trial?" was taken up; when Enoch Burge, recommended by the Bareilly Quarterly Conference, and James David, recommended by the Roy Bareilly Quarterly Conference, were admitted.

The Committee on the "Centenary of American Methodism," presented their Report, which was adopted. [See Report IX.]

The Committee on auditing Presiding Elders' Accounts presented their Report, which was adopted. [See Report X.]

The Committee of examination on third year's course of study, presented the following Report, which was by order placed on file:

"The Committee on third year's course of study, beg leave to report as follows:

J. A. Cawdell and P. T. Wilson came before us, and passed a good examination in the third year's course of studies.

(Signed,) J. D. BROWN,
"On behalf of the Committee."

The hour for adjournment having arrived, on motion the session was indefinitely extended; after which the Committee on Sunday Schools presented their Report, which was adopted. [See Report XI.]

C. W. Judd on behalf of the Presiding Elders, to whom had been referred the location of the Khairah Bajhairah School endowment property, presented a Report, pending the discussion of which, on motion Conference adjourned to meet at 7 o'clock this evening.

The Doxology was sung, and the benediction pronounced by the president.

EVENING SESSION.

TUESDAY, *Feb. 6th*, 1866.

Conference met pursuant to adjournment. Rev. E. W. Parker in the chair. Religious services were conducted by H. Jackson.

The Minutes of the previous session were read and approved.

The following Resolution was presented, to provide for the support of the Khairah Bajhairah school:

Resolved, That the Committee on Missions be instructed to include in their estimates Rs. 50 per month for 1867, and for nine months of 1866, for the support of the Khairah Bajhairah school.

J. W. Waugh, Superintendent of the Mission Press, presented a Report on the Press, after which the following Resolution was adopted:

Resolved, That the Superintendent of our Press be authorized, in the event of his being unable to secure a competent European or Native assistant or foreman, to provide by contract for certain portions of the printing of our Mission.

On motion Conference adjourned, with prayer by H. Mansell, after which the benediction was pronounced by the president.

SIXTH DAY.

WEDNESDAY, *Feb. 7th*, 1866.

Conference met at 11 o'clock. Rev. James Baume in the chair. Religious services were conducted by D. W. Thomas.

The Minutes of the previous session were read and approved.

The Committee on Colportage presented their Report, which was adopted. [See Report XII.]

On motion I. L. Hauser, H. Jackson and T. J. Scott were appointed a Committee on Colportage for the ensuing year.

The Publishing Committee presented their Report, which was adopted. [See Report XIII.]

The following Preamble and Resolutions, relating to the removal of the Mission Press to Lucknow, were adopted:

Whereas, Our Mission Press is a source of continued and increasing embarrassment to its Manager and this Conference, arising mainly from the great difficulty and expense connected with securing in its present location, an economical staff of workmen, including an experienced Assistant to supervise, under its present Manager, the mechanical work of the Press; therefore,

Resolved, 1. That to obviate the above mentioned difficulty for the future, a change of location for our Press is immediately and urgently demanded.

Resolved, 2. That in order to secure to our Mission Press a successful future, in a steady and stable growth, in its economical working, and in the full development of its legitimate relative

influence, Lucknow, both from the facilities which it offers in itself and its relation to the upper Provinces of India, is clearly indicated to this Conference as the geographical center where our Mission Press should be located.

Resolved, 3. That the Presiding Elders, with the concurrence of the President of Conference, be a Committee to carry into effect the above Resolutions.

On motion the following Resolution was adopted:

Resolved, That the Conference deem it expedient to sell the buildings connected with our Press at Bareilly, in order that with the proceeds, proper Press buildings may be secured at Lucknow.

The following Preamble and Resolution, relating to a Missionary Library, were adopted.

Whereas, A well selected Library, specially adapted to Missionary work in India, would be valuable and advantageous to the members of this Mission, affording them access to important and necessary literature which they have not the means to purchase; and

Whereas, We deem it practicable to found such a Library in our Mission as would be an important aid in our work; therefore,

Resolved, 1. That we respectfully and earnestly request our Missionary Board to grant the sum of Rs. 2000, to purchase such books as may be deemed most useful to the Mission.

Resolved, 2. That a copy of these Resolutions, with an estimate for the above amount for said purpose, be forwarded to the Mission Board, with the following statements:

1. The salary of Missionaries, even with rigid economy, does not admit of their purchasing all the books necessary to fit them for the greatest usefulness and efficiency in their work. Many of the books needed in the study of the people, languages, religious systems and history of the country, are rare and costly, and without some such aid as is herein contemplated, generally beyond the reach of Missionaries.

2 As confirmatory of the importance of this matter, it may be stated that the Wesleyan Missionary Society of England has made a donation of five hundred Rupees' worth of books to each of its Missionaries in India. These books are chiefly adapted to the Missionary's use in his particular field of labor.

We only ask a tithe from our Missionary Board of what the above Society has generously done for its Missionaries; yet we believe our own Missionary Board just as considerate of our wants, and fully as ready and able to help us.

The following Resolution, contemplating some provision for a Christian village within the bounds of our Mission, was adopted:

Resolved, That this Conference earnestly request our Missionary Board at New York, to take into consideration at their earliest convenience, the subject of the sanction and purchase of a village or villages, to be converted into a Christian farm within the bounds of this Mission.

On motion Conference adjourned, to meet at the call of the Chair. The Doxology was sung, and the benediction pronounced by the president.

EVENING SESSION.

WEDNESDAY, *Feb. 7th*, 1866.

Conference assembled at 7 o'clock P. M. Rev. James Baume in the chair. Religious services were conducted by P. T. Wilson.

Minutes of the previous session were read and approved.

The following resolution was adopted:

Resolved, That the Conference recommend that the small Mission House in Shahjahanpore be sold, as soon as the sanction of the Mission Board be obtained.

On motion it was ordered that the rent of a small Mission Bungalow in Bijnour, be applied to the Mission School in that station.

The following Resolution was adopted:

Resolved, That this Conference recommend our Missionary Board to adopt, instead of Rule VII of their printed circular, dated Mission Rooms, New York, May 21st, 1865, the following four Rules, to form the VII, VIII, IX and X Rules of the circular, to wit:

VII. In cases of the increase of families of Missionaries or Native assistants, the Treasurer may, on order of the Presiding

Elder, advance the allowance for children according to the scale of salaries adopted, even though it be not included in the Presiding Elder's draft.

VIII. In case a valuable native Christian helper can be procured during the interim of Conference, the Treasurer may advance his salary on an order signed by all the Presiding Elders.

IX. When in case of a providential personal emergency a Missionary has obtained the consent and sanction of the Mission, either in Conference assembled or in the interval of Conference, to be absent from his work, the Treasurer may pay the requisite traveling expenses.

X. Except in the cases mentioned above, as in Nos. V, VII, VIII, IX and X, the Treasurer may not advance any moneys in the interval of Conference, on any requisition by any member of the Mission, or for any account.

The Chairman of the Committee on Revision of Hymn Book reported progress.

H. Jackson offered the following Resolution, which was adopted by a unanimous rising vote:

Resolved, That we tender our thanks to our Moradabad friends for their successful arrangement, in providing for our material comfort, and also for affording us so many opportunities of enjoying each other's society during the Session of Conference.

J. T. Gracey offered the following Resolution, which was also adopted by a unanimous rising vote:

Resolved, That our thanks are due and are hereby tendered to Rev. James Baume, for the courteous and able manner in which he has presided over the deliberations of this Conference during the present Session.

The Report of the Committee on visiting Orphanages was called for, and ordered to be placed on file.

The following Preamble and Resolutions were adopted:

Whereas, A number of our Missionaries have been obliged to leave our Mission during the past four years, and to return to America—and,

Whereas, Our work has been laid out for a much larger force than is now in the field, so that with our present weaken-

ed force we cannot arrange our work efficiently in all our stations; therefore,

Resolved, That we most respectfully yet earnestly urge and entreat the Bishops and Board to send on as soon as possible, men enough to complete the number of *twenty-five* American Missionaries—so long ago promised.

Resolved, That we most hopefully urge that at least three of the number be sent forward during 1866.

The Committee on Missions presented their Report of Estimates of funds needed for the Mission for 1867, and it was adopted. [Report placed on file.]

The Minutes of the present session were read and approved, preparatory to final adjournment.

On motion it was resolved that after the announcement of the Appointments for the ensuing year, the Conference stand adjourned.

Rev. James Baume, President of the Conference, delivered a brief and appropriate address in words of sympathy, exhortation and encouragement.

After religious services, the Appointments of the Missionaries were read, and the members of the Conference separated for their various fields of labor, after a harmonious and most satisfactory Session.

APPOINTMENTS.

BAREILLY DISTRICT.—Rev. C. W. Judd, *Presiding Elder.*

Bareilly.—Rev. J. T. Gracey. Rev. D. W. Thomas, *Principal of Girls' Orphanage.* Enoch Burge, *Native Preacher;* Peggy, *Orphanage Matron.*

Shahjahanpore.—Rev. T. S. Johnson, *Principal of Boys' Orphanage.* Rev. F. A. Spencer. Sundar Lál, *Native Preacher;* Thomas Gowan, Horace J. Adams, *Exhorters;* Isabella, *Orphanage Matron.*

Budaon.—Rev. T. J. Scott.
Joseph Angelo, *Native Preacher;* Paul, *and* Cyrus Burge, *Exhorters.*

Nynee Tal.—Rev. J. Baume.
John Barker, *Native Preacher.*

Pilibheet.—Rev. J. T. Janvier.

Khairah Bajairah.—To be supplied.
James Gowan, *Exhorter.*

LUCKNOW DISTRICT.—Rev. J. W. Waugh, *Presiding Elder.*

Lucknow.—Rev. H. Jackson. Rev. J. H. Messmore, *Principal of Hussainábád School.* Rev. H. M. Daniel. Joseph Fieldbrave *and* Abdoolláh, *Native Preachers.*

Seetapore & Lukimpore.—Rev. J. D. Brown.
Stephen Richards *and* Bakhtáwr Singh, *Native Preachers.*

Gondah.—Rev. S. Knowles.
Rajab Ali, *Native Preacher.*

Nawabgunge.—Jas. David, *Native Preacher.*

Roy Bareilly.—Rev. P. T. Wilson.
Joseph R. Downey, *Native Preacher;* Amos, *Exhorter.*

MORADABAD DISTRICT.—Rev. E. W. Parker, *Presiding Elder.*

Moradabad & Chandausi.—Rev. H. Mansell. Rev. S. S. Weatherby. Wm. Durham, *Head Master City School;* Ummed Singh, *and* Ambica Charn, *Native Preachers;* Andriyas, John Judd, H. A. Cutting, *Exhorters.*

Amroha & Babukera.—Rev. E. W. Parker.
Zahúr ul Haqq, Wm. Plumer, *Native Preachers;* Bulloo Singh, Gurdiyál Singh, *and* Ibrahím, *Exhorters.*

Sumbhal.—Rev. J. A. Cawdell.
Calvin Kingsley, *Exhorter.*

Bijnour.—Rev. I. L. Hauser.
Thomas Cullen, *Native Preacher,* Prem Dás, Benj. Luke, *Exhorters.*

Pauri *(Gurhwál).*—Rev. J. M. Thoburn.

Rev. J. T. Gracey, *to preach the Annual Sermon.*

Rev. D. W. Thomas, - - *Treasurer,* - - - Bareilly.
Rev. J. W. Waugh, - - *Supt. Mission Press,* Lucknow.

Committees for 1866.

COMMITTEES OF EXAMINATION.

THEOLOGICAL COURSE.

First Year.—J. W. WAUGH, H. MANSELL, S. KNOWLES.

Second Year.—C. W. JUDD, J. D. BROWN, T. S. JOHNSON.

Third Year.—E. W. PARKER, J. M. THOBURN, H. JACKSON.

Fourth Year.—J. H. MESSMORE, J. T. GRACEY, T. J. SCOTT.

Course of Study for Candidates for Orders as Local Preachers.

T. S. JOHNSON, I. L. HAUSER, P. T. WILSON.

Course of Study for Candidates for Admission on Trial.

T. J. SCOTT, I. L. HAUSER, J. D. BROWN.

Visiting Committee for Boys' and Girls' Orphanages.

J. H. MESSMORE, J. M. THOBURN, J. BAUME.

Committee on Erection of Sanitarium.

J. BAUME, H. MANSELL, H. JACKSON.

Publishing Committee.

H. MANSELL, J. H. MESSMORE, J. T. GRACEY.

Committee on Revision of Hymn Book.

J. W. WAUGH, J. BAUME, H. MANSELL.

Committee on Colportage.

I. L. HAUSER, H. JACKSON, T. J. SCOTT.

Committee on Education.

H. MANSELL, J. H. MESSMORE, D. W. THOMAS.

Translation of Schedule of Studies for Native Helpers.

H. JACKSON, S. KNOWLES, I. L. HAUSER.

Committee to Audit Sanitarium Accounts.

J. W. WAUGH, J. T. GRACEY, D. W. THOMAS.

Conference Reports.

REPORT I.

PAYMENT OF EXPENSES TO SANITARIUM.

The Committee to whom was referred the matter of expenses to our Sanitarium, beg leave to report as follows:

Whereas, The constantly increasing expense of living has already rendered our salaries inadequate to meet any necessity caused by sickness, and

Whereas, The lives of Missionaries frequently depend on their visiting some sanitarium—therefore,

Resolved, That we earnestly ask of our Missionary Board, that the traveling expenses of those who are compelled by failure of health to resort to our Sanitarium be paid, for them.

Resolved, That the Conference request the President to represent fully the necessities of this matter to the Missionary Board.

Resolved, That provided the Board sanction the payment of such expenses, the party requiring such aid shall be entitled to the same, upon presenting a Medical Certificate, showing the necessity of the case, and the recommendation of his Presiding Elder.

H. MANSELL,
T. S. JOHNSON,
H. JACKSON. } *Committee.*

REPORT II.

AUDITING TREASURER'S ACCOUNTS.

The Committee on auditing the Treasurer's Accounts, beg leave to report as follows:

That having examined the Treasurer's Accounts, with the vouchers, they found them correct.

The following is a Statement of the Accounts:

Total expenditure during the year 1865, including indebtedness of 1864, amounting to Rs. 7.485-5-3, ... Rs. 83.633-14-7.

Total Receipts from the Treasurer of the Board in New York, and rent of a Mission Bungalow in Bareilly, Rs. 713-5-6, ... 82.588- 0-2.

Leaving a debit balance of ... ... Rs. 1.045-14-5.

H. JACKSON,
J. T. GRACEY,
I. L. HAUSER. } *Committee.*

REPORT III.

ON PARSONAGE FURNITURE.

The Committee appointed by the last Annual Conference to take into consideration the propriety of providing heavy furniture for Parsonages, beg leave to report:

Your Committee see the propriety of taking some action in this matter now. Therefore, they would recommend that a small amount, say Rs. 500, be put into the estimates this year for furnishing Parsonages, and that something be estimated from year to year until our Parsonages are supplied with needful heavy furniture, such as tables, chairs, almirahs, bedsteads, couches, etc.

C. W. JUDD,
J. W. WAUGH,
E. W. PARKER. } *Committee.*

REPORT IV.

EDUCATION.

The past year has been marked by increased activity and new developments in the educational department of our work.

Through the opening of zenana Schools in several stations, the work of female education presents itself to us in a new and interesting form, while the increase in the number of boys' schools and their promise of future development, indicate that in this department also, new fields of labor are opening before us, increasing our responsibilities, and demanding of us that we endeavor more fully to understand the wants and capacities of our schools, male and female, and that we make suitable effort to provide for their wants, and for the full development of their capacities; therefore

Resolved, That we recognize educational enterprises as a necessary and important part of our Mission work.

Resolved, That we recommend the Committee on Missions to estimate for appropriations from the Mission Board, to aid us in our educational work.

Resolved, That we recognize it as our duty to provide opportunity for the scholars of our schools to complete their education under our direction, and that when necessary, efforts be made to establish within our Mission a collegiate institution to be affiliated with the Presidency University.

Resolved, That a Committee of three be appointed to consider the matter of the establishment of such an institution; and also to prepare a course of study for our schools—said Committee to report at the next Session of this Conference.

H. MANSELL,
J. H. MESSMORE,
D. W. THOMAS. } *Committee.*

REPORT V.

ON VISITING ORPHANAGES.

The Visiting Committee for the Boys' and Girls' Orphanges, beg to submit the following as their report:

First, on the general condition of the Boys' Orphanage.

Your Committee thoroughly examined all the classes in the Boys' Orphanage, occupying three days in this work.

Your Committee were in general satisfied with the course of study pursued, but would recommend to the Principal increased caution and discrimination, both in the use of books, the classification of boys, and the necessary direction to be given to particular boys with regard to their aptitude or non-aptitude for particular studies.

The Committee find a class of eleven boys and young men from twelve to twenty years of age, engaged in the study of the elements of Christian theology. This study, both as a necessity from the limited course of reading to be found in this department, and the choice of the Principal, is largely biblical. The boys who form this class are members of the church, and some of them give satisfactory evidence of being the subjects of a gracious work of God; and feel drawn by the Holy Spirit to prepare for the work of the ministry. Let the Mission continue to pray that a band of men whose hearts God has touched, may go forth from this class, bearing the message of salvation to their perishing countrymen.

The Committee are gratified to find that manual labor is not neglected in the Boys' Orphanage. Two of the boys can cut and make shoes, such as are usually worn by natives; six of them can do the work of a darzí (Native tailor,) and all of them, two or three at a time, learn to prepare their own food, by taking turns in the cook-house. In addition to the above, the boys are divided into companies; each company having a

plot of ground for cultivation. On these plots two crops a year are raised. The Principal has opened an account with each company, and a portion of the profits on the produce is credited to the boys, for their encouragement; and to be expended under the direction of the Principal.

The Committee hold it to be essential to the future credit and success of this institution that all the boys be taught the first principles of self reliance and the necessity and dignity of labor.

As affording increased facilities for agricultural pursuits, the Committee heartily congratulate the Mission on the removal of the Boys' Orphanage to Lodipore. In its new location the Orphanage has about twenty acres of arable land; and the Committee learn that it is not improbable that additional land of good quality immediately adjoining, may be made available to the institution by a little attention and a moderate outlay of expenditure. The Committee would suggest this to the attention of the Conference, and ask that such instructions be given to the Principal with regard to securing additional land to the Orphanage, as may be deemed expedient. For this and for other important reasons,—reasons vitally connected with the health, moral purity, and future success of the Boys' Orphanage, the Committee are highly satisfied with the removal of the Institution to Lodipore.

Your Committee also approved of what they saw of the sanitary condition and arrangements of the Institution.

It affords the Committee high gratification to be able to announce the completion of a School house, at once substantial, commodious and elegant; one of the best buildings for its purpose in the North West Provinces.

The Committee also mention with pleasure the neat andcomfortable buildings newly erected for the boys, on what may be called the *domiciliary plan*, *i e.* separate buildings to accommodate ten or twelve boys, each domicile being placed under the care of a senior, who is made responsible to the Principal for the conduct of the family. Though this is an experiment, the Committee look upon it hopefully.

And here your Committee feel it a pleasing duty to bear testimony to the perseverance and tireless energy of the Missionary in charge of this Institution, and also render thanks to God who has mercifully sustained his servant under the arduous and manifold duties of the past year.

In concluding this part of their report, your Committee would say that while they are not over sanguine in view of the material to be operated on; still they sincerely think, from facts placed before them, that the Boys' Orphanage merits the continued confidence of the Mission, and of the Church and patrons of the Institution at home.

The visiting Committee report *second*, on the state of the Girls' Orphanage.

From such examination as the time and circumstances allowed your Committee to give to this important Institution of the Mission, they are fully satisfied that the girls are making steady, harmonious and encouraging progress in all their studies.

The directing mind of the Institution is manifest in the thorough classification and studies of all the classes. Your Committee remarked with great pleasure, that a number of the larger girls are already engaged in the work of teaching the primary classes. These teachers are the first fruits of a normal class under the careful training of the Principal.

The fine healthy appearance of the girls, is proof quite sufficient of that vigilant and parental management which presides over the welfare of the Institution, whether relating to the mind, morals, or bodily comfort of the children. And if there be any natural affinity between a healthy body and a sound mind, the Mission may expect a happy and useful future for the students of the Girls' Orphanage.

The Committee are happy to learn both from the report of the Principal, and personal observation, that manual industry in the Institution is vigorously prosecuted. Useful sewing, elegant fancy needlework and crochet, together with the duties of future good and thrifty house-keeping, from "grinding at the mill," to useful and provident cookery, are all in daily operation.

The buildings and other property of the Girls' Orphanage are in excellent condition; while the material improvements and appliances for the promotion of industry, economy, neatness and healthful recreation are such as place the Institution on a level with the oldest similar institutions in India. The Committee need scarcely add after the above, that the finances of the Institution are in good condition, so far as management is concerned.

In conclusion, your Committee beg to record the satisfaction they have felt in the discharge of the duty assigned to them; and it only remains to add that as established Institutions of

our Mission, your Committee do most cordially commend the Boys' and Girls' Orphanages to the continued prayers and sympathies of the Mission, and the whole Church.

Respectfully submitted, J. BAUME, T. J. SCOTT, J. T. GRACEY. } *Committee.*

REPORT VI.

SCALE OF SALARIES OF NATIVE ASSISTANTS.

The Committee appointed to draft a Scale or Salaries for Native helpers, beg leave to report that they drew up a Scale and forwarded it to New York for the approval of the Board, as directed, and in reply they have received the following from the Assistant Corresponding Secretary, viz: "The Board at its meeting yesterday confirmed the Scale of Salaries for native assistants, sent forward by authority of your Conference, as follows:"

Rank or Office of Assistant.	*Single Man.*		*Additional for Wife.*		*Each Child under 8 years.*		*Each Child between 8 & 18.*	
	Rs.	A.	Rs.	A.	Rs.	A.	Rs.	A.
EXHORTER, 2nd, or lower grade, ...	7	0	3	0	2	0	3	0
EXHORTER, 1st, or higher grade, ...	10	0	4	0	2	0	3	0
LOCAL PREACHER, 2nd class, not having passed on Conference Course, ...	12	0	6	0	2	8	3	8
LOCAL PREACHER, 1st class, having passed	17	0	8	0	2	8	3	8
CONFERENCE PROBATIONER, ...	20	0	10	0	3	0	4	0
CONFERENCE MEMBER, ...	25	0	12	0	3	0	4	0

Note 1st.—Departures from the above scale, as in cases of the salaries of widowers with children, teachers in Orphanages, etc., must receive the sanction of the Presiding Elders.

Note 2nd.—Each Assistant on receiving Deacon's Orders, shall be entitled to an additional Rs. 5 *per mensem*, and on receiving Elder's Orders, he shall have Rs. 10 additional to the above scale.

Note 3rd.—The allowance for children, as above, is on the condition that they are neither receiving salary from the Mission, nor free education, including board and clothing, in any of our Mission Schools.

J. W. WAUGH, E. W. PARKER, C. W. JUDD. } *Committee.*

REPORT VII.

RELATING TO MRS. J. BAUME'S RETURN TO AMERICA.

The Committee to whom was referred the subject of the payment by the Treasurer of the expenses incident to the travel of Mrs. Baume and children to America, beg leave to report that they have examined the Medical Certificate in the case of Mrs. Baume, and that from this and their personal knowledge of the condition of her health, they are of opinion:

1 That there was but little probability that Mrs. Baume could survive another hot season, even in the hill stations of India.

2 That there *were* strong probabilities that the change incident to travel to and residence in America for a time, would prolong her life, and possibly restore her to health.

3 That the judgment of the physician and others best acquainted with her case, relating to the imperative necessity of her departure from India, was reached at so late a date, as, (in view of the near approach of the hot season,) to preclude an application to the Board to sanction the expenditure in advance.

4 That so strong is the conviction of your Committee, as to the precarious and even apprehensive character of Mrs. Baume's health, that they believe the circumstances of the case would have fully justified our brother Baume in applying for, and this Conference in granting him, leave of absence from his work, to accompany his family.

5 That in view of the foregoing, your Committee recommend that this Conference sanction the payment by the Treasurer, of the expenses of Mrs. Baume and family to America, as a case of "emergency seriously affecting the health or life of one in the service of the Mission." All of which is respectfully submitted.

H. MANSELL,
H. JACKSON,
J. T. GRACEY. } *Committee.*

REPORT VIII.

ON SANITARIUM.

The Committee on Sanitarium in Nynee Tal, beg leave to report progress, and also to submit a brief statement, on the state of the finances.

A building is in course of erection, comprising three distinct and separate apartments of three rooms each. The building is

ready for the roof, or nearly so; and it is hoped will be ready for occupancy, all or in part, the coming hot season.

By the purchase of hard-ware in Calcutta, such as glass, nails, hinges, locks, etc., the Committee suppose the estimated amount of Rs. 4000 expended within a hundred rupees or so. As the work is still in progress, the accounts are not balanced. In the judgment of your Committee, at least Rs. 2000 more will be required to finish the Sanitarium and the necessary out houses.

The Committee ask the Conference to make immediate provision for the completion of the Sanitarium and also ask Conference to appoint a Committee to audit the Sanitarium accounts at any time in the interval of Conference, on the completion of said Sanitarium building. Respectfully submitted.

H. MANSELL,
JAS. BAUME,
T. J. SCOTT,
} *Committee.*

REPORT IX.

ON THE CENTENARY OF AMERICAN METHODISM.

The Committee appointed to report on the course of action to be pursued by our Conference in the approaching celebration of the Centenary of American Methodism, beg leave to report—

That thay deem it of the highest importance to the interests of our Mission, that as a Conference we properly recognize this great movement, and with a view to arriving at some definite plan of action, they recommend the adoption of the folfowing Resolutions:

Resolved, That the Presiding Elders be instructed to call the brethren of their respective Districts together, at some convenient point, for the purpose of holding commemorative religious services; and that we recommend that these services should extend over at least three days, including the last Sabbath of October, as appointed by the home Committee.

Resolved, That we recognize the importance of our infant Conference undertaking something worthy of such a Mission as we hope to establish in India, in connection with the great movement being made at home, to strengthen our educational interests.

Resolved, That we recognize the urgent want of a College

of high grade in connection with our work, and that we regard Lucknow as the proper location for such an institution.

Resolved, That as a Conference, we will attempt to raise during the coming year an endowment fund for the Lucknow School, of not less than Rs. 10,000, as a nucleus around which other resources may gather, sufficient to justify us in applying for an affiliation with the Calcutta University.

Resolved, That the Presiding Elders be appointed a Committee to carry these resolutions into effect.

J. M. THOBURN,
J. T. GRACEY,
P. T. WILSON. } *Committee.*

REPORT X.

ON AUDITING PRESIDING ELDERS' ACCOUNTS.

The Committee appointed to audit the accounts of the Presiding Elders, beg leave to report—

That they have examined the accounts of the Presiding Elders, and find that they have been kept in a neat and business like manner, and were prepared in a clear and concise form for auditing. Vouchers were furnished for the items of expenditure as far as practicable; and after a careful examination, the accounts were found to be correct. Your Committee recommend that the unexpended appropriations in the hands of the Presiding Elders be returned to the Mission Treasurer.

Your Committee did not regard it as their duty to audit the station accounts, but confined themselves solely to those of the Presiding Elders. For the purpose however of reaching a definite rule of action for the guidance of all, guarding against all possible irregularity, we recommend the adoption of the following resolution:

Resolved, That each Presiding Elder in connection with some competent person appointed by himself, be instructed to audit the accounts of each station, at least once a year.

J. M. THOBURN,
T. S. JOHNSON,
S. KNOWLES. } *Committee.*

REPORT XI.

ON SUNDAY SCHOOLS.

The Committee on Sunday Schools beg leave to report as follows :

Whereas, We believe the Sunday School in India is as truly the "nursery of the church" as in Christian lands, therefore,

Resolved, That this Conference recommend that Sunday Schools be organized in all our stations, and that earnest efforts be made to induce all children, both heathen and Christian, to attend.

Resolved, That the Sunday School Committee be instructed to solicit from our Sunday School Union in New York, a grant of Sunday School books suitable for our English reading scholars and for translation, and that our Conference Publishing Committee be requested to give special attention to the translation and publication of additional books suitable for our Sunday Schools.

Resolved, That the Committee recommend that our brethren set apart some time during the present session of Conference, for the purpose of organizing a Society auxiliary to the Sunday school Union of the M. E. Church.

D. W. THOMAS,
J. A. CAWDELL,
J. D. BROWN. } *Committee.*

REPORT XII.

ON COLPORTAGE.

The Committee on Colportage beg leave to report that during the past year, seven men have been employed as colporteurs, whose salaries, amounting to Rs. 1069-12-9, were paid by the North India Bible Society. Statistics as far as collected, show the following results :

Number of Bibles sold during past year,			...	38
" " " Donated	"	"	...	93
" " Testaments sold	"	"	...	353
" " " Donated	"	"	...	173
" " Portions of Scriptures sold	ditto.		...	2965
" " " " Donated	ditto.		...	315
" " Books and Tracts sold	ditto.		...	23000
" " " Donated	ditto.		...	14600

Amount received from sales of Bibles, Testaments and tracts, Rs. 280-10-3.

Full reports have only been received from five stations; hence the above statistics do not convey a correct idea of the colportage work in our Mission.

The Committee recommend the Conference to appoint a Committee of three, for the coming year. The duties of this Committee to be, *1st* To furnish each Missionary with a printed tabular form at the beginning of the year. *2nd.* To correspond with the various Bible and Tract Societies, to receive funds and to make such appropriation of them as they think best, and also to take such measures as they may deem necessary for the publication, and the more successful distribution, of tracts and the word of God.

Further, the Committee recommend that each Missionary be required to bring to the next Conference a tabular statement, and also a full written report of his Bible and tract distribution during the year, and that these statements and reports be handed to the Committee on Colportage, for representation to the Conference.

T. J. SCOTT,
I. L. HAUSER, } *Committee.*
P. T. WILSON.

REPORT XIII.

ON PUBLISHING.

The publishing Committee beg leave to report that during the year 3000 copies of the Psalms and 1000 copies of the Masbah-ul-Ímán, in Persian Urdú, were printed, as ordered by a former Committee.

The present Committee have sanctioned a lithographed edition of the Dín-i-Haqq kí Tahqíq, of which one-third is completed, and a Roman edition of the translation of the Discipline. Of this the forms of Part I have been struck off. One half the work of a Roman Urdú edition of our Church Catechism No. 1 is completed; and the Hymn Book in Roman Urdú is in hand.

We recommend that the Publishing Committee for the coming year prepare a set of rules and regulations for the publishing Committee of the following year, to be submitted to our next Conference for adoption.

I. L. HAUSER, *Chairman.*

APPENDIX A.

NUMERICAL STATISTICS OF THE MISSION FOR 1865.

STATIONS.	Number of Church Members.	Deaths.	Probationers.	Local Preachers.	Adults Baptized.	Children Baptized.	Churches.	Probable Value in Rupees.	Number of Parsonages.	Probable Value in Rupees.	Amount collected for Missions.	Amount collected for N. I. Bible Soc'y.	Amt. collected for N. I. Tract Soc'y.	Number of Sunday Schools.	Number of Officers and Teachers.	Number of Scholars.	Number of Volumes in Library.
								Rs.		*Rs.*	*Rs.*	*Rs.*	*Rs.*				
Bareilly, ...	15		29	1	2	13	2	3000	4	18000	12742			1	11	150	
Bijnour, ...	6		5	1	1	1	1	300	2	6000	7829	15		1	3	12	
Budaon, ...	13		3	1	3	1	1	1000	1	2000	734	54	45	1	3	35	
Gondah, ...	5		1	1	2	1	1	800	1	1000	1159						
Lucknow, ...	12		3	3	2	5	1	600	4	16750	6107						
Moradabad,..	23		16	1	13	9	1	1500	1	4050	2834			1	7	45	
Do. Circuit.	18		28	3	15	11	1	500						2	4	35	
Nynee Tal,..:	5			1		2	1	5000	1	5000	1843			1	6	45	50
Paurí, ...									1	1000	1000						
Pilibheet, ...	4		1		1		1	40	1	500	23			1	2	18	
Roy Bareilly	6		1	1	2	4			1	3000	708	40	70	1	2	6	
Setapore & Lukimpore,	8		3	2		1	1	1500	2	7000	1258	34		1	3	20	
Shahjehanpore, ...	35	1	17	1	6	5	2	8600	3	12000	6076	40	75	1	6	85	100
Sumbhal, ...	7		1			2	1	200	1	1250	375			1	1	8	
Total,...	157	1	108	16	47	55	14	23040	23	77550	42688	183	190	12	48	459	150

APPENDIX B.

NAMES OF DONORS AND SUBSCRIBERS TO THE MISSION.

BAREILLY.	Rs.	As.
Major Gowan, for Khairah-Bajairah school house, ...	1500	0
Major Unwin, ...	28	0
Major Dickens, ...	16	0
Maj. Kent, H. M. 77*th* Regt....	20	0
Maj. Soady, R. A. ...	10	0
J. W. Wittenbaker, Esq., ...	25	0
E. C. Constable, Esq., ...	10	0
Brigdr. Genl. Holdich, ...	10	0
G. F. White, H. M. 77*th* Regt...	5	0
R. Macrea, Esq., ...	4	0
Capt. Tottenham, R. A., ...	2	0
Munshí Nund Kishore, ...	20	0
Rev. J. W. Waugh, ...	69	8
Rev. J. T. Gracey, ...	56	0
"A Friend," ...	3	0
Native Christians, ...	2	4
Govt. Building Grant-in-aid for City School, ..	1500	0
" Grant-in-aid City School,...	600	0
Grant-in-aid Sdr. Bazar Sch....	264	0
Rent of Bungalows, ...	875	0
Female Missy. Socy. of America, per Mrs. Gracey, ...	8	0
Interest, School Fees, &c., ...	120	0
FOR GIRLS' ORPHANAGE.		
Rev. D. W. Thomas, ...	150	0
Mrs. Thomas, ...	50	0
Mrs. Vansittart, ...	22	0
Mrs. Graves, ...	11	0
Profit on Orph. Needle work,...	146	10
"A Friend," ...	5	0
Indian Govt. for support of Famine Orphans, ...	3117	11
Indian Govt. for Orphans made over by Magistrates,	243	0
Govt. Grant-in-aid of Orphanage School, ...	1200	0
Interest of Floating Deposit,...	15	1
Miscellaneous, ...	17	2
FOR MISSION PRESS.		
Receipts from Job Work, ...	2314	4
Rent of Bungalow, ...	302	8
Total ..... *Rs.*	12742	0

SHAHJEHANPORE.	Rs.	As.
J. Powell, Esq., ...	75	0
G. W. Probyn, Esq., ...	97	0
Mrs. Probyn, ...	14	0
Colonel Robertson, ...	52	0
Rev. C. A. Whyte, ...	18	0
Judge Thompson, ...	125	0
Colonel Butler, ...	24	0
Major J. J. Gibbs, ...	39	0
Dr. Bell, ...	16	0
Captain Morris, ...	23	0
Captain Chambre, ...	2	0
Captain Hill, ...	3	0
Sergeant Smith, ...	1	8
Captain James, ...	5	0
Captain Carr, ...	5	0
Col. Hoit, ...	26	0
Captain Fletcher, ...	20	0
H. D. Willock, Esq., ...	10	0
Mrs. Daniel, ...	6	0
E. Mcalister, Esq., ...	5	0
Major J. Y. Gowan, ...	2000	0
A Peeress of Great Britain, ...	535	3
E. E. Meakin, Esq., per Rev. J. W. Waugh, ...	100	0
R. Thompson, Esq., ...	100	0
BabooGolakChandChakrbutty	2	0
Miscellaneous, ...	110	0
For Orphans from Govt. Famine Relief Fund, ...	869	9
From Govt. for Orphans made over by Magistrates,...	255	1
Grant-in-aid for Schools, ...	1370	0
House Rent, ...	168	9
Total, ... *Rs.*	6076	14

PILIBHEET.	Rs.	As.
Rev. J. W. Waugh, ...	10	0
Rev. D. W. Thomas, ...	5	0
Rev. J. T. Gracey, ...	5	0
Rev. J. T. Janvier, ...	3	0
Total ..... *Rs.*	23	0

BUDAON.	Rs.	As.
G. H. Lawrence Esq., ...	55	0
J. R. Reid, Esq., ...	65	0
T. H. Hanson, Esq., ...	85	0
N. M. Horsford, Esq., ..	50	0
A. Anderson, Esq., ...	17	0
H. R. Wilson, Esq., ...	10	0
W. A. Kingston, Esq., ...	12	0
Sergt. J. Shiels, ...	13	0
C. Smith, Esqr., ...	8	0
Bakhtawar Singh, ...	13	0
Salámat Rae, ...	12	0
Ghalíb Ali, ...	4	0
Govt. Grant-in-aid, ...	390	0
Total .....*Rs.*	734	0

NYNEE TAL.		
Col. H. Ramsay, ...	360	0
Maj. Gen. Parsons, C. B. ...	120	0
Maj. Gen. Story, ...	60	0
R. Simson, Esq. Sec. Go. N. W. P.	120	0
Major E. Smyth, ...	60	0
Mr. Nestor, ...	50	0
Capt. J. Fisher, ...	20	0
Mr. J. Fraser, ...	24	0
Mrs. E. Claxton, ...	45	0
Mr. C. Gwillim, ...	18	0
C. Robinson, Esq. c. s. ...	15	0
Col. Deverell, ...	5	0
Major Lees, ...	5	0
Mr. Jefferies, ...	2	0
Mrs. Campbell, ...	2	0
Chapel Collections, ...	97	3
Grant-in-aid for Schools, ...	840	0
Total .....*Rs.*	1843	3

MORADABAD.		
R. Manderson, Esq. ...	110	0
Col. T. Gordon, ...	75	0
J. Power, Esq., ...	10	0
C. R. Lindsay, Esq., ...	15	0
N. S., ...	20	0
Wm. Johnson, Esq., ...	15	0
Rev. H. Mansell, ...	75	0
Rev. E. W. Parker, ...	160	0
A. Macdonald, Esq., ...	20	0
Sacramental Collections in Native Church, ...	50	0
Grant-in-aid for Schools, ...	2230	0
Female Missionary Socy. of America, per Mrs. Gracey,...	54	0
Total ..... *Rs.*	2834	0

BIJNOUR.	Rs.	As.
C. W. Carpenter, Esq. ...	206	0
A. Calvin, Esq, ...	200	0
M. Sandys, Esq. ...	156	0
Major M. J. White, ...	200	0
Rajah Pirtáb Singh, ...	200	0
Chaudri Umroo Singh, ...	200	0
Dr. J. L. Stewart, ...	150	0
G. Palmer, Esq. ...	140	0
J. Sladen. Esq., ...	150	0
Mr. J. Cawood, ...	100	0
C. A. Elliot, Esq. ...	90	0
Miss Elliot, ...	50	0
Dr. C. Braddock, ...	85	0
E. W. Barron, Esq., ...	35	0
Amjad Ali Khan, ...	50	0
Mathra Dass, ...	50	0
Luchman Singh, ...	50	0
Chowdri Nain Singh, ...	50	0
Maharaj Singh, ...	50	0
Budh Singh, ...	50	0
Nanak Chand, ..	40	0
Kali Dass, ...	25	0
Lekh Ráj, ...	25	0
Jot Singh, ...	25	0
Muhammad, ...	25	0
E. Berril, Esq., ...	20	0
San Lak Protra, ...	20	0
Son Chaddami Lál, ...	20	0
Dr. Kanhaiya Lál, ...	15	0
Shrí Krishn, ...	14	0
Mr. A. Grote, ...	5	0
Mr. E. Phillips, ...	4	0
Thomas Cullen, ...	5	0
Mr. Wilkinson, ...	2	0
Makhan Lal, ...	4	0
Miscellaneous sum, ...	114	0
Sacramental Collection, ...	19	0
Rent of Bungalow, ...	150	0
School fees, ...	394	14
Grant-in-aid for building and Teachers, ...	4640	0
Total ..... *Rs.*	7828	14

PAURI.	Rs.	As.
Col. H. Ramsay, Comm'r. ...	1000	0
Total .....*Rs.*	1000	0

SAMBHAL.

	Rs.	As.
Rev. J. Cawdell, ...	65	0
Mr. J. Cawood, ...	14	0
Pundit Nund Kishore, ...	24	0
Munsif, ...	14	0
Thanadar, ...	2	0
School fees, ...	7	0
Sacramental Collection, ...	9	2
Grant-in-aid for School, ...	240	0
Total Rs.	375	2

GONDAH.

	Rs.	As.
Maj. Ross, Depy. Commr. ...	86	0
W. Knighton, Esq., Asst. Commissioner, ...	49	0
Capt. Sharpe, ...	34	0
Dr. T. J. Pettingal ...	10	0
Capt. Case, Asst. Commr. ...	24	0
R. H. Davies, Esq., Fin. Com'r.,	50	0
Rájá of Balrámpore, ...	60	0
Rájá Deghesegh Singh, ...	50	0
Maháráj Maun Singh, ...	50	0
Rev. S. Knowles, ...	34	0
E. C. Mendham, Esq., ...	34	0
Rájá Krishn Dutt, ...	56	0
Mr. G. Yeoward, ...	35	0
Rev. Mr. Ayerst, ...	10	0
P. C. Arnegy, Esq., ...	10	0
Capt. Clarke, ...	10	0
Capt. Kiely, ...	10	0
Capt. Cockburn, ...	5	0
— Tullock, Esq., ...	5	0
H. Smith, Esq., ...	5	0
Mr. R. E. Duffey ...	5	0
Mr. J. Ward, ...	4	0
Gopal Chand Chakrbutty, ...	8	0
Mr. J. T. Brown, ...	6	0
R. M. Nicholson, Esq., ...	6	0
W. Anderson, Esq., ...	10	0
H. Reid, Esq., Comm'r. ...	10	0
M. Kaas, Esq., ...	8	0
Dr. J. H. Condon, ...	9	0
Mr. J. S. Pinto, ...	4	0
Rajab Ali Khan, ...	8	0
Soldiers in Fyzabad, ...	10	0
Maj. J. Y. Gowan, ...	200	0
Rev. Wm. Butler, D. D. ...	250	0
Total ..... *Rs.*	1159	0

LUCKNOW.

	Rs.	As.
C. Wingfield, Esq., K. C. B., Chief Commissioner, ...	80	0
Sir George Couper, Bart., ...	50	0
Colonel Barrow, ...	25	0
Lieut.-Col. Hutchinson, ...	50	0
W. Handford, Esq., ...	25	0
C. Rushton, Esq., ...	22	0
Chote Lall, ...	25	0
Baboo Dakanaranjan ...	100	0
Mrs. Johannes, ...	36	0
Lieut.-Col. Hampton, ...	10	0
R. H. Davies, Esq., ...	50	0
Col. Wright, ...	25	0
W. Lane, Esq., ...	60	0
Rev. C. W. Judd, ...	100	0
Major Anderson, ...	100	0
Major Reid, ...	50	0
Major Wilkinson, ...	40	0
Ladies' Missionary Society, of America, per Mrs. Gracey,	90	0
Mrs. Baume, ...	10	0
Rev. D. Pearson, ...	12	0
G. B. Graves, Esq., ...	10	0
A. Duygan, Esq., ..	3	0
E. Hutton, ...	5	0
Capt. Ryall, ...	15	0
A. Thomson, Esq., ...	25	0
Capt. Wemyss, ...	10	0
E. Plumer, Esq., ...	10	0
E. Morrisson, Esq., ...	5	0
Major Marsey, ...	5	0
Capt. Cockburn, ...	10	0
Lieut. S. G. Young, ...	40	0
G. Fraser, Esq., ...	80	0
Mr. Lincoln, ...	3	0
Mr. Archer, ...	10	0
A Friend, ...	10	0
Mr. Burgess, ...	4	0
Rev. J. H. Messmore, ...	36	0
Mr. Murray, ..	25	0
The Society of Friends in England, ...	1000	0
Municipal Committee of Lucknow, ...	1500	0
Gov't. Grant-in-aid for Schools,	2083	3
Rev. J. W. Waugh,	10	0
Maj. J. Y. Gowan, ...	43	0
His Excellency Sir John Lawrence, ...	200	0
Total .. .. *Rs,*	6107	3

SEETAPORE.	Rs.	As.
St. George Tucker, Esq., ...	20	0
Rev. D. F. Clinton, ...	46	0
A. Hutton, Esq., ...	5	0
J. Woodburn, Esq.. ...	35	0
J. W. Quinton, Esq. ...	31	0
C. Conners, Esq., ...	24	0
O. Wood, Esq., ...	30	0
E. Thompson, Esq., ...	20	0
H. W. Ross, Esq., ...	3	0
W. Hamilton, Esq., ..	2	0
R. Hannah, Ins. of Police, ...	16	0
W. J. Carroll, Ex. Eng. ...	20	0
Maj. Tyrrell, Ex. Eng. ...	50	0
A. J. Hughs, Asst. Eng. ...	25	0
Major Birch, ...	10	0
Rev. J. D. Brown, ...	10	0
"A Friend," ...	10	0
Dr. Jameson, ...	5	0
Dr. Cameron, ...	20	0
J. Thomas, Native Doctor, ...	4	0
Natives of Khyrabad for School House, ...	25	8
School Fees, etc., ...	47	0
Govt. Grant-in-aid, ...	300	0
Grant-in-aid School house, ...	500	0
Total ..... *Rs.*	1258	8

ROY BAREILLY.	Rs.	As.
Major A. P. Orr, ...	80	0
C. R. Crommelin, Esq., ...	90	0
G. L. Lang Esq., ...	30	0
Maj. J. Y. Gowan, through Rev. C. W. Judd, ...	100	0
Capt. R. Ousely, ...	60	0
Rev. Ayrest, ...	7	0
Major Atkinson, ...	5	0
T. B. Henslow, Esq., ...	26	0
J. H. Quilter, Esq., ...	2	0
G. D. Hodgkinson, Esq., ...	9	0
Major MacAndrew, ...	70	0
R. J. Whitten, Esq., ...	6	0
Lieut. DeMontmorency, ...	40	0
Lieut. Ekford, ...	10	0
Rev. Patch, ...	20	0
H. S. Reid, Esq., C. S., ...	144	0
Mr. J. W. Walsh, ...	1	0
James David, ...	6	0
Hakeem, ...		12
Amos, ...	1	4
Total Rs......	708	0

SECOND

Annual Report

OF THE

INDIA MISSION CONFERENCE

OF THE

METHODIST EPISCOPAL CHURCH, U.S.A.

For the Year 1866.

LUCKNOW:

PRINTED AT THE AMERICAN METHODIST MISSION PRESS.

1867.

PREFACE.

The Methodist Episcopal Church Mission in India now sends out its second regular annual Report. Missionaries should not be too much concerned about what a certain class of persons say in regard to their work, nor be too anxious to convince them of the importance and success of Missions. Generally their objections and criticisms come from a want of sympathy with Christianity, or from a concealed opposition to it, which cannot be easily overcome by any array of facts.

Still for the satisfaction and encouragement of those who are interested in the spread of the gospel, it should be an agreeable task to report from time to time the progress of evangelism wherever Missionary work is kept up. The true friend of Missions in India will always be gratified by any indication that success is crowning efforts put forth for the salvation of this people whom Satan hath so long bound.

In this particular Mission field, during the past year, we have had encouraging evidence that evangelistic agencies are not applied in vain. Apart from those doubtful cases where a manifest mixture of motives leaves the Missionary in some perplexity as to the genuineness of results, we have had some indisputable evidences that the gospel is yet the power of God

unto salvation. At the present rate of increase an extensive native Church will shortly be raised up in this part of India, where but a few years since not one Missionary was at work.

We are sincerely grateful to God who has kept our Missionaries an unbroken band during the past year. Our hearty thanks are due and are hereby tendered to many kind friends, who with their money, counsel and sympathy, have given us substantial aid. We trust their continued support and prayers will enable us to prosecute yet more vigorously God's work in this land.

BAREILLY STATION.

Rev. D. W. Thomas, } *Missionaries.*
Rev. C. W. Judd, }
Enoch Burge, *Native Preacher.*

The departure of our Brother J. Baume for America early in the year, left Nainee Tal to be supplied by one of the brethren from Bareilly. This left us very weak handed; however we have been trying to make up this lack of service as far as we could. Yet we have not been able to do what ought to be done in such a large station; for while one of us has the work of the District, the other has the Girls' Orphanage; hence much of the regular missionary work is neglected. There is no reason why we may not have as interesting a work here as in any part of our Mission, provided as much attention be given to it or as much labor be bestowed. Hitherto the regular preaching of the gospel in this city and surrounding country has not been as vigorously prosecuted as is desirable. Bareilly station needs a Missionary wholly devoted to this work; that is, one who will be free from other work, and permitted to give his time wholly to preaching and conversation with the natives who may come for that purpose; and not only so, but to go among the people to talk with and preach to them in the villages as well as in the city.

The most interesting and encouraging feature in our station work during the year was a blessed work of grace that commenced in the Girls' Orphanage some time in the month of August. It was at first manifest that a deeper seriousness than usual pervaded the minds of the girls, and a short time after in one of the regular prayer meetings, the Spirit of God was powerfully manifest to convince many if not all present of sin, and to lead them to seek earnestly for pardon. As on the day of

Pentecost, suddenly the spirit came down upon them, and many began to cry with great earnestness to God for mercy. The result of this was that after continuing the meeting some days, twenty-two of the girls professed to find peace with God through faith in our Lord Jesus Christ, and some thirty others to be more or less blessed and profited. We record this to the praise of God's great name, and we are encouraged to look for greater things, and not put far off the day of the Lord.

Enquirers.—We have some very hopeful enquirers. Of these, one a Maulvi in the city, and the other a Zemindar in the country, have much encouraged us. The Maulvi is one of the first scholars of the city, and we hope ere long to see him on the side of truth and in the way to Heaven. The Zemindar came in from a village about three or four miles from Bareilly, and wished to be baptized. Two others were with him as seekers also, but we feared they were more anxious for the bread that perisheth than for that which endureth unto life eternal. However, the Zemindar on being questioned stated that he had been reading the Testament for some months, and had become convinced that the religion of his fathers was false, and could not save him. He further stated that he had never conversed with any Missionary, but had received a copy of the Testament, which he had read for more than a year, and of late he had been reading it to his neighbors and friends, and explaining it to them as well as he could; particularly he had taught them to observe the Sabbath by ceasing to work, and come together to hear God's Word read. Thus the man had really become an Apostle to his own friends, without the aid of a Missionary or even a Christian. We could but feel that the good Spirit had been directing the man into the way of life, and had now sent him to us, that we might instruct him more fully. So the work goes on around us. God works by his Word and Spirit where the living ministry has not gone.

SCHOOLS.—We have in Bareilly two Boys' Schools, one in the city and one in the Cantonments. During the year we have built a school house in the city, and have had our school in it since the middle of August. A school house was much needed for many reasons, and our school would not have prospered well without it. This school is now doing well, and I trust will be a source of great good in this wicked city. The other school, which is in Cantonments, is small, but seems to supply the present need there. The population there is very fluctuating, so that a school can not expect to retain the same students any great length of time.

GIRLS' ORPHANAGE.

As the Committee appointed to visit and examine this Institution have noticed in their Report nearly every thing which the public will desire to know, my Report this year will necessarily be brief. I will only make the following few statements,—*viz* :

Number of Orphans at present in School,	... ...	126
" Deaths during the year,	... ...	1
" Marriages,	... ...	7
" Orphans received during the year,	... ...	7
" Baptized,	... ...	7
" Received into full Membership in the Church,	... ...	22
" " on Probation,	... ...	31

We take pleasure in stating that during the year the girls have all made very creditable progress in their industrial pursuits.

In addition to Rs. 112-1-0 profit realized from the sale of their manufactures during the past year, we have in hand over Rs. 100 worth of articles unsold, and of working materials.

A large number of the girls have, during the past six months, been engaged a portion of each day in spinning cotton. We have twenty spinning wheels now in operation, and very encouraging advancement has been made in this department of our work: and we hope soon to be able to introduce weaving, at least among the larger classes of the School. We have also made some valuable improvements to our buildings and compound; and, what I am certain will be pleasing to all, we are still able to report a small balance of funds in hand.

The educational and religious interests of this Institution are both in a very hopeful condition. During the past year our kind Heavenly Father has been pleased to favor us with a gracious *outpouring* of his Spirit and grace. About forty of our oldest girls professed to have been made new creatures in Christ: and we look upon this gracious manifestation of God's goodness and love, as the most encouraging feature of our Orphanage work during the past year; and our earnest prayer to God is, that He may be pleased during the ensuing year to bestow upon these dear Orphans still greater spiritual blessings.

We have also great pleasure in stating that unusually good health has prevailed in our school during the entire year. There has never been a year since the establishment of this Orphanage in which we have had so little sickness, as during the past year.

In conclusion, we take this opportunity to sincerely thank our friends and patrons for past favors and sympathies, and again in behalf of these poor and helpless Orphans, beg the continuance of their support and prayers.

D. W. THOMAS,
Principal.

BUDAON STATION.

Rev. T. J. Scott, *Missionary.*
Joseph Angelo, *Native Preacher.*

In presenting a Report of mission work at Budaon for the past year we have no marked or brilliant results to record by which to arrest the attention and enlist the sympathies of those into whose hands this Report may fall. We can only present the ordinary labors and results of the year for the encouragement of any who may wish to inquire "What of the night?" desiring to know the progress of the kingdom which "cometh not with observation." Progress we have had, quiet yet permanent and unmistakable. Attention is asked to the *Pastoral, Educational* and *Evangelistic* work of the station.

I. PASTORAL WORK.

Here the reader is invited inside to glance at what has been done and is in progress for those who have been gathered in from the great mass of idolaters and false religionists. The native Church at Budaon is yet small—a little nucleus, steadily growing and surely gaining strength. A careful effort is made to develop and establish those brought in—to secure conquests made, in the belief that it is specially to the native Church that we must look for the evangelization of India, and not to foreign missionary agency. Newspapers and books are furnished to the members of the Church with a view to enlighten their minds, while their children daily attend on secular and religious instruction. The fact is kept in view that the children may be made a much better generation of Christians then their parents taken from the ranks of idolatry and Mohammedanism. The usual means of grace are regularly kept up, *viz* : Sabbath preaching, Sabbath-

School, Bible classes for men and women, with prayer and class meetings. Through these an effort is made to edify the native Church and make it capable of standing alone and of becoming a radiating center from which wholesome evangelizing influences may go out. The members now regularly contribute something for the support of the missionary cause. The increase by baptism during the past year is 5. Total membership at present, 17.

II. EDUCATIONAL WORK.

To say that education is an important part of our work, would be stating a mere truism. We deem it one of our most vital agencies in breaking up the fallow ground and preparing the way for the triumph of Christianity. Especially do we deem it important to give due attention to this department of missionary effort at a time when wide spread deism, as a result perhaps of a too secular education, is manifesting itself in India, and which can only be arrested by education associated with Christian instruction. Western science and education will prevail in India, but will only leave in their wake a cold deism or cheerless unbelief, if unsanctified by Christianity. We try to leaven all our schools with some kind of religious instruction. At present 7 schools are kept up in connection with Budaon station. These contain an average attendance of about 200 pupils.

The Anglo-vernacular school in Budaon has increased some during the year, notwithstanding that several promising pupils withdrew through prejudice against the religious element mingled in part of the course of instruction. The course of readers issued by the Christian Vernacular Educational Society are used on account of the religious instruction they contain. Moreover in no point are they second to any reading books used in the country. Pupils cannot read these books without gaining

an extensive knowledge of the Bible and of the principles of Christianity. This school at present numbers about 80 pupils.

Two low cast schools taught by Christian teachers are kept up in Budaon, one of them being for girls. Many of the pupils of these schools are inclined to Christianity. Two village schools are kept up with moderate success in attendance, but in one of them a few pupils have become inquirers. We regret to mention the closing of two village schools for want of funds. In one of them a Christian teacher was employed who was making a good impression on his pupils.

As an indication of an increased desire for education and decreased fear of the Missionary, it may be stated that during the year several urgent applications were made for the opening of schools in villages near Budaon. Want of funds has not allowed us to keep up all our schools, much less to open others. A school for the instruction of native Christian girls is kept up at the mission house under Mrs. Scott's supervision.

III. EVANGELISTIC WORK.

In this part of the Report attention is called more particularly to what is being done toward making new accessions from the heathen and Mohammedan population. Apart from schools, preaching and colportage are the means regularly employed for this object.

1. *Preaching.*—As far as strength and opportunity have permitted the truths of the gospel have been repeatedly by the living voice brought to bear upon all within our reach. It is believed that the constant and widespread preaching of the fundamental truths of the gospel must effect radically and permanently the ideas and opinions of the masses. "Faith cometh by hearing." We have tried to avoid controversy as a rule, believing that its tendency too frequently is to prompt antagonists to

fortify their hearts against the truth presented. An enemy attacked will fortify himself. Still controversy forced upon us has always been fairly and kindly met. In general the gospel was preached hortatively. The origin and nature of sin, the reality and efficacy of the atonement, and future reward and punishment were made the burden of our preaching.

The Chapel congregation of Budaon generally contains heathen and Mohammedan hearers to the number of 25 or 30. Some of these are regular in attendance, and the quiet hour of Chapel service affords a good opportunity of teaching them the truths of salvation. On stated days during the week preaching has been kept up in the Budaon bazar. A good number of hearers can always be obtained. These certainly hear in a more orderly and attentive manner than formerly, and give indication that their respect for Christianity and the Christian teacher is increasing. Formerly we could hardly get an orderly hearing in this bazar, and were often insulted.

Several itinerating tours were made during the year by which the gospel message was carried to a number of villages. Some of them had not been visited before. These preaching tours are making the people somewhat familiar with the leading truths of Christianity. The villagers generally become interested in what is said, and manifest no great hostility to the gospel. Their chief objection is to acting singly in accepting it. Often they seem convinced of the worthlessness of their own religion, and of the superiority of the Christian religion, and intimate that if they could move in the matter together, they would accept it. A villager in one instance made the suggestion that we blow the inhabitants of a few villages from guns, when fear would bring others to proper decision. At another time some villagers suggested that we collect all the zemindars and patwarees, and work them up into Christians, and then the other inhabi-

tants could without difficulty follow. The gospel as sounded out among the benighted mass is begetting thought and inquiry of some kind.

2. *Colportage.*—A Colporteur on Rs. 15 per month has been kept at work during the year. He thoroughly canvassed the entire district, taking in his rounds all the villages where readers were likely to be met. This led him to visit about 140 Schools, some of them more than once, and in nearly all of them books were sold. A copy of Barth's Scripture History in Urdú or Hindee was left in each School for the reading of the teacher and pupils, but not to be carried away. Apart from this, selling was made the rule for distributing Scriptures, books and tracts. Since this has become known, no special difficulty is encountered in selling at low prices. The Colporteur having gone about his work in a business-like manner, distributed tracts and Scriptures by sale numerously and widely, so that the Word of God with other religious publications, has reached hundreds of homes. A few other Christians were employed for a time selling tracts and books, and received a commission on sales. Many books and tracts were distributed in this way. More Scriptures were sold at the Ganges melá in November than ever at any previous time. Distributions made in the year, are as follows: Bibles sold 10, New Testaments sold 42, given gratis 1, single portions of Scriptures sold 710, gratis 15. Tracts and books sold 640, gratis 96. Total sales of Scriptures, books and tracts, Rs. 69-4-9. About 150 villages were visited in connection with this work. We have evidence that these publications are in many cases read, and that they are doing an important work in awakening the Hindú and Mahommedan mind to a consideration of the character and claims of Christianity. It is intended to carry on this department of evangelistic effort even more efficiently during the coming year, if the men and means can be had.

In conclusion, we desire to record our thanks to Almighty God for the mercies of the past year. General and special results show that His work is not being carried on in vain. With perfect assurance of this fact we try not to feel too much anxiety to parade results for the inspection of those who are disposed to cavil at the results of Missions.

Our sincere thanks are extended to friends, who during the year aided us with their money or by acts of kindness and sympathy.

NYNEE TAL STATION.

Rev. J. T. Gracey, *Missionary.*
John Barker, *Native Preacher.*

The work of this charge would justify a much fuller report than we propose to furnish of it. In the judgment of the Missionary the present is an important period in the religious history of Kumaon. For years past the influence of Brahmanism has been lessening in this region, until the people are left almost wholly to merely local religious superstitions and prejudices, and worship local gods and genii. It is probable that increased intelligence and enlarged communication with the world outside of the hills, will result erelong in a modification of this religious state of the people. They are open to a revival of lettered Hinduism, to Mahommedan influences, or to impressions from Christian teaching. If it be proposed to use measures which shall have a tendency to lead this people to Christianity, the present is an important time to put forth effort to that effect.

A *second* feature of the state of the Hill people may be roughly condensed into about the following statements: There is a large proportion of the boys and young men of this part of Kumaon who

can read; but the region is without a literature of any sort. They are eager to obtain books, and buy them without much discrimination whenever they can obtain them. This demand cannot long exist without being met in some way. A little book trade has sprung up in the Nynee Tal bazar. The books sold generally are Hindoo religious books. Whosoever shall supply a literature suited to the minds of this people on an extensive scale, must needs influence the character of the people thereby in the next ten to twenty years. Christians can scarcely meet the responsibilities upon them without endeavoring to supply suitable books, especially religious ones, to exert these influence on the people.

The Mission is in some respects very well situated for working amongst these people. In the hot weather persons from many hundred villages of Kumaon and Gurhwal are found in the Nynee Tal bazar. In the cold weather the population of all this portion of Kumaon migrates to the foot of the Hills, and is thus accessible to the missionary.

The facts of our work during the past year may be summed briefly as follows:

1. We have aimed to give a good vernacular education to as large a number of students as possible. We have an improved corps of teachers; have more fully systematized the schedule of studies, and made other changes which we hope will result in a decided improvement in our schools.

2. We have sent colporteurs, with the Scriptures and other Christian books, and a few school books, into the Raneekhet, Bheem Tal, and other valleys.

The people have bought these books eagerly. At the *melas* whole cooly loads of books have been quickly sold. We have preparations made to enlarge this branch of our effort, and hope

to do much more the coming year. In the Nynee Tal bazar we have sold a great many portions of Scriptures and tracts.

3. We preached regularly in the Nynee Tal bazar during the season. In the chapel on Sabbath morning we had very good congregations, composed mainly of Hindoos, with a few native Christians. The boys of the day school nearly all attend the preaching on Sabbath morning, and are taught in the Sabbath school after service. At the solicitation of the Chaplain of the Station, a native Helper was sent to preach to and instruct the large company of *jhampanis* necessarily remaining about the Church during the service hour. It was an interesting part of the native Helper's work. We have preached at several Hill melás and along the Bhábar from Kotah to Haldwanee.

The English service on Sabbath evening, and the service for the soldiers, were regularly conducted.

The thanks of the Mission are due to those who have so kindly contributed to the support of the mission work. We hope to make our work more worthy of their aid in the future.

SHAHJEHANPORE STATION.

Rev. T. S. Johnson, Rev. F. A. Spencer, } *Missionaries.*

Sundar Lall, *Native Preacher.*

I. Native Church.—The congregation, which is composed largely of the boys belonging to the Orphanage, numbers 112, while there are 53 communicants; an increase of 7 in the former and 6 in the latter, during the year now closed. There are also a few irregular attendants from among the Hindoos and Mohammedans. There have been four adults and three children baptized during the year.

The Sunday School is increasing in interest. One of its marked features is the pleasure which several of the scholars take in memorizing the Scriptures. Some of them repeat a whole chapter at one time.

We are grateful to be able to record that although slowly, the native Church is steadily advancing in Scripture knowledge and religious growth.

II. Preaching to the Heathen.—The official meeting reports show that the Missionaries and their helpers have preached 558 times during the year in the city and district, to 132,412 hearers; and though there is but little immediate fruit of this labor, there is a great and general awakening among the people in religious matters. Many are led to compare their religious creeds with Christianity, and not a few declare openly in favor of the latter. But the fear of man, caste and custom keep them from receiving Christ. Yet the unseen power is at work among the people, and though the day may be distant, it is steadily approaching when these millions shall bow the knee to Jesus.

In the latter part of June Philemon was sent with his family to live and labor in Powayn, a village of about seven thousand inhabitants 16 miles north of Shahjehanpore. At first there was some opposition, but the people soon became friendly, and they now live very comfortably among them. Philemon's wife teaches a girls' school containing eighteen regular attendants, while he preaches almost daily in that and adjacent villages. So far the work there is very encouraging, and we feel very anxious to occupy other large towns in the same manner.

In December the Missionaries went on an itinerating tour in the direction of Shahábád. They were greatly encouraged by the reception they met with among the villages; especially in two villages, one of which was visited twice. The people of these villages promised to abandon Hindooism at once, to obey

the ten commandments and the New Testament, and to pray in the name of Christ. In another they repeated a prayer, asking for pardon, purity and salvation, in the name and for the sake of Christ. They may never perform their vows, but there is indication that they are feeling after Christ if haply they may find him.

III. City School.—This institution has enjoyed encouraging prosperity. It is conducted by one of the Missionaries, who is assisted by two teachers in English, and five in the Vernaculars. The average monthly enrollment during the last eight months has been 175, while the daily average attendance has been 134. We take much pleasure in tendering our sincere thanks to the Municipal Committee of the city for their kindness in granting Rs. 50 per month to the School since April last. A fact worthy of note is, that about three-fourths of the scholars are Mohammedans. More than one-third of the entire School are in the English Department. The pupils in general have made commendable advancement in their studies during the year. The more advanced members of both departments are daily instructed in the New Testament; the remainder of the School, in Bible History. Thus is the seed of divine truth being sown in the hearts of these Mohammedan and Hindoo youths. May it be indeed seed sown in good ground.

IV. Boys' Orphanage.—There are 100 boys belonging to the Orphanage—(including those in the branch School at Bakukera, who belong here.) This is an increase of five. There has been very little sickness, and but one death during the year. George R. Howe continues in the Printing Press, and William P. Jones in an Apothecary shop.

Attention is regularly given to tailoring and shoemaking among the boys. It is very desirable that other trades be introduced, and this department enlarged as soon as possible. All

the boys work in their fields, the produce of which has been quite satisfactory.

The School was re-organized at the commencement of the year, and the Missionary and his wife have taught daily most of the year. A competent Head Teacher has been employed since the first of November, and promises to do well for the School.

The School is divided into seven classes, four of which in addition to the vernacular, study English. The other three classes composed of small boys, who are only beginners, are for the present confined to the vernacular. Five hours a day are devoted to School, in addition to which the teachers, five in number, devote some time out of School hours to assisting the boys in the preparation of their lessons. Though not able to report as rapid progress as we desire, we are happy to know that steady improvement is being made by most of the boys; while no pains are spared to make them as thorough as possible.

The School House and Chapel, boys' and teachers' dwellings, store rooms, wall of enclosure, pukka well, &c., have all been completed at a total cost of about Rs. 12,000—all of which has been paid. Rs. 2847-12-0 of the above sum was paid by the Mission Board, and the entire balance has been realized in this country and in England. The Government of India gave Rs. 3250. The largest individual donation was Rs. 2,000 by Major J. Y. Gowan; Rev. Dr. Butler gave Rs. 1000, and Friends in England Rs. 1400. Our sincere thanks are hereby tendered to the Govt. of India, and the friends who have granted such generous aid to this and to our City School.

We can not close this Report without expressing our heartfelt gratitude to God for his sustaining grace in this, and in all our Mission work.

PILIBHEET STATION.

Rev. Joel Thos. Janvier, *Native Missionary.*

The Native Church at this station is chiefly made up of families in the employ of the Mission; however the Sabbath congregation numbers about twenty-five persons, mostly School boys, who also attend our day School during the week. These boys seem to have lost very much of their prejudice against Christianity, and their fear of us, and listen with great interest to the preaching. We have good hope that it may produce fruit hereafter. The gospel has also been preached from four to five times a week in the bazars of the city and in the nearest villages. The people have universally listened with good attention, and manifested some interest in the word. During the year while I was preaching in the bazar, an old Hindoo who was in the crowd, cried out at the top of his voice, and said to the people, "The heathen Gods are *false*, and if you will examine for yourselves, you will know beyond a doubt, and forsake this false way." Undoubtedly the good Spirit was at work in the man's mind.

Several tours were made in the district among the villages, for preaching. On one of these I attended the Sárda melá for five or six days in company with two brethren of this Mission, where we preached to great crowds of people, many of whom I met at the same melá last year; we also sold a great number of books, both Hindee and Urdú Testaments, portions of Scriptures, tracts, etc.

Schools.—We have a small school for low caste boys; there being a good Government School for all others, we concluded to see what we could do for this neglected class. Thus far the School has been a success,—we have some thirty boys. One of the boys asked us to baptize him, but we told him he had better wait a little, and learn more of the Christian religion. We hope he will yet come out on the Lord's side.

LUCKNOW STATION.

Rev. H. Jackson,
Rev. J. H. Messmore, } *Missionaries.*
Rev. J. W. Waugh,

Rev. H. M. Daniel, *Native Missionary.*

Joseph Fieldbrave,
Abdullah, } *Native Preachers.*

The necessity and importance of Mission operations is variously estimated by different classes of society. Some recognize the necessity, and attach to its demands the highest degree of importance; others regard the Missionary as a visionary enthusiast, and his work an enterprise of hopeless folly. In England and America the Foreign Missionary is often told that he is wasting his life for that which is entirely unworthy or unattainable. In this country he finds the number increased of those who are careless of his success, or disbelieve its possibility. Others, friendly to his enterprise, confound him with such a variety of conflicting opinions concerning what he has to do, and how he should do it, that he is almost ready to quit the field; there are so many different opinions concerning the natives of this country, their character and habits—some believing it impossible to convert them; others that, were it possible, they are not worth converting; while still others unblushingly assert that their conversion is not necessary, and that Hindoos and Mahomedans are as good as Christians. The old Indian, who knows the country, says, "do this;" the older Indian, who knows the people better, says the reverse,—while the patriarch who has spent a lifetime here, denounces both.

Fortunately the Missionary has a few general principles for his guidance, by which he may always determine his course.

He believes in one Creator, in one Redeemer, and in the unity of the human race. He believes that God has made provision for the salvation of all his creatures, and that the only difference between India and Europe or America is this, that here it is more difficult to make men understand the character of that salvation, and the conditions on which it is alone available for man. He knows the Master's command is to preach the Gospel to every creature—hence he preaches, though hundreds tell him that it is useless so to do. He knows the Word of God is the great source of all truth, and possesses divine power, hence he circulates that Word, though thousands refuse to read it, and thousands more read only to mock. He knows that as God has made but one written revelation of His will to man, that book must be given to all. He knows that to educate and expand the intellect, prepares the way for the investigation and acceptance of eternal truth, and hence he concludes that in furthering the cause of education he does not mistake his mission.

By these rules we have endeavored to conduct our Missionary operations in Lucknow. We cannot boast of great Indian experience—of an understanding of the native character so profound that we cannot be mistaken or deceived. We make no such pretensions—we are young in years, and younger still in Indian life; and, in conducting the operations of our Mission, we have only endeavored to work according to the principles by which our fathers conquered in Europe and America.

Four distinct agencies are employed *viz*:—The *Preacher*, the *Colporteur*, the *School*, the *Press*.

I. Preaching.—Sabbath services in the vernacular have been maintained in the following places, *viz*:—Hoosainábád, Saadatgunge, Cantonment Road, and Native lines. Three Missionaries, assisted by two native preachers, alternately conduct these services. These congregations (comprised mostly of Chris-

tians) unitedly number about 100,—30 of whom are connected with the Church, the remainder being mostly nominal Christians, but without any definite Church relations. Occasionally hearers from the bazaar are found in these congregations, but neither the Hindoo nor Mahomedan can easily realize that he is welcome to a seat in a Christian Church; and hence, to reach these, the preacher must go to them in the bazaar; and on this department of its work the Mission has bestowed considerable attention. In Hoosainábád, the Chouk, Nakhás, Saadatgunge, Aish-Bágh, Amínábád, Hoosaingunge, Makboulgunge, Hazrutgunge, Cantonment Suddar Bazaar, and other places, bazaar preaching has been kept up, with congregations ranging from 30 to 300.

Bazaar preaching is at once the most difficult and the most interesting department of Missionary labor. To be able to collect and keep together a congregation, requires consummate tact and untiring energy. To be able to catch the attention of men who are passing by, intent on business or pleasure; to inspire them with an increasing desire to hear what is to be said, however unpleasant or condemnatory; to induce a promiscuous company, entirely unaccustomed to literary exercises, to stand amid the turmoil and distraction of the bazaar and listen while the preacher talks of spiritual things; to do all this successfully, demands a combination of talent really possessed by few. The quick ear, the ready tongue, the patient yet earnest spirit, the proper understanding of the intellectual and moral status of the hearers, their prejudices or their desires; the quick perception and transparent exhibition of error, whether held by the hearers or put forth by an opponent; all these, and numerous other qualifications are necessary to successful bazaar preaching. The actual converts from heathenism are very few indeed; yet almost universally seekers for salvation declare that their first knowledge of this new way was received from the preach-

er in the bazaar. When we reflect that in our own Mission in this city not less than 50 sermons monthly are preached in the bazaar, to ever changing congregations, we cannot but realize that the seed of the word is being very widely sown, and in the harvest, sure to come, the bazaar preacher will see that his labor has not been in vain.

II. Colportage.—In this department the Mission acts merely as the agent of the N. I. Bible Society. Two, and at times three colporteurs have been employed, who have quite thoroughly explored the city and many of the adjacent districts. They have, without exception, *sold* all copies that were distributed, though at prices within the reach of all. Nearly 100 copies of the New Testament in Hindi and Urdu have been sold; 20 copies of portions of the old Testament, and 250 copies of single Gospels. In addition to these copies of the Scriptures, a very large number of tracts and books have been sold, or gratuitously distributed, in Lucknow and adjacent districts. The Mission is much indebted to the Loodiana Press, and also to the N. I. Tract Society, for extensive donations of tracts and books. With the establishment of village Schools throughout the province, the number of readers is daily increasing, the demand for books and tracts is such as to justify the expectation that in a very few years not a village in Oudh will be without a Bible, and not a family without, at least, a portion of the Word of God.

III. Schools.—The third agency to be noticed is the School. In many heathen lands the Missionary is the only teacher. Upon him has devolved the labor of constructing an alphabet, reducing the language to writing, and preparing books, before his school could be opened. But the Indian Missionary occupies a different position. Books have been written and read in India for 3,000 years. And now an enlightened Christian Government is filling the land with schools of every

grade. Some tell us that, in view of this fact, it is unnecessary for Missionaries to assume the responsibilities of educational enterprises. To this we answer: 1st, there is ample room for Missionary effort in this field, after the Government shall have done its utmost; 2nd, the Missionary needs the school as a medium of introduction to and connection with the more respectable classes of society, whom he cannot reach in the bazaar, and whose doors will rarely be opened to him unless his acquaintance with the children shall have paved the way; 3rd, although the Government assumes the responsibility of educating the children of the land, it is necessarily neutral with respect to religion. While, then, it teaches science, which undermines and sweeps away the religion of the heathen, it can give nothing in return beyond a few lifeless principles of general morality. It is a momentous event to an individual or nation to be swept from the moorings of its religious belief; and if, at such a juncture, the pilot ship of a living Christianity does not grapple the drifting vessel, there will be shipwreck of all faith.

The Sandwich Islanders had just thrown away their idols when the Missionaries first appeared. They had determined to forsake their old religion, but did not know what they should adopt. At this juncture Christianity was offered; they were ready to accept it, and a few years witnessed the christianization of the islands. In India the situation is the same, with the exception that the transition is more gradual, and the change is by individuals instead of communities. The educated Hindu is forsaking the faith of his father; the Missionary seeks to give him, instead, the doctrines and precepts of Christianity; and he knows no better opportunity, or more suitable place than the very school room where the foundations of faith were first shaken.

We report eleven schools within the limits of the city of

Lucknow—five boys' schools, five girls' schools, and one of a mixed character, for the European inhabitants of the city. This last mentioned school was opened in May, at the earnest request of persons wishing to send their children. It now numbers above thirty pupils, its prospects are encouraging; its future character will depend, in a great measure, on the course taken by the people themselves, who are most concerned in its establishment.

Our four Zenana schools were opened in the early part of 1865, and, unitedly, contain 130 pupils. These schools are held at private houses in different parts of the city, and are visited weekly by ladies from the Mission. The scholars are all Mahommedan girls and women, mostly of the professional classes. Being professedly *purda nashins*, it is necessary to convey them to and from schools in closed doolies. They are all learning to read the Persian Urdú. Many have learned to read with the greatest fluency such books as the Haqáiq-ul-Maujúdát and Hakáyat-i-Hind. They have also made considerable progress in arithmetic and geography, though the want of maps, &c., renders material progress in the latter almost impossible. The Psalms, the New Testament, and other Christian publications, have found their way into nearly all the schools. In addition to these studies, the girls are taught various forms of industry, suited to their habits and occupations. In this they shew great quickness and aptitude; knitting, sewing, and embroidery in cotton and wool, have especially received their attention; and their expertness is really astonishing. In fact, whether we give them books or work, they seize them with avidity, and shew themselves, in intelligence and industry, not a whit behind the best classes in our boys' school. The great difficulties are irregularity in attendance, ignorance of the proper way to study, and an almost utter inability to organize a school or keep it in

working order when it has been organized for them. Hence the constant supervision of Missionary ladies is absolutely necessary; and occasionally, when it has happened that this supervision has for a short time been necessarily neglected, the chaotic state of the schools too plainly shows the weakness and inexperience of the teachers.

The fifth girls' school is what we term a ragged school, where each girl receives one pice daily for attendance. This school has been in operation, with some interruptions, for four years, and a few girls had learned to read well in the Hindi character; these having left the city, their place is supplied by beginners. There is but little of special interest connected with this school; still it is kept up with an attendance of above twenty, many of whom are so poor that they are dependent on their daily pice for their food.

Our five boys' schools are located in the following places:—first, Hoosainábád Central School, 250 scholars; Saądatgunge, 100 scholars; Hussaingunge, 65 scholars; Chaupaṭiá, 60 scholars; Suddar Bazaar, 75 scholars—in all 550 boys. There is such a similarity among public schools in this country, that a particular description of these schools is not necessary.

Our native schools combined, contain 700 scholars, distributed throughout 10 schools, which are maintained at a monthly cost of 460 Rupees cash expenditure, independent of the labor of the Missionaries working in them. To meet this expenditure we receive Rs. 310 in monthly grants-in-aid from Government. To meet the balance of Rs. 150 per month, we are dependent upon the liberality of our friends in the city of Lucknow.

IV. The Press.—Since the establishment of our Mission Press in this city in April last, it has been constantly at work preparing books and tracts in the vernacular, for circulation

through all our Missions in Oudh and Rohilkund. Eleven different books and tracts have been published, ranging in size from 30 to 166 pages, in editions of from 500 to 2,000 copies, making in all 12,650 books, containing 1,148,600 pages, published at a cost of 3,072 Rupees. The expenses of the Press have been met chiefly by donations from the American Bible Society and the Sunday School and Tract Societies of the M. E. Church.

Of these eleven publications six are designed for the native church almost exclusively; three are controversial, and the remaining two are of a general character, suited alike to the convincing of the heathen, or the instruction of the Christian. A more full and complete description of these publications may be found under their appropriate head, in the Report of the Superintendent of the Mission Press.

There is every indication that the coming year will witness a greater number of publications than the past. The demand for Christian literature increases with every addition to the Christian community. The field for its circulation widens with the spread of education. The ability to prepare suitable books increases throughout all our Missions with each year of study and experience; and if the Press be sustained financially, as liberally as it has been in the past, there is before it a career of almost boundless success. It is no small privilege, and it is no light responsibility, to furnish a religious literature for populous kingdoms just bursting from the sleep of ignorance, and, in the bewilderment of unaccustomed freedom, ready to be lead whereever the strong and skillful hand may wish.

THE MISSION PRESS.

In accordance with the action of our last Conference, the Mission Press was removed from Bareilly to Lucknow during the month of March, 1866, and was set up and fairly ready for operations by the end of April. Hence this report of what it has accomplished since that time extends over a period of only eight months of actual work. In these eight months there have been issued eleven different books, tracts, and pamphlets,—as follows:

	Total No. of Pages.
1.—Tawallud i Jadíd,—An Urdú Tract,—Translation by Rev. S. Knowles of Mr. Wesley's Sermon on the New Birth. 1000 copies, 12mo. 38 pp.	38.000
2.—Aqáid-Náma,—A 2nd Edition of M. E. Catechism No. 1, in Roman Urdú. 1000 copies, 16 mo. 30 pp.	30.000
3.—Ek Waz.—An Urdú Tract, —Translation by Rev. J. D. Brown of Bishop Morris's Sermon on Church Polity. 1000 copies 12 mo. stiff covers, 54 pp.	54.000
4.—Dín i Haqq kí Tahqíq. —First Part.—A Lithographed Edition of Inquiry into the True Religion, in Urdú. 2200 copies, 8vo., 102 pp.	224.400
5.—Dín i Haqq kí Tahqíq,—Second Part of do. do. do. 2200 copies 8vo., 146 pp., ...	321.200
6.—Waz Náma,—The Young Preacher's Guide, by Revs. S. Knowles and J. Baume: Lithographed Urdú. 1,000 copies 12 mo. stiff covers, 80 pp.	80.000
7.—Talímát aur Discipline,—A Translation in Roman Urdú of the principal parts of the Book of Doctrines and Discipline of the M. E. Church, by Rev. I. L. Hauser. 5000 copies, 8vo., bound in boards, 172 pp.	86.000
8.—Girdáb i Nashabází,—The Whirlpool of Intemperance, by Rev. J. D. Brown. A Pamphlet in Lithographed Urdú. 2000 copies, 12mo., Stiff covers, 44 pp, ...	88.000
9.—Masíní Gít kí Kitáb.—An Edition of the Mission Hymn Book in Roman Urdú. 1000 copies, 16mo. half-bound, 160 pp. ...	160.000
10.—Dharm Charchá,—A Hindee Tract, by Rev. J. M. Thoburn, prepared for distribution among the hillmen of Gurhwál and Kumaon. 1000 copies 8vo., 25 pp.	25.000
11.—Aqáid Náma, mai Áyát i Dalíl,—M. E. Catechism. No. 2, with Scripture Proof Texts, Roman Urdú, by Rev. J. W. Waugh. 750 copies, 16mo. paper covers, 56 pp.	42.000
Total No. of Pages, ...	1.148.600

Several of the above works were given out on contract to private Native Christian Presses, and thus not only has more work been accomplished than could otherwise have been done, but also at a slight saving to the Press.

The only limit to the amount of matter which may be printed and the number of books issued, may be found in the supply of funds and of works prepared for publication. For the former we still continue to look to those Societies which have so kindly aided our Press heretofore, and also to the action of our brethren, in accordance with the recommendation of the Publishing Committee, that subscriptions for the Press be taken up in all the Stations of the Mission. For the latter we look to the Publishing Committtee, hoping they may be able to send in a steady supply of good copy, neither crowding too much upon us at once, nor yet allowing the presses and workmen to stand idle.

The removal of the Press to Lucknow has been found to realize the hopes of its friends, in the greater facility of securing workmen, materials, etc, the freedom from merely secular work, and the facilities for securing work of certain kinds done at other Presses.

A good supply of all the above mentioned publications, together with others previously published, is now on hand at the Mission Press. Those wishing to avail themselves of the same for distribution and sale, can be supplied on application, accompanied by an intimation of the best mode of transmitting the required supply.

J. W. WAUGH,
Superintendent.

SEETAPORE and LUKIMPORE STATION.

Rev. J. D. Brown, *Missionary.*
Stephen Richards, *Native Preacher.*
Bakhtáwr Singh, " "

The Church, in Seetapore and Lukimpore, has met with some degree of encouragement during the past year. The "good seed" is beginning to spring up, and the eye of faith sees a certain and glorious harvest in the future.

The Maulvi mentioned in last year's Report, continues with us, faithfully following the "Good Master;" and after nearly a year's probation, has been baptized and received into full membership in the Church, and bids fair to be a useful helper in the good cause he has openly espoused. His son, a bright lad of nine years of age, has also been baptized, and we are happy to learn that his wife makes no objection whatever to her husband's change in his faith. Mrs. Thomas, the wife of our Head Teacher in the Khyrabad School, visits her frequently, and at their own request, reads to her and her mother, who has her home with her. Mrs. Thomas reports that they both speak favorably of Christianity; and it is our hope that they will both ere long openly confess Christ. Like new converts in general, this brother (the Maulvi) begged to be allowed to go to some other Mission station, as soon as he should be baptized. This course of conduct we earnestly opposed; believing it to be a temptation of the devil. As we hoped and prayed it might be, his old acquaintances instead of persecuting him to any great extent, are coming to him to talk about "this great salvation;" and already one of them, a young man of considerable education, has at his own request been received on probation, and is willing to receive baptism as soon as we may think it proper to admit him to that rite. This has so encouraged the new convert, that he says he thanks

God that he stayed among his brethren; and his faith in Divine protection and guidance is so strong, that he has no longer any fears of persecution.

Three others have been baptized, one of whom proved, so we believe, to have been an impostor; and after deceiving us and some of our most experienced native Christians, has gone no one knows whither.

We are sorry to say that the conduct of one of our Native helpers, a Local Preacher, has been such that it was not deemed proper to renew his license at the close of the year; consequently he has given up Mission work.

School.—The Khyrabad Bazaar School has improved in every respect since the date of our last Report. There are at present 110 pupils in the school. The Head Master who also holds the office of exhorter in the Church, is doing us very good service. The Persian and Urdú Teacher, also a Christian, is exerting a good influence. The assistant Teacher in the English Department is one of our own old pupils, having been a member of the First English class in the Shahjehanpore Mission School for nearly four years. He is a well behaved young man, possessed of a good mind, and is already deservedly popular among his scholars. We may safely conclude therefore that the Khyrabad school is in a prosperous condition; and as the Bible is a book of daily study, the influence of the school on the minds and hearts of the pupils cannot be otherwise than good.

Sabbath Congregations in Khyrabád continue to increase in size and interest. Quite a number of our pupils in the day School attend both Sunday School and preaching on the Sabbath. The congregation in Seetapore is not encouraging, being composed of our Native helper's family and our own servants, with occasionally a few strangers. No regular services are held in

Lukimpore, owing to the fact that we have not been able to secure a Native helper for that place.

Bazar Preaching.—On account of the serious illness of two members of his family, the Missionary in charge, in accordance with the advice of the family physician, found it necessary to spend the hot months of the past summer at the Mission Sanitarium in Nynee Tal. For this reason less bazar preaching has been done in the station than in preceding years. The Native helpers however, so far as we can ascertain, attended the bazars. As usual since his return from the Sanitarium, the Missionary and Native helper have spent most of the time itinerating in the district; much preaching has been done, and a number of books sold at low prices; also a large number of small tracts gratuitously distributed.

Books in the Punjábee language being frequently called for, by Sikhs in the Police and Cavalry, a large supply has been secured through the kindness of the Rev. A. Rudolph, Manager of the Lodiana Mission Press.

Two weeks were spent in camp at Khyrabád in December, during which excellent opportunities for preaching to large crowds, were afforded by the Agricultural Fair, which lasted nearly all the time. The Presiding Elder of the district and two of our Native brethren from Lucknow were with us most of the time, and did us good service.

Miscellaneous.—During his stay at the Sanitarium the Missionary took part in the general Mission work of that Station, and also did something in the way of translating and composing for the Mission Press; so that, although not as much work has been done in his immediate station as he was desirous of doing, he can look back on the labors of the year with some degree of satisfaction.

In conclusion, we think we may safely say that the prospects of Seetapore Station were never better than at present. Our European friends in the Station have shown us much kindness; one of them notwithstanding his own official duties, put us under no small obligations, by managing the secular affairs of the Station during our absence.

A fair monthly subscription toward the support of our Khyrabád School has been given us during the entire year, and several donations have been received for the same purpose. Almost sufficient funds for building a Chapel in Seetapore have been received from our Mission Board, and with a little assistance which we expect from friends in India, we hope in a short time to erect a neat and comfortable place of worship for our little Native Christian community.

GONDAH STATION.

Rev. S. Knowles, *Missionary.*
Rajab Ali, *Native Preacher.*

Looking upon the Gospel as a simple announcement of God's good will to man, that He willeth not the death of a sinner, but that all should believe on the Lord Jesus Christ, and so come to a knowledge of the truth and obtain eternal life, we have, during the past year, used our best endeavors to proclaim *faith* in the Son of God as the only way by which sinful man of every degree and station in life can be reconciled to a pure, holy and just God, receive a new life, and spirit-wrought meetness for the kingdom of heaven; and become partakers with the glorified spirits before the throne of all those precious benefits which Christ so dearly purchased, God so freely gives, and man so fully needs. This proclamation of God's merciful will to His

lost erring creatures, we have attempted to make by preaching at stated times in our chapel on the Sabbath, and in the bázárs on week days; itinerating among the villages, and attending the melás held during the year in the district; and by holding conversations on religious subjects in our Zyátt, or Book Room, in the city. Perhaps it would not be uninteresting to give a brief sketch of our operations under these several heads.

1. *Chapel Preaching.*—This, when we have had no English service, has been conducted every morning and evening of the Lords' day. It is more especially intended for the spiritual benefit of our Native Christians, and inquirers; though many from the city and surrounding villages also attend. The average number of all classes that have attended during the year is *thirty*. Here in our chapel, truth can be presented to the minds of our hearers with more order and regularity than in the bázárs, where one is often interrupted to answer a question which very often leads altogether away from the subject in hand. Here, punctually attending the worship of God, and listening to the regular and systematic preaching of Christ and his doctrines, our native Christians are trained up in Christ. Here, too, the heathen, whether they be followers of the false prophet or worshippers of idol gods, learn something of the true character of God's justice and mercy, man's depravity, and his great need of a Saviour, and the glorious person and character of Christ and His great work of sacrifice and suffering for the souls of men. In a word, here all are taught how to make a saving use of the Bible, and to follow in His steps who fulfilled "all righteousness."

2. *Bazar Preaching.*—This we have regularly kept up during the year—holding up the cross, and telling of the love of a once crucified, but now risen and glorified Saviour, to large crowds of eager listeners, from three different points in the city. The people, both Hindoos and Musalmáns, have always listened

most attentively and respectfully to our message. We have been much encouraged by the absence of every thing like a caviling contradicting spirit in our listeners. In no respect either from Hindoos or Musalmáns, have we met with opposition All, as one man, have consented to, and seemed impressed by, the truths proclaimed. Thus have we been privileged to preach Christ 194 times during the year, to no less than an average of 140 persons each time. These congregations have mostly been made up from the people, who have come in for trade etc., from the surrounding villages. One family has already been given to us as the fruits of this year's preaching; and we humbly look and wait for more. A Rájpút, in the service of Rája Krishn Datt, heard the story of the incarnation, life, death, and resurrection of Jesus. He was convinced that this wonderful Saviour was the true *awatár* that was to come into the world. He believed on him in his heart and confessed him with his lips, and is now waiting with his wife and child for baptism. His confessing Christ cost him his situation; for on hearing of his intention to become a Christian, the Rájah dismissed him from service. But I trust that Rám Charn and his wife have found a better friend, "a friend that sticketh closer than a brother." In addition to thus preaching in the bázárs of the city, ten of the more important villages lying round the Mission house have been regularly visited, and Christ made known to over three hundred and fifty persons.

3. *Itinerating Tours.*—Many have wondered and some have even sneered at the idea of the Missionary going among these "niggers," to teach them the way of life, the way to the pardon of sins and guilt, the way to peace of mind and holiness of heart and life, and to glory hereafter that never fades away. But as a blind man cannot see the beauties of nature's scenery, or as the savage can have no conception of the blessings of civiliza-

tion, so these persons cannot see and appreciate the beauty and glories the majesty and mercy which meet in Jesus. Nor can they know, till their eyes are opened, and their hearts are softened by divine grace, any thing of that *faith* which gives to the Missionary such a glowing view of the glories that hover around the dying Jesus—of the sovereign mercies that cluster about the cross of Christ, as to constrain him to go among this people and offer them a free and full salvation; and to prevail on one, and another, and another, to come and casting themselves into the arms of the Son of God, enjoy the sweet pleasures of a pure heart, and peace with God. Such objectors seem not to understand that these poor natives around us are, in common with all men, in need of deliverance from eternal death, the curse of a broken law, and the doom of a burning hell. Love for priceless souls induces the missionary to "cry aloud and spare not." Thank God, we have met with good men, who, instead of shrinking from the out-stretched "paw" of a "nigger," and saying, "stand aside, I am holier than thou," have regarded the worst with feelings of pity rather than pride; being conscious that they would have been no better themselves had they been bred and brought up under the same baneful influences, and exposed all their lives to as great temptations. Such persons have ever lent us their prayers and sympathies, their money and their help in every practicable form to the glorious cause of making Christ known to the heathen around us. For the information of these kind friends we would say that, in order to bring the claims of Christ before the minds of the people about us, three preaching tours have been made during the present cold season.

The first tour was made *via* Fyzabad and Roy Bareilly to Lucknow. On this tour, in company with Rajab Ali our native Preacher, we visited and preached in fifteen of the more impor-

tant villages, and no less than 2,450 persons listened to our message. In Fyzabad Rajab Alí and myself preached to very large crowds of Musalmáns. Here we were opposed by the Lucknow Molvie who had came over to show the Mahammadans of Fyzabad that Christains in general and Missionaries in particular, were altogether mistaken in their views of "Hazrat Ísá," the prophet and his mission on earth; that although the pattern and paragon of every human virtue, he was only a foreteller of future events, viz. of the coming of Mahommad Sáhib! He came as we had just finished preaching to a vast assembly of his fellow religionists, and asked us to prove the doctrine of the Trinity and the Divinity of Christ from the new Testament, which, of course, we were only too glad to do; and we trust that many a soul that night was convinced that "God is one," and that Jesus Christ is His Son, the Saviour of the world. I may also mention that the Gospel was heard for the first time in the villages along the road between Roy Bareilly and Fyzabad; no missionary, according to native accounts, ever having traveled that way before. A Pandit after hearing us preach in Haliyápore, came to our tent and said he was convinced of the truth of what he had heard, and after listening to more about the true *awatár* said, he would came to Gondah in a few months and cast in his lot among us. In Roy Bareilly we were joined by Mr. Wilson, who itinerated with us into Lucknow. At Mohan Gunge we visited the Rájah residing there, who is building a very magnificent Hindoo Temple just outside his dwelling. Seated in the court yard of this Rájah's mahall, surrounded by his friends and servants, we tried to show him the great folly and exceeding sinfulness of idolatry; and the pure and simple religion of Jesus, which teaches us to worship the great God not in the material forms of wood and stone, but in "*Spirit and in truth.*" He treated us very kindly, and asked us when we came that way to call and converse with him again.

The next tour we made was in November on the Bulrámpore road. Pitching our tent at Mánu Ráma, we visited and preached in all the villages within a radius of a mile of that place. We were much encouraged by the way in which the people remembered our visits, and the subjects we preached about last year. "Have you ever been visited by a missionary before?" I asked in one village. "Yes, sir," was the answer, "did you not visit us yourself last year, and tell us of the spotless incarnation, and that His religion was for all men—a religion of love and peace?" On this tour we preached in 7 of the larger villages, and about 375 persons heard God's plan of reconciling all things unto himself.

The third tour made was from Gondah to Shahjehanpore, *via* Lucknow and Seetapore. Though our purpose for taking this long tour was to be present at our Annual Conference, held on the 10th of January, in the first named place, we took the opportunity of preaching in all the villages near which we encamped for the night or remained over the Sabbath. On some of these villages we happened during bázár days, and then of course we had larger crowds to listen to the story of the cross. On this journey we preached in 17 villages, and to 2,610 persons of all classes. Our general plan of operations on these tours have been to seek out, on our arrival at a village, the Lambardár's house, and tell this Lambardár, or person who is responsible to government for the amount of revenue paid by the village, that we had a message to deliver to him and his village from the Mahárája of heaven and earth, and ask him to call the people together to hear the same. There, seated in the midst of 30 or 40 men, children, and sometimes women, on the chabútrá (or mound where natives sit and converse) we would open our commission and tell them of God's will concerning our race. If the people sitting round us were Hindoos, one of our number

would open by showing the absurd and sinful character of idol-worship; the impure conduct of their awatárs and faqírs; and how the latter following the example of the former go about the country *in puris naturalibus*, stealing and lying to any extent. And if the assembly consisted of Musalmáns, another would show the absurd claims of Mahammad and the impossibility of his being the true prophet of the one Holy God. Then a third would tell of the birth, life, death, and attested resurrection of Jesus; and the sublimely grand purpose of his coming down to redeem us. And finally we would close by applying what had been said and showing how all the blessings spoken of might be made their own "by repentance towards God and faith in our Lord Jesus Christ."

4. *Melás.* Since writing our last Report, we have been present and preached to the people at two melás. The first was the Syud Salár melá held in Bahraitch. Here around the fort-like walls of the supposed martyr Syud Salár's tomb, with drums beating, and flags and banners, covered all over with cabalistic signs of warriors, horses, and elephants, streaming and flying in the wind, thousands of Musalmáns were massed to commemorate the time when this supposed *shahíd* or martyr fell beneath the murderous strokes of the Hindoo Ráes of Baraitch, as well as to make their offerings of flowers, fruits, sweetmeats and money, and so intreat the favour of this patron saint on themselves and families, their cattle and their crops for the coming year. Through the surging crowd make your way to the boss-covered and iron bound gates of the wall that surrounds the tomb, and pass in under the massive chain that swings across the gateway, reverently kissed by those who pass under, and that with which the martyr can bind his enemies at will, and you see one of the most disgusting sights ever seen under the sun. There on one side of the tomb might be seen a loathsome mass of lepers

in all stages of their horrid disease, scorched and fretted by the burning rays of an April sun, each eagerly waiting for his turn to step into the filthy pool fed by a dirty stream that issues from the tomb. This polluted stream is supposed to cure at least one leper every year; though where all these cleansed lepers are gone, no one can tell. And there, on the other side of the tomb might be seen a crowd of visionless wretches; and men, women and children in all stages of ophthalmy, taking up the impure water as it comes from the tomb, letting it drop on their sightless or diseased eyeballs, and then turning up their faces to the scorching sun, waiting in vain for the healing power to come. In fact, around this tomb are represented all the maladies to which poor flesh is heir. Here, amid this prostrate, gasping, careless crowd of martyrs to disease, we stood up and tried to point them to Him, who, when He lived among men, cleansed the lepers, gave sight to the blind, and raised the dead to life, and who died for sinners, and now invites them to his bosom. Thus the Man of Calvary, the only true martyr the world ever saw, and from whom alone all healing power can come—was preached at this tomb and five different parts of the melá to more than 3000 persons.

The next melá we attended was that held at Manú Ráma near a large pukká tank and temple, built by the brother of Rá-ja Krishn Dutt of Gondah. Here, at the full moon in November, around this tank and temple, most of the people in the district assemble to wash away the sins that have accumulated during the year, and to make their offerings to the black idol god Krishn, and the blood thristy goddess Kálí, for favors on themselves and property in the future. At the Purn Másí, or the moment when the moon comes into the full, this great mass of men, women and children nearly in a state of nudity, plunge with a shout into the unclean water of the tank, and

come out with the past, as they fondly hope, wiped out, and with full liberty to begin again to steal to any amount and lie to any extent. We remained three days at this melá, preaching three times a day at different points, as well as conversing in the intervals between preaching with inquirers, who came in large numbers to our tent. This year the *Prohit* or priest of the district, with a number of his disciples met, and disputed with us before a large crowd of people. After our arguing on the folly and sin of setting up an idol in the place of the glorious God, he had to fall back on the inevitable argument that there was neither virtue nor vice, rewards nor punishment—that God was every thing, and that every thing was *mayá* or delusion. When asked why the people then come to Manú Ráma to wash away their sins, he replied that it was only "*Jagat ká khel,*" one of the pastimes of the world!

5. *Zyàtt or Book Room Work.* This is a native shop which we have hired in the city for the purpose of meeting with persons who wish to converse and make inquiries about our religion, and for the sale of books. It is our custom, after preaching in the bazár, to invite any who think seriously about their soul's salvation to meet us in this Book Room, where seated together we can converse on religious topics in a way we cannot do in a public bazár. The daily average number of persons who have thus met and conversed on the one thing needful—*heart religion*, has been *ten.* Among these inquirers were to be found Musalmáns and Hindoos of every caste and shade of religious opinion. These persons have carried away truths, which I trust will work a glorious change in their hearts, bringing forth in them the fruits of repentance and faith in Christ. *Amen.*

ROY BAREILLY STATION.

Rev. P. T. Wilson, *Missionary.*
Joseph Downey, *Native Preacher.*

As James David, our Native Preacher, was appointed to Nawabgunge, and Joseph Downey, one of less experience was sent to this Station, it was feared that the work by this arrangement might suffer largely; but owing to circumstances James was permitted to remain at Roy Bareilly till October, at which time he went to his field of labor. In the meantime we were so fortunate as to secure for a Head Master of the anglo-vernacular School, Baboo George Mayal, a Native Christian of experience in teaching, who being also in due time licensed to exhort, made the staff of Assistants perhaps more efficient than before.

Soon after Conference, Annie, the second daughter of James, a pleasant little girl of some nine years of age, after a lingering illness at Bareilly, fell asleep in Christ. Annie was a good child, and now lives in heaven. The tenth of June found us by the couch of Lalia, the wife of Joseph Downey. She was young—the first fruits of our India Mission; but dying with the consumption, she knew that her time was at hand; and expressed herself as glad to depart and be with Christ; and thus she passed away in peace.

Our earnest desire is the conversion of these people to Christ,—not merely a nominal conversion, but a real change which must be effected in their hearts by the power of the Holy Ghost. To accomplish this end, the usual agencies have been used; prominent among which are the preaching of the *Word*, the distribution of the Scriptures, tracts and good books, and private and public exhortations.

Under the head of preaching it is proper to add that services as a rule both in English and Hindustani have been held weekly on the Sabbath—that all the adjacent bázárs and villages,

and several large melas, as that at Dalamow on the Ganges, and at Takiya, with many smaller ones, have been visited.

The weekly social meetings for prayer and class have been attended by the families connected with the Mission. Sunday School has also been held regularly after service on the Sabbath.

A Colporteur has traveled at large in the district, but has met with little success, owing chiefly it is thought, to the backward state of education in this part of Oudh. It is hoped however that the demand for the Scriptures and tracts will increase, as the schools recently established by Government become more and more efficient.

Part of the year a *serai* was rented in the "Suddar Bázár," where books were offered for sale, and the way of life explained. A good supply both in English and vernacular have also been kept in the Mission depot.

Sales during the year have amounted to more than Rs. 178, the greater part of this sum being for English Scriptures and books, which were kept for the accommodation of soldiers and others who might wish to buy.

In September we received a monthly grant in-aid of Rs. 10 for the Anglo-vernacular School and Rs. 10 for the Girl's school. These schools are not large, the former numbering forty-five, and the latter eighteen scholars. There also two Persian vernacular schools, with an aggregate of fifty scholars, over which the Missionary exercises partial control. A good *School House* in the native city is considered necessary to the success of this department of our work.

During the year we have had several inquirers who seemed anxious to embrace Christianity, but in most cases they have proved unworthy. However "Amad," a widow woman of the Ahier caste, has been baptized.

Our native Christians seem to be generally doing well, and we labor on hoping for a more abundant harvest.

NAWABGUNGE STATION.

James David, Native Missionary.

This Station was taken up at the Conference held in February, 1866; but it was found impracticable for various reasons, to occupy it during the early part of the year.

The work of bázár preaching was begun here in October last, and has been regularly kept up since that time, with an intermission of some three weeks during the Season of Confluence in January. This is conducted every evening, and has hitherto been very well attended—the number of hearers each time ranging from 50 to 250. But few interruptions while preaching have occured so far, and most of these seemed to be rather through a spirit of earnest inquiry, than for the mere purpose of cavilling or creating a disturbance.

Two or three hours of each day are usually spent in conversation with persons who come to the Missionary's house for purposes of inquiry, discussion, or friendly intercourse. This is a very pleasant, and should become a very profitable feature of Mission work in all our stations. Already three or four persons seem very earnest in their spirit of inquiry, and we hope they may be sincere in their motives.

Several *melás* have been attended and a number of villages within a circuit of three or four miles around Nawábgunge have been visited. During these short visits, good opportunities for preaching, and distributing Scriptures and tracts were afforded.

The kindness of the officials and the general good will of the people have rendered the opening of Nawábgunge a Mission station, a pleasant work; and we have good hope that the work here thus humbly begun may become a very interesting and profitable one. It is very desirable that as soon as sufficient re-enforcements arrive from America, this and other like interesting stations may be occupied by a full staff of laborers.

MORADABAD and CHANDAUSI CIRCUIT.

REV. H. MANSELL, REV. S. S. WEATHERBY, } *Missionaries.*

UMMED SINGH, AMBICA CHARN, ANDRIAS, } *Native Preachers.*

We are devoutly thankful that God has permitted us to labor another year in His vineyard, and that He crowns that year with His goodness.

The Statistics show that progress has been made in every department of the work.

The Pastoral work has been attended to about as formerly. We faithfully teach the native Church the principles of Christianity, and we never fear that the Missionary may be lost in the pastor, for we know that the spirit of Christianity is the Missionary spirit.

The Native Christians at the several appointments on the circuit are faithfully assembled in their respective places of worship daily for evening prayers, at which time all read who can, and instruction is given to all. There are five places on the circuit where daily evening prayers are thus held: and most of the families also have prayers every morning.

We also collect in *Sabbath Schools* all the Christian children and adults on our charge. We have such Schools more or less regularly organized, and a Sunday School has likewise been commenced by brother Weatherby in his School in the city, which now numbers about 16 boys.

The boys commit verses and receive tickets for the same, which are to be redeemed by books in the form of prizes. The Library for this School contains attractive little books that may be read through in a week. Brother Theburn has lately increas-

ed this library by a donation of books from our Sunday School Union, so that it numbers now 200 volumes.

Evangelistic. Bázár and village preaching has been kept up with earnest zeal. We lay out the work regularly, and all our native Preachers and Exhorters go nearly every evening to preach the Gospel in the city and country bázárs, and in the surrounding villages. During the past year, when not itinerating, we have preached very regularly in the city bázárs; and the Word is always heard with attention, and sometimes with excited interest; and it has frequently been noticed that after a fortnight's faithful preaching, the attendance at the mosques for evening prayers has been more than doubled, which shows that the people are *moved* by what they hear.

Our brother Andriás's method of evangelizing is worthy of notice. He not only preaches at bázárs, &c., but taking his Testament, Catechism and Hymn book, he goes from village to village and from house to house, teaching the people *by rote* the Lord's prayer, Apostles creed, ten Commendments and Catechism, as he used to teach them slokhs; and he scarcely ever fails to pray with his company before leaving them.

Ten of the baptisms reported this year are of those he has taught thus in Haraurá—a village where the Missionaries have spent a week each time in two itinerating tours during the year.

In our itinerations this year we have usually proceeded on something like the following plan: We stay a week or more at a place, and having obtained permission to preach and hold meetings in some one house or yard, or in the chaupál of the village, we hold regular meetings for prayer, preaching, &c, and we easily collect the people at a certain time—usually in the evening—at that place; and we have never yet failed to get large congregations all the time we stay. In this way the

people find out that we desire above all things to save them. Brother Thoburn has been with us on two such tours and strongly recommends the plan we have adopted.

Educational. All our Schools are doing well. We have three girls' Schools in the city, and one for Christian females in the Mission compound. In these four schools we have an aggregate of 60 girls. We have six boys' Schools, with an aggregate of 340 boys. An application has been made to the Gov't. of India for a grant-in-aid for an Anglo-vernacular School at Chandausí. We could open several other Schools, if funds were at hand. The Bible and Catechism are taught in all our Schools, and the truth is in this way being carried to hundreds of homes.

AMROHA and BABUKERA CIRCUIT.

REV. E. W. PARKER, *Missionary.*

ZAHUR-UL-HAQQ, WILLIAM PLUMER, } *Native Preachers.*

The work of this circuit, although under the direction of a Missionary residing in Moradabad, is in special charge of two Native preachers, one residing in Amroha and the other in Bábúkhera. The places where work is especially done are Amrohá, Dhanauná, Kánt, Joá, Bábúkhera, Achcholá, Patái, Darápore and Khunpore. Amrohá is a city containing about 50,000 inhabitants; Dhonáura and Kánt are large towns of 10,000 or 15,000 inhabitants. The other places mentioned are common villages.

The Native Church is divided into three branches or "classes;" one composed of the native Christians in Joá and the surrounding villages, another of those in Bábukherá, and a third of those in Achcholá, numbering in all fifty-seven communicants.

Fourteen have been baptized during the past year. These Christians are mostly from a class known as Muzbee Seikhs, who at the time of embracing Christianity were fearfully depraved and altogether uneducated. Those who really and heartily embraced Christianity are of course wonderfully changed, and honor the name of Christ by their daily lives; while others who have only the form without the power of Christianity, are living much better than formerly, and are growing in intelligence and morality. Formerly the number of those calling themselves Christians among this class of people was far greater than at present; for as the standard of morality advances toward the true Christian type, those who have no real love for the truth, naturally return to their old name, where sin is unrestrained. We consider our work more encouraging now with the few who have come out and are separate, than formerly with the large class calling themselves Christians, yet knowing no distinction except in name, between being a follower of Christ or a follower of Nának.

Besides a regular Sabbath service we have at each of the places where there are Christians, arrangements for the daily instruction of all the Christians and enquirers, believing that without regular, constant instruction these poor people can never grow to the full stature of men in Christ Jesus. During the past year our oldest native Christian, Darshun Singh, passed away rom earth, we trust to a better world. He was we believe a real Christian, and died as Christians die, joyful in hope of the glory of God.

Baptisms.—Among those baptized during the year is one very interesting young man, from Dhanaurá. He was of the bunya caste, and was led to enquire and finally led to Christ through reading the Scriptures, left by one of the Native preachers in his village. He was very strongly opposed and per-

secuted, but the opposition seemed only to make him stronger in his determination to become a Christian.

Sabbath Schools.—A Sabbath School is kept up at each of the places where Sabbath services are held. The number of scholars in regular attendance in these schools is *sixty-two.*

Schools.—Our Schools number five in all—two Anglo-vernacular schools, one at Kánt and one at Bábukhera,—and three village vernacular, as branches of the school at Bábukhera. The one at Kánt has 130 students, and forms we believe, the foundation of an interesting school. The school in Bábukhera with its three branches, numbers over 100 boys, under the charge of William, the Native preacher. The entire number of *Christian* children in schools in the circuit is 40.

Evangelism.—Our evangelistic efforts during the year have been continued about as usual, viz.—Regular Bázár preaching in Amrohá and in the villages near Bábukhera. Itinerations of the Missionary, and one of the Native preachers, during the cold season, and preaching and distributing books at the Gurh-mukhtesur melá. No regular Colporteur has been employed on the circuit this year; hence fewer books have been sold than usual.

It is worthy of note that of the converts to Christianity baptized by the Missionaries in Moradabad during the year, the larger portion were led to Christ through the instrumentality of those native assistants who have been laboring in the out stations. We are therefore encouraged to send out still more tried men to live and labor among their countrymen in the towns and villages in the circuit.

SAMBHAL STATION.

Rev. J. A. Cawdell, *Missionary.*

The Missionary at this Station is happy to report that the work during the past year has been attended with an increase of prosperity, for which we feel grateful to the Giver of all good, inasmuch as without the divine blessing, nothing could be accomplished.

The preaching of the Gospel has been our principal aim. In the bázárs and villages around, the glad tidings of salvation have been proclaimed to thousands, and the message been listened to with respectful and in some instances with devout attention. As the result of this primary branch of our work, we have had several inquirers, some of whom seem to be sincere seekers after the truth—and are reading the Word of God with a desire to know what they must do to be saved.

A good work has commenced in one mahullah, the residents of which are Chamárs. It is of a very encouraging nature. After hearing the preaching of the Word in the bázárs, several of these people came to the Mission Chapel to hear and understand what these things are. A short time after a deputation of six persons waited on the Missionary, asking him to come and build a place of worship in their midst, and teach them from "*The Book.*" This however was not thought advisable, but there being a suitable place to assemble under a tree, they were told that a School would be commenced, and regular service held on the Sunday, when if the small School room was found too contracted, the shade of the tree would answer. They were satisfied with this arrangement; and there is now in that mahullah a regular Sabbath service, with an average congregation of fifty persons; a Sabbath and week-day School is also established among them.

There are in the congregation some individuals who have given up idol worship, and who also observe the Sabbath. We look forward with hope to see some of them at no distant date come out and stand on the Lord's side. In addition to these there are others, who have come to us with the all important enquiry, "What must we do to be saved?" who we believe are under strong conviction, and only wait for an opportunity to leave their old connections without loss. Others again have come out, and given themselves to Christ and his church. During the year there have been twelve baptisms—seven of them adults, and five children. One of the former, the head of a family, had been a seeker of salvation in Hindooism for years; he had been to most of the famous shrines—even to those amidst the snows of the Himálayas. He has now found the true way, and is happy. He with his household was baptized in August last. Another was a young man, who had been under conviction of sin for some years; he stated that four years since he was very sick, and thought he would die, and while in this state, he remembered that he had heard somewhere that God forgave sinners for the sake of Jesus Christ, and made up his mind that if he lived, he would be a Christian. He was at the time living with Christian people, and being an orphan had fewer obtacles to meet with than many. As those with whom he lived were in secular employment, and not near a Mission station, he had no opportunity to seek the counsel of a Christian Minister till providence led him to this station in April last, when having heard the Gospel preached, he came desiring baptism. After being with us some time, and giving satisfactory evidence of his sincerity, he was admitted by the rite of baptism into the Church. Three of the others have been under Christian instruction sometime; they were formerly Sikhs, but have now put on Christ, and we trust will adorn the doctrine of Jesus their Saviour in all

things. The one remaining was formerly a faqír; he came to us in the latter part of 1865 with a desire to adopt our religion. When asked why he wished to change his religion, he said "mukt ke liye"—for salvation. In three months he learned to read the New Testament, and seemed to take great delight in it He was baptized in April last; he however is not with us now, neither do we know where he is; it is our conviction that he was allured away by some of the Brahmins of the place. Our reason for this conclusion arises from what some of them said to the man first referred to,—they told him they had caught one, and they would catch him He may have gone to his own neighbourhood again; but of this we know not. We follow him with our prayers, and hope that others who may read this will pray for him that he may be saved.

Schools.—In connection with our work here are six day-Schools, five for boys and one for girls. The principle one is in the bazár, and has 130 pupils. There are two branch Schools, one about 2 miles and the other 4 miles from the bázár School. One in the Chamár mahullah referred to above, and a fifth in a village about 7 miles from the Mission house. The girl's School is held in the Mission Chapel, and is superintended by the Missionary's wife. In all these the Scriptures are regularly read, and in some the New Testament is used as a class book. The total number of Scholars in these six Schools is 310.

Colportage—The distribution of the Scriptures and religious tracts has not been overlooked. Through the kindness of the North India Bible Society, means have been afforded to engage a Colporteur; and his work, with the efforts of the Missionary and his helpers, has resulted in the distribution of 11 full copies of the New Testament, 697 single Gospels and other portions of Scriptures, and 1231 miscellaneous tracts and books, nearly all of which have been sold. Our thanks are hereby ten-

dered to the North India Bible Society for grants of Scriptures, and to the Lodiana Mission Press for tracts, Gospels, &c.

Itinerating to villages and melás has been attended to. Several of the former have been visited and preached in during the year. The great annual fair on the Ganges in November was visited, and for four days the Gospel was preached with but little intermission, from morning till evening. The seed thus sown, with the Divine blessing, will be seen; though perhaps after many days.

The entire Native Christian community at Sambhal numbers 28 souls; and when it is remembered that the work here was commenced so recently as October, 1864, we thank God and take courage, and would earnestly ask our friends and the Christian public to remember us at the throne of grace, praying that in this stronghold of Satan the kingdom of Immanuel may speedily be firmly established.

BIJNOUR STATION.

Rev. I. L. Hauser, *Missionary.*
Thos. Cullen, *Native Preacher.*

Religious Services.—Though the Christians were few in number, our religious services have been more than usually interesting: Each one not only seemed to feel his responsibility but also to enjoy his part in the work. The increased interest was partly due to our "Preacher's meetings." On each Monday the services of the previous day were reviewed, suggestions offered for improving them, and appointments made for the week, and the coming Sabbath. Reports were also heard of the work for the week past. On Friday another meeting was held for hearing the recitations of the helpers, and if one of them had

been appointed to preach on the next Sabbath, he, after the others had retired, gave an outline of his subject to the Missionary for correction and suggestions. In this way each one was stimulated to do his best. Our preaching, Sunday School, and prayer meetings, were nearly always attended by boys of the school and people from the city.

Baptisms.—There have been no adults baptized during the year; though we had a number of applications, some of them from educated Mahomedans. We may have done wrong in not granting the requests of some, while the conduct of others afterwards showed us that we had correctly anticipated their motives.

Enquirers.—Of these there have been a number, some almost daily in their attendance on the Missionary for several months, and then remaining away entirely; while others would only occassionally come, each time presenting a number of new questions to be answered. Throughout the district, especially in the larger places, the people have Testaments, and are studyning them; and ofter when the Missionary visited them they would come, not to raise objections, but to ask the meaning of particular passages, and how Christianity could influence the hearts and affect the lives of men.

Colportage.—Several hundred villages have been visited by Colporteurs during the year. In many of them, except one or two of the head men in each village, none were able to read Wherever there were readers, the Scriptures were sold, or a copy of the new Testament was given to the chief man in a village. One encouraging feature in this work is that when formerly one copy was coldly received as a gift, copies are now readily purchased.

Schools.—Four have been maintained. In Bijnour the

school has been daily closed by the reading of a chapter in the Bible and prayer, and each class rigidly required to spend some time in receiving religious instruction. This has been the course in this school from its commencement.

In the Nageenah school the Bible and Catechism have always been taught, and the scholars have passed very good examinations; many of them having repeated the whole Catechism with scarcely a mistake. Yet the teachers were Hindus and Mahomedans, because we could not get Christians. Rather than not have a school, we preferred to do the best we could, taking the best teachers procurable, and trusting that God would sanction our best endeavors in rightly impressing His own truth on the hearts of all those who might hear it. Thus far we have had no reason to regret the course pursued; but on the contrary have great encouragement from the good results already seen. In Najíbalád there has been some difficulty, and twice the school has been entirely broken up, on account of the teachers and scholars refusing to use the Bible; but at the beginning of the year it was introduced, and the superstition and bigotry of the scholars seem to be partially overcome. The Ten Commandments have always been taught in all the schools, and every boy has been required to learn them during his first term.

On looking over the whole work, while we deeply regret that more has not been accomplished, we have great cause to be thankful and encouraged.

The following has been the "Local Income" since the Mission was started in this place.

1860	Rs. 45- 0-0	1864	2240- 0-0
1861	" 255- 8-0	1865	7828-14-0
1862	" 661- 0-0	1866	3500- 0-0
1863	"1070-10-0		
		Total Rs.	15541- 0-0

We tender our most sincere thanks to our friends for their kind encouragement and very generous support.

GURHWAL MISSION,-(PAORI.)

REV. J. M. THOBURN, *Missionary.*

This being a new Mission, the work performed during the past year has been chiefly of a preparatory character. The Missionary has devoted his time for the most part to talking with the people, inquiring into their religious and social condition, looking for suitable openings for his work, circulating books and tracts, and arranging for a vigorous prosecution of the work of schools and itinerating next year. A tour was made to the shrine of Kedárnáth, and for some distance on the road to Badrináth, the time being almost constantly employed in talking with the pilgrims. A little itinerating was done in other directions, but no systematic arrangement of the work was made.

The Pilgrims.—The work among these poor people is very interesting, but less encouragement is met with among them than might be expected. The Missionary met people from the Panjaub, Scinde, Bombay, Poona, Nagpore, Orissa, and in short from all parts of India except the extreme south, and often found reason to hope that through them he had sent words of mercy to their distant homes; but at the same time he was every day more firmly convinced that pilgrims are by no means more hopeful characters than the natives ordinarily met with in towns and villages. The popular idea that the poor wretches are goaded forward in their long and painful journeys by a pungent conviction of sin, is a very great mistake. While in a general sense, many will confess that they hope to obtain remission of their sins, none will set this forward as their chief object. Recovery from sickness, long life, good fortune, the birth of a son, the fulfillment of a vow, or more frequently, a

vague idea of performing a work of great merit, are the reasons which usually seem to prompt them to undertake the pilgrimage. In the matter of sin they are simply like all other men in all lands,—easily convinced that there is such a thing, and that of all things it is the most deplorable and ruinous, but at the same time very slow to see that their own admitted connection with it need give them any concern. The religious element may be more strongly developed in them than in others, but this when coupled with error, only intensifies prejudices too strong at best, so that it may well be doubted whether the missionary gains any advantage from this feature of their character. Some advantage, however, is gained from their isolation from home associations and wordly cares, their minds being almost exclusively occupied by religious topics. The chief interest connected with the work among them grows out of the fact that they represent all parts of India, and that books and tracts given them, as well as good impressions made by preaching, are more widely diffused than they could be in any other way.

Arrangements have been made for stationing a Native helper on the pilgrim road, whose special work shall be to distribute books and tracts, and converse with the people as they stop by the wayside.

Schools.—The school which had been opened at Paori has been continued, and arrangements made for enlarging it, and making it a high school for the district. The people are generally poor, and while very anxious to have their boys educated, are not able to pay for their board while absent from home. It has been determined, therefore, to assist meritorious boys from the village schools, by granting small scholarships to a limited number, thus enabling them to come to Pauri to pursue their studies. They will there be separated from their village associations, as well as from those worse influences which so often

neutralize the teacher's influence in bázár towns. It is hoped that the experiment may not only prove successful in building up a good school, but that it may in a signal manner be owned of God, as a means of leading many of the youth of the province to Christ.

A government school has been in successful operation for some years at Sreenugger, but owing to the remote situation of the place, the Government Inspector has found it difficult to give the school that careful supervision which it required. As the Mission is located in the immediate vicinity of Sreenugger, a most liberal offer has been made to the Missionary, to take charge of the school, with the promise of a grant-in-aid from the Government. The offer has been accepted, and a competent head master engaged, who will at once take charge of the school. It is also contemplated to open a girls' school and one or two village schools during the year.

The People of Gurhwal.—The inhabitants of Gurhwal do not differ very materially from their better known neighbors of Kumaon; but the points which do exist are mostly favorable to the Missionary's work. While adhering to the popular caste prejudices of the Hindoos, they are comparatively indifferent to many of the more intricate rules which the system prescribes. Hindoos from the plains frequently assert that the hill castes are of spurious origin, while the Gurhwalís themselves make their caste divisions coterminous with the boundaries of their province,—those on the west bank of the Ramgunga refusing to eat or intermarry with the Kumaonís on the opposite side of the river. Intelligent natives have assured the Missionary that cases frequently occur of Rajpoots getting pandits "to make them Brahmins;" while one case has come under his observation in which a Brahmin became a Rajpoot. A school boy who had come from the interior, passed himself off as a Brahmin for some months, when it was discovered that he was a Rajpoot.

The Dumrís, or out-castes, comprise about one-fourth of the population. The greater part of them were held in a state of slavery under the native rule, and many of the marks of their former degradation still adhere to them. They are indolent, thriftless, dishonest, superstitious, and exceedingly ignorant. In some of the remote hamlets among the mountains, men can be found who are still ignorant of their freedom, and cases have recently occurred, in which the Magistrate in his *kacherry* has been the first one to tell the poor fellows who have complained of their master's cruelty, that they were made free years ago, and need call no man master. There is reason to fear that these people are less accessible to the Gospel than the corresponding lowcastes of the plains.

Inquirers.—Towards the close of the year a number of persons from different places, and of different castes, came to the Missionary to ask him "to make them Christians." No one of the number seemed actuated by proper motives, while some were wholly ignorant of the requirements of Christianity. The ready offer, however, to renounce caste, the offer in one case being made in behalf of a whole village, shows that caste is less of a bugbear to them than is common in India. Not the least remarkable offer made, was that of on elderly pandit, who proposed to distribute our books, and *preach our "dharm,"* provided he be allowed to remain in his old days in the religion of his fathers. Of course the proposal spoke nothing in favor of the purity of his motives, but it showed that Mission work is regarded with less alarm than in other sections of the country.

APPENDIX A.

STATISTICS FOR INDIA MISSION CONFERENCE FOR 1866.

CIRCUITS AND STATIONS.	Numbers.				Baptisms.		Church Property.				Benevolent Contributions.	Sunday Schools.			
	Members.	Deaths.	Probationers.	Local Preachers.	Adults.	Children.	Churches.	Probable Value.	Parsonages.	Probable Value.	For Mis'y. Soc'y. *	Schools.	Officers & Teachers.	Scholars.	Vols. in Library.
BAREILLY DISTRICT.								*Rs.*			*Rs.*				
BAREILLY, ...	37		49	1	5	5	2	3000	4	18000	7405- 4-3	1	10	146	100
SHAHJAHANPORE, ..	39		18	3	4	3	2	8600	2	11200	5422-10-0	1	8	100	100
BUDAON, ...	19		7	1	5	1	1	1000	1	1000	935- 8-3	2	3	45	
NYNEE TAL, ...	3				2	2	1	5000	2	11000	2200- 0-0	1	5	30	100
PILIBHEET, ...	2		1			1	1	40	1	500	19-14-0	1	2	16	
KHERAH-BAJHERA,											2200- 0-0				
Total for Bareilly District, ...	100		75	5	16	12	7	17640	10	41700	18183- 4-6	6	28	337	300
LUCKNOW DISTRICT.															
LUCKNOW, ...	12	3	9	2		3	1	600	4	16750	6899-12-3	1	5	35	
SEETAPORE & LUKIMPORE, ...	7		3	1	3	2	1	1400	2	7000	1813- 9-3	1	3	15	
GONDAH, ...	5		2	1	1	1	1	800	1	1000	612- 0-0	1	3	18	
NAWAB GUNGE, ...	2		2												
ROY BAREILLY, ...	7	1	2	1	1	4			1	3000	1089- 0-6	1	2	10	
Total for Lucknow District, ...	33	4	18	5	5	10	3	2800	8	27750	10474- 6-0	4	13	78	
MOORADABAD DISTRICT.															
MOORADABAD & CHANDAUSI, ...	23		16	3	19	11	2	1535	1	4000	2226-12-0	4	12	60	200
AMROHA & BABUKHERA, ...	15	1	42	1	9	5	1	500			836- 0-0	3	5	62	
SAMBHAL, ...	13		6	1	7	5	1	180	1	1350	949- 3-9	2	5	40	
BIJNOUR, ...	7		4	1		2	1	300	2	6000	3500- 0-0	2	5	30	
GURHWÁL (*Paorí*),			1		1				1	1000	3000- 0-0	1	4	25	50
Total for Mooradabad District, ...	63	1	69	6	36	23	5	2515	5	12350	10511 15-9	12	31	217	250
Grand Total, ...	196	5	161	16	57	45	15	22955	23	81800	39169-10-3	22	72	632	550

* Corrected since publication in the Minutes.

APPENDIX B.

COLPORTAGE STATISTICS OF INDIA MISSION CONFERENCE, FOR 1866.

CIRCUITS AND STATIONS.	Number of Agents specially employed in this work.	Amt. expended in this work during the year.	Number of towns and villages visited for this work.	Number of Copies of Old Testament distributed.			Number of Copies of the New Testament distributed.			Number of single Gospels or portions of Scriptures distributed.			Total sales of Scriptures during the year.	Number of Miscellaneous Tracts and Books distributed during the year.			Total sales of Books and Tracts during the year.	Total Sales of Scriptures, Books and Tracts during the year.
				Sold.	Gratis.	Total.	Sold.	Gratis.	Total.	Sold.	Gratis.	Total.		Sold.	Gratis.	Total.		
BAREILLY DISTRICT.		*Rs. As. P.*											*Rs. As. P.*				*Rs. As. P.*	*Rs. As. P.*
BAREILLY, ...	1	72- 1-3	50	3		3	78	4	82	48	10	58	36- 9-0	180	100	280	25- 1- 3	61-10-3
SHAHJAHANPORE, ...	1	190- 0-0	80	10		10	32	4	36	30	10	42	20- 2-0	50	50	100	15- 0- 0	35- 2-0
BUDAON, ...	2	207-10-0	140	10		10	42	1	43	710	15	725	53-10-3	640	96	736	15-10- 6	69- 4-9
NYNEE TAL, ...	1	30- 0-0	34							75	75	150	10- 0-0			200		10- 0-0
PILIBHEET, ...							16		16		4	4	4- 0-0		20	20		4- 0-0
KHERAH-BAJHERA, ...																		
Total for Bareilly District. ...	5	499-11-3	304	23		23	168	9	177	863	114	979	124- 5-3	870	266	1336	55-11 -9	180- 1-0
LUCKNOW DISTRICT.																		
LUCKNOW, ...	3	295- 8-3					96		96	681		681	56-14-9	1500	2500	4000	19-11- 0	76- 9-9
SEETAPORE & LUKIMPORE,... ...	1						10	5	15	30	15	45	2- 2 9	40	200	240	2- 0- 0	4- 2-9
GONDAH, ...	1	43 0-0	65				18	10	28				5- 0-0	161	50	211	10- 0- 0	15- 0-0
NAWABGUNGE, ...										3		3	1-6	18	12	30	2- 3	3-9
ROY-BAREILLY, ...	1	240- 0-0	400	35		35	16	10	26	9	5	14	47- 8-9	642	1000	1642	224- 2- 9	271-11-6
Total for Lucknow District, ...	6	578- 8-3	465	35		35	140	25	165	723	20	743	111-11-9	2361	3762	6123	256- 0- 0	367-11-9
MOORADABAD DISTRICT.																		
MOORADABAD & CHANDAUSI, ...													5- 0-0				3- 5- 8	8- 5-8
AMROHA & BABUKHERA, ...													5- 4-0				5- 4- 0	10- 8-0
SAMBHAL, ...	1	173-15-9					8	3	11	697		697	23-10-0	1231		1231	19- 0- 7	42-10-7
BIJNOUR, ...	2	86-12-0	138	3		3	4	56	60	23	68	91	28- 3-2	255	23	278	3- 7- 2	31-10-4
GURHWÁL *(Pauri)*, ...							5	1	6		14	14	1- 2-0	33	76	109	2- 7- 6	3- 9-6
Total for Mooradabad District,...	3	260-11-9	138	3		3	17	60	77	720	82	802	63- 3-2	1519	99	1618	33- 8-11	96-12-0
Grand Total, ...	14	1338-15-3	907	61		61	325	94	419	2306	216	2524	299 -4-2	4750	4127	9077	345- 4- 8	644- 9-9

APPENDIX C.

DONORS AND SUBSCRIBERS TO THE MISSION.

BAREILLY.

	Rs.	As
Major Unwin, ...	24	0
Rev. Mr. Richards, ...	10	0
H. Templeton, Esq., ...	20	0
A Friend, ...	24	0
Inglis, Esq.,	6	0
J. Pocock, ...	50	0
Interest on floating deposit, ...	39	6
Collection in Native Church, ...	13	15
Sales of fruit and grass, ...	128	0
Miscellaneous, ...	12	0
Schooling fees, ...	58	0
Govt. Grant-in-aid for Schools, ..	944	0
Rent of Bank Bungalow, ...	780	0
" " Endowment Bungalow,	210	0
Total .....*Rs.*	2319	5

FOR GIRLS' ORPHANAGE.

Rev. D. W. Thomas, ...	500	0
W. G. Allan, ..	10	0
Pundit Nund Kishore, ...	2	0
Mrs. Hauser, ..	2	0
Mrs. Judd, ...	2	0
Mrs. Gracey, ...	1	0
Profits on Needle work, ...	112	1
From Indian Govt. for support of Famine Orphans, ...	2931	6
Ditto. made over by Magt's. ...	222	0
Govt. Grant-in-aid for School,	1200	0
Interest on floating deposit, ...	28	7
Prizes on Pump, Sewing Machine and Flour Mill, ...	75	0
Total,..... ... *Rs.*	5085	14

BUDAON.

J. R. Reid, Esq., ...	55	0
T. J. Hanson, Esq., ...	55	0
N. M. Horseford, Esq., ...	30	0
J. Shiels, Esq., ...	16	0
C. M. Smith, Esq., ...	14	0
G. Debanm, Esq., ...	50	0
Salámat Roy, ...	10	0
Sudder Ameen, ...	11	0
Govt. Grant in-aid for Schools,	610	0
Schooling fees, ...	49	9
Sacramental Collection, ..	24	0
Do. do. Native Congregation,	10	15
Total, ... *Rs.*	935	8

NYNEE TAL.

	Rs.	As.
Govt Grant-in-aid for Schools,	840	0
Col. Ramsay, C.B. ...	360	0
Maj--Genl. Parsons, C.B. ...	120	0
Major Genl. Story, C.B. ...	60	0
R. Simson, Esq., C.S. Secy. to Govt. N.W.P. ...	100	0
Capt. F. D'M. Brown. *Staff Corps*,	100	0
Maj. Smyth, Ins. of Schools, ...	60	0
Rev. J. D. Brown, ...	50	0
Col W. Morton, Secy. P.W.D. N.W.P.	30	0
Mr. James Fraser, ...	36	0
Mrs. Julien Smith, ...	25	0
James William, ...	67	0
Mr. Hill, ...	24	0
S. Clarke, Esq., ...	16	0
J. F. D. Inglis, Esq., Comm'r. of Rohilkund, ...	20	0
C. Robertson, Esq., ...	16	0
Mrs. A. H. Vansittart, ...	10	0
M. Berkeley, Esq. ...	10	0
Major J. C. Anderson, ...	10	0
Col. Deverell, ...	10	0
W. G. Allan, Esq., ...	10	0
Unknown Names, ...	17	0
Lieut.-Col. Larkins, ...	9	0
G. Buttress, Esq., ...	8	0
Rev. Wm. David Cowley, A.M.	5	0
J. W. Smith, Esq., ...	7	0
Mr. J. Mac'Leod, ...	5	0
Mrs. Chapman, ...	5	0
A Friend, ...	5	0
Jno. Davis, Esq., ...	5	0
Mrs. Frazer, ..	5	0
Mrs. Charde, ...	2	0
Mr. Thos. Jolly. ...	2	0
J. Moran, Esq., ...	2	0
Col. Baugh, ...	2	0
F. W. Harris, Esq., ...	2	0
A well wisher, ...	1	0
J. S. Graves, Esq., ...	2	0
A Visitor, ...	2	0
Wm. July, ...	2	0
Mr. Jeffries ..	14	0
Collections, Fees &c., ...	124	0
Total, ... *Rs.*	2200	0

KHAIRAH-BAJAIRAH.

Major J. Y. Gowan, ... *Rs.*	2200	0

SHAHJEHANPORE.	Rs.	As.
J. Powell, Esq. ...	60	0
W. G. Probyn, Esq. ...	21	0
Lieut.-Col. Robertson, ...	15	0
Major Gibbs, ...	36	0
Judge Thomson, ...	102	0
Dr. Bell, ...	24	0
Lieut.-Col. Butler, ..	36	0
Baboo G. C. Chakar Batty, ...	12	0
Captain Wingfield, ...	9	0
Mrs. Daniell, ...	7	0
Lieut. E. Beddy, ...	7	0
C. Twigg, Esq., ...	5	0
J. M. Pears, Esq., ...	5	0
Lieut. C. Spurgeon, ...	3	0
R. G. Currie, Esq., ...	2	0
Captain Morris, ...	10	0
W. Mills, Esq., ...	10	0
Rev. T. W. Shaw, .	16	0
G. W. Sanford, Esq., ..	20	0
Sacramental Collection, ...	19	0
Schooling Fees, ...	73	3
Govt. Grant in-aid for Schools,	1270	0
" " for completing School house, ...	1750	0
Municipal Committee of Shahjehanpore, ...	450	0
House Rent, .	280	0
From Famine Relief Fund for Orphans, ...	840	0
From Govt. of India for Orphans made over by Magistrates,	304	7
Miscellaneous, ...	16	0
Total, ... *Rs.*	5402	10

BIJNOUR.		
Govt. Grant in-aid, - -	1640	0
E. Palmer, Esq., - -	100	0
M. Sandys, Esq., - -	96	0
C. Carpenter, Esq., - -	96	0
Dr. E. B. Gardener, - -	67	0
Mr. Williams, - -	5	0
F. Wigram, Esq., - -	50	0
Capt. H. C. Smith, - -	20	0
J. Sladen, Esq., - -	20	0
Rev. I. L. Hauser, - -	320	0
Schooling fees, - -	363	8
Miscellaneous, - -	722	8
Total, ... *Rs.*	3500	0

LUCKNOW.	Rs.	As.
Ladies Miss. Society of America, per Mrs. Gracey, ...	120	0
Major Wilkinson, ...	30	0
Col. Wright, ...	50	0
Mrs. Barrow, ...	10	0
Major Macpherson, ...	50	0
R. W. Davies, Esq., ...	25	0
Mrs. Smith, ...	10	0
Rev. J. W. Waugh, ...	45	0
Rev. J. H. Messmore, ...	36	0
J. R. Reid, Esq., ...	60	0
Mrs. St. G. Tucker, ...	20	0
Col. Hutchinson, ...	50	0
Captain Morton, ...	50	0
Rev. D. Pearson, ...	12	0
W. Handford, Esq., ...	25	0
J. MacGakhie, ...	20	0
Major Steele, ...	10	0
J. Prince Esq., ...	5	0
Capt. M. Tweedie, ...	4	0
Govt. Grant-in-aid, for Schools,	3583	4
Local Revenues, ...	351	4
Sacramental Collections, ...	14	4
Interest on the Gowan Endowment Fund, ...	194	11
The Lucknow Relief Fund for poor Native Christians,	170	0
Receipts by Mission Press, ...	1954	5
Total ..... *Rs.*	6899	12

SEETAPORE & LUKIMPORE.		
E. E. Meakin, Esq. ...	50	0
C. Conners, Esq., ...	35	0
Rev. F. C. Viret, ...	20	0
Rev. J. D. Brown, ...	50	0
Kunji Bahári Bans, ...	5	0
Dr. J. Cameron, ...	25	0
J. Thomas, Native Doctor, ...	26	0
H. Ross, Esq., ...	33	0
" Major Tyrrell, ...	50	0
" Major Reid, ...	80	0
" O. Wood, Esq., ...	50	0
" House Rent, ...	600	0
" Govt. Grant-in-aid for Schools,	550	0
" Natives of Khyrabad for School House, ...	5	0
Schooling Fees, ...	76	4
Grass, Wood, &c. sold, ...	111	1
School Books, ...	15	0
Rent on Land, ...	32	4
Total, ... *Rs*	1813	9

ROY BAREILLY.

	Rs.	As.
Captain Banbury,	30	0
J. Strachey, c.s. Chief. Commr.	50	"
Captain Hill,	5	"
A Friend,	30	"
Major A. P. Orr,	60	"
C. R. Crommelin, Esq.,	61	"
G. Ousley, Esq., c.s.	144	"
T. B. Henslowe, Esq.,	30	"
Captain R. Ousley,	50	"
Sergeant Quilter,	12	"
R. J. Whitten, Esq.,	50	0
W. Knighton, Esq., LL.D.,	30	0
Captain Procter,	16	0
Lieut. G. E. Erskine,	8	0
Mr. E. Paul,	9	0
Captain Eckford,	15	0
Lt. DeMontmorency,	8	0
Major Mc Andrew,	10	0
J. Dyson, Esq.,	3	0
James David,	3	0
Joseph Downey,	3	0
Amos,	1	8
Schooling fees,	35	9
From Sale of Pony,	16	0
School Books sold,	69	15
Govt. Grant-in-aid for Schools,	191	0
(POOR FUND, ROY BAREILLY.)		
C. R. Commelin, Esq.,	40	0
Major A. P. Orr,	31	"
G. Ousley, Esq., c.s.	21	"
Captain Saunders,	6	"
Lieut. Ferris,	2	"
W. Knighton, Esq.,	6	"
Rev. P. T. Wilson,	12	"
T. B. Henslow, Esq.,	5	"
Lieut. Whybrow,	1	"
J. Dyson, Esq.,	1	"
Lieut. Reed,	1	"
Sergeant Quilter,	6	"
Captain R. Ousely,	16	"
Total, ... *Rs.*	1089	0

SAMBHAL.

Govt. Grant-in-aid for School,	730	0
Schooling Fees & sale of Books,	95	6
Sacramental Collection,	19	5
Mr. J. Cawood,	12	0
Native Christians,	4	8
Rev. J. A. Cawdell,	88	0
Total, ... *Rs.*	949	3

GONDAH.

	Rs.	As.
H. S. Reid, Esq., Comm'r., ...	60	0
Major J. S. Ross, ...	80	0
Captain C. F. Sharp, ...	26	0
W. Knighton, Esq., ...	110	0
Dr. J. H. Condon, (*Civil Surgeon*)	55	0
T. M. Kavanagh, Esq., ...	6	0
A. J. Grote, Esq., ...	30	0
C. J. Mendham, Esq., ...	6	0
M. Ka'as, Esq., ...	26	0
W. Anderson, Esq.,	11	0
K. M. Nicholson, Esq.,	22	0
Mr. R. Duffy,	20	0
Rajah Deg Beseg Singh,	66	0
Mr. J. T. Brown,	6	0
Rev. S. Knowles,	18	0
Mr. J. S. Pinto,	11	0
Rájah Krishn Datt,	30	0
Kutb Alí Khán,	12	0
S. Nehar, Esq.,	7	0
Captain W. Keily,	10	0
Total, ... *Rs.*	612	0

NAWABGUNGE.

J. R. Reid, Esq., ... *Rs.*	60	0

MORADABAD & CHANDAUSI.

C. R. Lindsay, Esq.,	60	0
W. P. H.	4	"
Mr. A. R. Morr,	10	"
Rev. S. S. Weatherby,	50	"
Rev. H. Mansell,	60	"
Sacramental Collection,	42	12
Govt. Grant-in-aid for Scdools,	1820	0
Schooling fees,	180	0
Total, ... *Rs.*	2226	12

PAORI.

Col. H. Ramsay, C.B.	2000	0
J. Henry, Esq.,	1000	0
Total, ... *Rs.*	3000	0

Minutes

of the

THIRD SESSION

OF THE

INDIA MISSION ANNUAL CONFERENCE

of the

Methodist Episcopal Church, U.S.A.,

HELD AT

SHAHJAHANPORE, JAN'Y. 10-17, 1867.

LUCKNOW:

PRINTED AT THE AMERICAN METHODIST MISSION PRESS.

1867.

Minutes

OF THE

THIRD SESSION

OF THE

INDIA MISSION ANNUAL CONFERENCE,

HELD AT SHAHJAHANPORE,

January 10th,--17th, 1867.

REV. J. T. GRACEY, - - - - - - - - - - - - *President.*
T. J. SCOTT, - - - - - - - - - - - - - *Secretary.*
J. D. BROWN, - - - - - *Asst. and Recording Secretary.*

FIRST DAY.

SHAHJAHANPORE, *Jan.* 10*th*, 1867.

THE India Mission Conference of the M. E. Church, U. S. A., assembled according to appointment, for its Third Annual Session, in the Mission Chapel at Shahjahanpore, January 10th, 1867.

The Secretary of the previous Session called the Conference to order. The opening religious services were conducted by Rev. C. W. Judd, consisting of singing, reading the Scriptures, and prayer by several brethren.

The Roll of the Conference was then called, and the following Missionaries—being all the members of the Conference—answered to their names:

C. W. Judd, E. W. Parker, J. W. Waugh, J. M. Thoburn, H. Jackson, I. L. Hauser, J. H. Messmore, J. T. Gracey, D. W. Thomas, J. D. Brown, S. Knowles, T. S. Johnson, T. J. Scott, H. Mansell, P. T. Wilson, F. A. Spencer, S. S. Weatherby.

In the absence of a Presiding Bishop, Conference proceeded in accordance with the disciplinary provision, to elect a President by ballot from amongst its Elders. J. T. GRACEY was chosen.

T. J. Scott was elected Secretary, and J. D. Brown, Recording and Assistant Secretary.

On motion the Rules of Order adopted at the last Session of Conference were adopted as the Rules of Order for the present Session.

Conference then proceeded to ballot for its Committee on Missions, and J. W. Waugh, C. W. Judd and E. W. Parker were elected.

On motion the Presiding Elders were appointed a Committee to nominate Standing Committees.

On motion 11 o'clock A. M., and 3 o'clock P. M., were fixed as the hours of opening and closing the sessions of Conference.

On motion C. W. Judd, T. S. Johnson and F. A. Spencer were appointed a Committee on Public Worship.

On motion from 2.30 o'clock P M., till 3 o'clock P. M., was appointed a time for daily prayer during the Session of Conference, in accordance with the proposed Week of Prayer throughout the world.

The Committee appointed at the last Session on the translation of the Scheme of Studies for Native Helpers, presented their Report. [Report placed on file.] On the reception of the Report the Committee was discharged.

The Report of the Committee on preparation of a Second year's Course of Study for Native Helpers, being called for, the Committee reported progress.

J M Thoburn, D. W. Thomas and J. H. Messmore were appointed a Committee to complete a plan for a College, as contemplated in our Centenary Fund.

The Committee appointed to nominate Standing Committees, then presented their Report, pending remarks on which the order of the day, viz: a half hour of prayer, was taken up, and J. W. Waugh conducted the services of the hour.

Conference adjourned on time, with the Benediction.

SECOND DAY.

FRIDAY, *Jan. 11th*, 1867.

Conference assembled at the appointed hour; the President in the Chair. The usual religious services were conducted by J. H. Messmore.

After the calling of the Roll, the Minutes of the previous session were read and approved.

On motion the calling of the Roll was dispensed with for the remainder of the Session.

The Report of the Committee appointed to nominate Standing Committees was taken up, and adopted.

Standing Committees:

On Auditing Treasurer's Accounts:
T. S. JOHNSON, J. D. BROWN, I. L. HAUSER.

On Auditing Presiding Elders' Accounts:
F. A. SPENCER, S. S. WEATHERBY, J. H. MESSMORE.

On Education:
J. M. THOBURN, J. T. GRACEY, H. JACKSON.

On Colportage:
P. T. WILSON, T. J. SCOTT, J. A. CAWDELL.

On Publishing Minutes:
J. D. BROWN, T. J. SCOTT, J. W. WAUGH.

The Publishing Committee presented their Report, which was adopted. [See Report I.]

The Committee to which was referred the subject of a Course of Study for our Mission Schools, and the establishment of a College in the Mission, presented their Report, which was adopted. [See Report II.]

The disciplinary question—"Who are admitted into full connection?" was then taken up, and J. A. Cawdell, having been called forward, answered satisfactorily the usual disciplinary questions, and was received into full connection.

The disciplinary question—"Are all the preachers blameless in life and conversation?" was then taken up, and Bareilly

and Lucknow Districts were called in order, and Moradabad and Sambhal Stations in Moradabad District.

The character of C. W. Judd, J. T. Gracey, D. W. Thomas, F. A. Spencer, T. J. Scott, J. W. Waugh, H. Jackson, J. H. Messmore, J. D. Brown, S. Knowles, P. T. Wilson, E. W. Parker, H. Mansell, and J. A. Cawdell, was passed.

J. A. Cawdell was reported to have passed the examination in the fourth year's Conference Course of Study, and F. A. Spencer, in the Vernacular course for the first year, and in the English course for the second and third years.

The resumption of the passing of character was made the order of the day for to-morrow.

On motion the order of the day viz: a half hour of prayer, was then taken up. E. W. Parker conducted the religious services.

Conference adjourned, with the Benediction.

THIRD DAY.

SATURDAY, *Jan.* 12*th*, 1867.

Conference met pursuant to adjournment; the President in the Chair. Religious services were conducted by T. S. Johnson.

The Minutes of the previous session were read, and approved.

The question—"Are all the preachers blameless in life and conversation?" was then resumed; and Paurí and Bijnour Stations were called, and the character of J. M. Thoburn and I. L. Hauser was passed.

The Committee of examination on the Second and Third years' Course of Study, reported that S. S. Weatherby had passed in the studies appointed for these years.

The following Resolution was adopted:

Resolved, That each Presiding Elder, in connection with some competent person, appointed by himself, be instructed to audit the accounts of each Station at least once a year; and report the condition of each account at the ensuing Conference.

A Committee was ordered to collect the Conference Statistics, and P. T. Wilson, F. A. Spencer, and J. A. Cawdell were appointed.

On motion the Colportage Reports and Statistics of the past year were referred to the Colportage Committee appointed at this Session.

The Committee appointed for the examination of Mission Orphanages presented their Report, which after a slight amendment, was adopted. [See Report III.]

The Committee on auditing the Treasurer's Accounts presented their Report, and it was adopted. [See Report IV.]

Time for the order of the day at 2.30 o'clock having arrived, S. S. Weatherby conducted the religious services.

Conference adjourned, with the Benediction.

FOURTH DAY.

MONDAY, *Jan.* 14*th*, 1867.

Conference met at the appointed hour; the President in the Chair. Religious services were conducted by H. Jackson.

The Minutes of the previous session were read and adopted.

The motion fixing the hour of adjournment at 3 o'clock P. M. was reconsidered, and 3.30 o'clock P. M. appointed as the daily time for adjournment.

On motion from 3 o'clock P. M. to 3.30 o'clock was appointed a time for daily prayer.

The following Resolution was unanimously adopted by a rising vote.

Resolved, That a Committee of three be appointed to report at this Session of Conference, who acting upon the proposition of Bishop Ames, and accepted by our Mission Board, viz: that each Annual Conference contribute a Stone tablet to be placed in the Centenary Memorial Hall in the new Mission House at New York, shall secure, and send forward a suitable and characteristic contribution to the same, such contribution to consist of some Indian mineral found, if possible, within the bounds of our Mission: and also to prepare a suitable inscription, giving date of founding of Mission, organization of Conference, names of members, etc. The cost of such contribution to fall within Rs. 500, and the expense to be shared equally by all the members of the Conference.

J. W. Waugh, D. W. Thomas and J. M. Thoburn were appointed said Committee.

The Committee for the First Year's Course of Study in the Vernacular, reported that F. A. Spencer and S. S. Weatherby came before them, and passed an examination in the appointed Studies.

The Committee on the First Year's Course of Study for Native Helpers, reported that H. M. Daniel, J. T. Janvier, J. Fieldbrave, Zahúr-ul-Haqq, Enoch Burge, and James David, passed their examination in the studies assigned them.

The Committee appointed to take into consideration the establishment of a Mission College in Lucknow, in connection with our Centenary Subscription, presented a written Report in part. The Report was received, and the first resolution adopted, as follows:

Resolved, That our Centenary College be located in Lucknow.

The Report was then laid on the table for the time, and the eleventh question of Annual Conference business, viz: "Are all the preachers blameless in life and conversation?" taken up; Moradabad was called, and the character of S. S. Weatherby passed.

The third question of Conference business: "Who are admitted into full connection?" was taken up, and H. M. Daniel, Joel T. Janvier, Zahúr-ul-Haqq, and Joseph Fieldbrave, were called forward, and having answered the disciplinary questions for such candidates, were admitted into full connection.

The following was adopted:

Resolved, That Joel T. Janvier, H. M. Daniel, Zahúr-ul-Haqq, and Joseph Fieldbrave, be required to prepare for examination in the Second year's Course of Study, at the next Session of Conference.

The fourth question of Conference business, viz: "Who are the Deacons?" was then taken up, and Joseph Fieldbrave and Zahúr-ul-Haqq having passed examination in the required Course of Study, were elected to Deacon's Orders.

The order of the day for 3 o'clock P. M. was then taken up, and Conference engaged in a half hour of prayer. J. T. Janvier conducted the services.

Conference adjourned on time, with the Benediction.

FIFTH DAY.

TUESDAY, *Jan. 15th*, 1867.

Conference assembled at the appointed hour, the President in the Chair. The usual religious services were conducted by T. J. Scott.

The Minutes of the previous session were read and approved.

The Committee appointed at the last Session of Conference to prepare a Course of Study for the Conference, presented their Report, which was adopted. [See Report V.]

The Committee on publishing the Minutes was ordered to publish also Mission Reports of the various stations.

On motion the following was adopted:

Whereas, The Members of our Mission have been specially favored by the Rev. James Baume, and Miss Richards, with large and valuable donations of Theological and Miscellaneous books for the use of our Sanitarium at Nynee Tal, therefore,

Resolved, That we tender to them our most sincere thanks for their thoughtful kindness and liberality.

The Report of the Committee to which was referred the matter of a Centenary College in our Mission, was taken up, and with some additions reported by the Committee, adopted. [See Report VI.]

In accordance with a provision in said Report, Conference proceeded to ballot for Trustees for the Centenary College, to hold office three years, two years, and one year. D. W. Thomas was elected for three years, T. S. Johnson for two years, and J. M. Thoburn for one year.

On motion a Committee of three was ordered to report on the practicability of issuing a small vernacular paper in our Mission. I. L. Hauser, T. J. Scott, and Joel T. Janvier were appointed said committee.

On motion the following Resolution was adopted:

Resolved, That our Committee on Missions be instructed, in the distribution of the Contingent Fund that may from year to year be appropriated by the Board for our Conference, that they leave a large portion of said funds in the hands of the Treasurer, to be subject to the orders of the three Presiding Elders jointly, for contingencies that may occur during the interval of our Conference Sessions.

The following was adopted:

Resolved, That our Publishing Committee be elected by ballot—one member for 3 years, one for 2 years, and one for 1 year; and that the Manager of our Press be ex-officio an alternate member, who shall act whenever one of the Committee is personally concerned.

The Committee was then elected in the following order: T. J. Scott for 3 years, J. H. Messmore for 2 years, and H. Mansell for 1 year.

On motion a Committee of three was ordered, to confer with other American Missionaries in India, to join this Conference in an effort to secure a Book Post between America and India.

The President of the Conference with the Secretary and Treasurer, were appointed said Committee.

The second question of Conference business, viz: "Who are continued on trial?" was then called, and Enoch Burge and James David were reported as having passed examination on the Course of Study, and they were continued on trial.

The Committee on auditing Sanitarium Accounts presented their Report, which was adopted. [See Report VII.]

The Committee on Sanitarium presented their Report, and it was adopted. [See Report VIII.]

On motion a Committee of three was ordered to take into consideration the disposition of our Sanitarium Library and Furniture, and to report on the amount necessary to supply whatever furniture is immediately required at our Sanitarium.

Committee: C. W. Judd, H. Jackson, J. D. Brown.

On motion an evening session for 6.30 o'clock this evening, was ordered.

After the reading of a letter to the Manager of the Mission Press, from Rev. Dr. Holdich, Secretary of the American Bible Society, the following was adopted:

Resolved, That this Conference tender a vote of thanks to the American Bible Society, through their Senior Secretary, Rev. Dr. Holdich, for their very liberal donation to our Mission Press, Lucknow, of $1.000, to be expended in the publication of the Scriptures, or portions of Scripture, for the use of our Mission, and for general distribution.

The Special Committee on Colportage for last year presented a verbal Report, which was accepted.

Conference then proceeded to appoint the place of its next Session, and Bijnour was fixed upon.

The order of the day was then taken up, and the President proceeded to administer the Sacrament of the Lord's Supper, assisted by the Presiding Elders.

Conference adjourned with the Benediction.

EVENING SESSION.

TUESDAY, *Jan. 15th*, 1867.

Conference met pursuant to adjournment. Religious services were conducted by F. A. Spencer.

The Minutes of the previous session were read and approved.

The Secretary of the Conference was ordered to forward for the approval of the Bishops, the Course of Study adopted by the Conference for candidates for admission on trial in the Conference, and for Orders.

On motion it was ordered that the rent of a small Mission Bungalow in Bijnour be applied to the Mission Schools in that Station. Further, that the rent of a small Mission Bungalow in Shahjahanpore be used in the same way.

The following was adopted :

Resolved, That the rent of the Mission Bungalow in Bareilly, now occupied by the Uncovenanted Service Bank, be given to the Bareilly Station, to be at the disposal of the Quarterly Conference of said station, for the coming year.

On motion Conference proceeded to ballot for a Mission Treasurer, subject to the approval of the Mission Board at New York. D. W. Thomas was elected.

Conference then proceeded to ballot for a Committee of three, to visit the Mission Orphanages. One member of the Committee to act for a term of three years, one for two years, and the third for one year.

J. M. Thoburn, J. H. Messmore and T. J. Scott were elected such Committee, to serve for the aforesaid terms in the order of their names.

The following Resolution was adopted :

Resolved, That the Presiding Elders of the Conference be and they hereby are appointed a Committee to whom all plans for buildings shall be submitted for approval before any new building may be commenced by a member of the Conference.

The Committee on auditing Presiding Elders' Accounts presented their Report, and it was adopted. [See Report IX.]

On motion Conference adjourned, with the Benediction pronounced by the President.

SIXTH DAY.

WEDNESDAY, *Jan. 16th*, 1867.

Conference met at the appointed hour, the President in the Chair. Religious services were conducted by S. Knowles.

The Minutes of the previous session were read and approved.

The Committee on Sunday Schools presented their Report, and it was adopted. [See Report X.]

The following was adopted:

Resolved, That the sum of Rs. 325, unappropriated house rent from Seetapore and Lukimpore Station, be and hereby is appropriated to building a Chapel in Seetapore.

A communication from Dr. Durbin, the Missionary Secretary at New York, containing the Estimates granted by the General Missionary Committee, for this Conference, for 1867, and instructions on said Estimates, was presented to the Conference.

The following Resolution relating to a part of the communication was adopted:

Resolved, That this Conference is not only entirely satisfied but much pleased with the instructions just received from the General Committee at New York, touching Schools; and that in the future we will act upon these instructions, only using money appropriated by the General Committee for Schools, in such Schools as are strictly religious.

The following was adopted:

Resolved, That this Conference tender a vote of thanks, to the Tract Society of the M. E. Church, for their donation to our Mission Press during the past year (1866) of £83.16.4, yielding in India Rs. 795.2.0, to be used in the publication of tracts etc. for general circulation: and also through Rev. Dr. Wise, Cor. Secretary of the Sunday School Union and M. E. Tract Society, to these Societies for the donation of a box containing a number of their publications, as requested by the Manager of the Press, to be used for purposes of translation and for reference in the preparation of juvenile and general literature for this Mission.

The following Resolution was referred to a Committee of three for consideration, and to report some form of action to the Conference:

Resolved, That the Presiding Elders be requested to prepare and forward to the next General Missionary Committee, an appeal for immediate reinforcement of at least six Missionaries, so that we may be able to maintain our present work, and in some way fulfill the many pledges made to the India public in the name of the Board at the commencement of our Mission.

H. Jackson, J. M. Thoburn and J. W. Waugh were appointed the Committee.

The Committee on Education presented their Report, and it was adopted. [See Report XI.]

On motion the following was adopted:

Whereas, In connection with the circuits of Moradabad and Chandausí, and Amrohá and Babukhera there is but one house where three Missionaries are required, therefore,

Resolved, That this Conference deem it a necessity to build a second house in Moradabad, as soon as means can be procured from the Board.

The following Resolution was presented, and referred to a Committee of three who are to present the case for advice, to Dr. Harris, Civil Surgeon of Shahjahanpore.

Whereas, Rev. I. L. Hauser of this Conference has been and still is afflicted with disease of the throat, and

Whereas, A number of physicians have recommended a sea voyage as a remedial agent, therefore,

Resolved, That this Conference approve of his going on a sea voyage, when and wherever the Civil Surgeon of the Station in which he may live shall recommend.

T. S. Johnson, D. W. Thomas and F. A. Spencer were appointed the Committee.

On motion H. Mansell was excused for the remainder of the Session.

The Committee to whom was referred the question of the practicability of starting a small vernacular paper in our Mission presented their Report, and it was laid on the table.

On motion the order of the day was taken up, and H. Mansell conducted the religious services. Prayer was specially offered for direction in the case of I. L. Hauser.

On motion Conference adjourned to meet at 9 o'clock this evening. The Benediction was pronounced by D. W. Thomas.

EVENING SESSION.

WEDNESDAY, *Jan.* 16*th*, 1867.

Conference met pursuant to adjournment. J. D. Brown conducted the religious services.

The Minutes of the previous session were read and approved.

On motion Conference proceeded to fix upon a time to be recommended to the Bishops, for its next annual Session. January 16th, 1868, was so recommended.

The Committee to whom was referred the question of some action in relation to an appeal to the Mission Board for rein-

forcement, presented their Report, which was unanimously adopted. [Report placed on file]

The Committee on Sanitarium Library and Furniture presented their Report, which was adopted. [See Report XII.]

The Committee on Colportage presented their Report, which was adopted. [See Report XIII.]

On motion it was ordered that hereafter Preachers in Charge of stations bring to Conference a written Report of Mission work, in their Stations, to be read before the Conference.

On motion the following was adopted:

Resolved, 1, That a Building Committee of three be appointed for our Sanitarium for the present year.

Resolved, 2, That said Committee be instructed to consider the propriety of selling a part of the Mission premises in Nynee Tal, and in the event of a decision in favor of selling, that they be further instructed to ask permission of the Board to effect the sale and report to the next Conference.

C. W. Judd, J. T. Gracey and D. W. Thomas were appointed the Committee.

The 13th Disciplinary question of Conference business was called, and Statistics of the several stations presented.

On motion the Secretary of the Conference was instructed in making out a plan for School Statistics as recommended in the Report of the Committee on Education, to add a column for an exhibit of School property.

On motion the Secretary was instructed to indicate part of the houses in the Statistical tables, under the head of Parsonages, as not available for parsonages.

Reports on the auditing of the Local Accounts of the various stations were made and accepted.

The Committee on I. L. Hauser's case presented their Report with Medical Certificate, as follows:

The Committee appointed to wait on Dr. Harris for his professional opinion regarding the case of I. L. Hauser, beg leave to report, as follows: Dr. Harris recommends that brother Hauser be allowed leave from his work for six months, in order to take a sea voyage to Australia, on account of the diseased condition of his throat. The Committee also beg leave to present the following Certificate in connection with their report:

MEDICAL CERTIFICATE.

Certified that the Rev. Mr. Hauser is suffering from a form of relaxation of the soft parts of the back of the throat, a consequence of an attack of diphtheria.

I recommend that he should be allowed six (6) months leave of absence, to enable him to go to sea for the benefit of his health.

I would advise his leaving Calcutta on the first of May next for Australia, and that he should stay in that country until the beginning of the September following.

(Sd.) W. P. HARRIS, M.D.

SHAHJAHANPORE, *The 16th January*, 1867. } *Civil Surgeon.*

The following was then adopted:

Resolved. That Rev. I. L. Hauser be and hereby is authorized to follow the advice of Dr. Harris, and the Treasurer of the Mission to pay the necessary traveling expenses involved in this emergency.

Conference adjourned to meet at eight o'clock to-morrow morning. The Benediction was pronounced by P. T. Wilson.

SEVENTH DAY.

THURSDAY, *Jan. 17th*, 1867.

Conference met at 8 o'clock. The President in the chair. Religious services were conducted by I. L. Hauser.

The Minutes of the last session were read and approved.

The Committee on a Memorial Tablet from this Conference for the Centenary Mission House to be erected in New York, made a verbal report in part, and asked leave to complete a plan, and to report at the next Session of Conference.

The Committee on Missions presented their Report of Estimates of funds needed for the Mission for 1868. The Report was adopted. [Report placed on file.]

On motion the Committee on Missions was instructed in sending forward the Estimates, to include such Contingent sum as may meet the contingencies of 1868.

On motion the Secretary was instructed to send forward for the Mission Board at New York, such items of Conference action as may be required.

The following resolution was adopted by a rising vote:

Resolved, That the thanks of this Conference are due, and are hereby tendered to our brethren and sisters in Shahjahanpore for their kindness and assiduity in providing for our wants during this Session of Conference.

The following was also adopted by a rising vote:

Resolved, That the sincere thanks of this Conference are hereby tendered to Rev. J. T. GRACEY, for the courteous and highly satisfactory manner in which he has presided during this Session.

On motion it was resolved that after hearing the appointments, Conference adjourn.

The Minutes of to-day's session were read and approved, preparatory to final adjournment.

Some appropriate and suggestive remarks were made by the President, who then read the Appointments for the ensuing year.

Closing religious services were conducted by D. W. Thomas.

After the Benediction, the preachers separated for their fields of labor.

APPOINTMENTS.

BAREILLY DISTRICT.—Rev. C. W. Judd, *Presiding Elder.*

Bareilly—Rev. F. A. Spencer, Rev. J. T. Janvier.

Bareilly. *Girls' Orphanage.*—Rev. D. W. Thomas.

Pilibheet.—To be supplied.

Kherah-Bajherah—Rev. C. W. Judd.

Bareilly Girls' Orphanage, Pilibheet and Kherah-Bajherah, to be connected with the Quarterly Conference of the Bareilly Station.

Shahjahanpore.—Rev. I. L. Hauser.

East Shahjahanpore and *Boys' Orphanage.*—Rev. T. S. Johnson, connected with the Quarterly Conference of Shahjahanpore Station.

Budaon.—Rev. T. J. Scott.

Nynee Tal.—Rev. J. T. Gracey.

Hurdui.—Rev. H. M. Daniel.

LUCKNOW DISTRICT.—Rev. J. W. Waugh, *Presiding Elder.*

Lucknow,—Hoosainabad, Rev. J. H. Messmore.

East Lucknow.—Rev. H. Jackson, Joseph Fieldbrave.

Mission Press.—Rev. J. W. Waugh.

Seetapore & Lukimpore.—Rev. J. D. Brown.

Gondah.—Rev. S. Knowles.

Roy Bareilly.—Rev. P. T. Wilson.

Nawabgunge.—James David.

MORADABAD DISTRICT.—Rev. E. W. Parker, *Presiding Elder.*

Moradabad & Chandausi.—Rev. E. W. Parker, Rev. S. S. Weatherby, Enoch Burge.

Amroha & Bhabukhera -Zahúr-ul-Haqq. One to be supplied.

Sambhal.—Rev. J. A. Cawdell.

Bijnour.—Rev. H. Mansell.

Gurhwal *(Paurí).*—Rev. J. M. Thoburn.

Rev. James Baume, removed to Rock River Conference.

" D. W. Thomas, to preach Annual Missionary Sermon.

Rev. J. W. Waugh, - - *Supdt. Mission Press,* - - Lucknow.

" D. W. Thomas, - - *Treasurer of Mission,* - - Bareilly.

" J. T. Scott, - - - *Secretary.* - - - - - - Budaon.

Committees for 1867.

COMMITTEES OF EXAMINATION.

THEOLOGICAL COURSE.

FIRST YEAR.—E. W. PARKER, J. A. CAWDELL, S. S. WEATHERBY.

SECOND YEAR.—J. W. WAUGH, H. MANSELL, J. M. THOBURN.

THIRD YEAR.—D. W. THOMAS, J. D. BROWN, S. KNOWLES.

FOURTH YEAR.—H. JACKSON, I. L. HAUSER, T. S. JOHNSON.

Course of Study for Candidates for Admission on Trial.

J. H. MESSMORE, T. J. SCOTT, J. T. JANVIER.

For Orders as Local Preachers.

C. W. JUDD, F. A. SPENCER, P. T. WILSON.

Visiting Committee for Boys' and Girls' Orphanages.

J. M. THOBURN, J. H. MESSMORE, T. J. SCOTT.

Committee on Memorial Tablet.

J. W. WAUGH, D. W. THOMAS, J. M. THOBURN.

Sanitarium Building Committee.

C. W. JUDD, J. T. GRACEY, D. W. THOMAS.

Publishing Committee.

T. J. SCOTT, J. H. MESSMORE, H. MANSELL.

Board of Trustees for Mission College.

D. W. THOMAS, T. S. JOHNSON, J. M. THOBURN.

J. W. WAUGH, J. H. MESSMORE.—*Ex-officio Members.*

Conference Reports.

REPORT I.

OF PUBLISHING COMMITTEE.

The Publishing Committee beg leave to report that they have sanctioned the publication of the following books:

1. Waz Náma, 2. Girdáb i Nashabází, 3. Dharm Charchá.

"Kyá hai Bhái" referred to the Committee on publishing S.S. Advocate.

The following works have also been assigned to several brethren:

1. Urdú Translation of Mitchell's Letters to Indian Youth.
2. Notes on the New Testament.
3. Elements of Theology.

The following works remain in the hands of the Committee, not yet having been examined by all the Members of the Committee:

1. Amos Armfield.
2. Biblical Exegesis (Urdú.)
3. Urdú Translation of Watson's life of Wesley.

The Committee beg leave to report the following rules for the guidance of Publishing Committees in future: It shall be the duty of the Publishing Committee,—

1. To stimulate the production of books and tracts by suggesting to such persons as they may think best the translation of particular books, or the preparation of original works on subjects indicated.

2. To receive all books and tracts from the hands of the translators and authors, decide upon their fitness for publication, forward to the Press all that are approved, and return to the authors or translators all that are deemed unsuitable. And whenever the Committee desire a change or correction in any book, they shall return it to the author or translator, pointing out the desired emendations, who after revision shall re-submit his book to the Committee, and on no account may the Committee modify or correct, unless by express agreement with the author.

3. In forwarding any work to the Press the Committee shall recommend the size and character of the edition to be

printed, after consultation with the Manager of the Press concerning the comparative cost of different editions. And after publication they shall determine the price at which they shall be furnished.

The Committee also beg leave to recommend that subscriptions be raised annually in all our stations for the support of the Press, and that annual estimates be also made for the same.

H. MANSELL,
J. H. MESSMORE,
J. T. GRACEY. } *Committee.*

REPORT II.

CENTENARY COLLEGE AND COURSE OF STUDY FOR SCHOOLS.

The Educational Committee of 1866, to whom was assigned the duty of considering the establishment of a College within the boundaries of our Mission, and also of reporting a Course of Study for our Mission Schools, beg leave to report as follows:

1*st.* With regard to the establishment of a College, the Committee consider that by the subsequent appointment of the Centenary Committee, they were released from this part of their duties.

2*nd.* The Committee recommend that as far as possible the Course of Study in our Schools be made to conform with that of the Gov't. Schools of corresponding grade in the several Provinces of our Mission, and that in addition to this the Christian Vernacular Educational Society's series of School books be adopted.

J. H. MESSMORE,
H. MANSELL,
D. W. THOMAS. } *Committee.*

REPORT III.

ON VISITING ORPHANAGES.

The Committee appointed to visit the Orphanages beg leave to present the following report:

I. THE BOYS' ORPHANAGE.

The Boys' Orphanage contains 100 Boys, 14 of whom are at Babukera under the charge of Rev. E. W. Parker, and were not examined by the Committee. They are under the immediate

care of W. Plumer, and are in all respects favorably spoken of by members of the Mission who have seen them.

Eighty-six Boys are in the Orphanage at Shahjahanpore, eighty-three of whom are in daily attendance at School, 52 are studying English, 24 Persian, 83 Urdú, 57 Hindee, and 13 are in the Theological Class.

The Committee were much pleased with the general advancement of the boys in their studies, and the thorough classification of the whole School.

There is now a competent staff of teachers, and with the advantages now possessed in a suitable School House, &c., &c., the Committee confidently anticipate still greater advancement in the pupils for the future.

The Committee desire however to make the following suggestions with reference to the School generally:

1*st.* A greater attention to the Hindí department in the higher classes of the School. The more advanced pupils have all studied Hindí, and seemed to consider their education in this department completed. But after examination, the Committee are convinced that a more thorough acquaintance with the Hindí dialect is very necessary, especially for those who are expected to become teachers or preachers.

2*nd.* The Committee recommend greater attention to general exercises for the whole School, and such a daily mustering of all the classes, with systematic interchanging of the same, as shall furnish the scholars the example of a model School,—the best training for prospective teachers. Concerning the Institution generally, the Committee have remarked the healthy and contented condition of the boys, the very superior sanitary arrangements of the boys' buildings, the efficient measures provided for the preservation of good order and good morals, and also the extent to which the boys have availed themselves of opportunities of engaging in agricultural enterprises.

On all these points the Committee would speak in terms of the highest commendation.

The Committee would draw the attention of the Conference to the fact that the *School* monopolizes nearly all the operations of the Institution, apart from those duties connected with the food and clothing of the boys.

The Committee doubt the propriety of confining the education of the boys to the School room, and recommend a more systematic division of time out of School hours. The formation of habits of industry in all things is of vital importance, and is the foundation of success in life; and as a small beginning has already been made in mechanical occupations, the Committee urge a general introduction of such branches of industry as can be followed systematically throughout the year; and suggest such occupations as carving in wood, stone and metals; the manufacture of leather and leathern goods, the making of household utensils, wooden, earthen and metallic, and the consumption in manufacture of raw material produced on Orphanage lands, as the making of baskets, mats, &c. The Committee also recommend the introduction of manly games among the boys, as conducive to health, courage, contentment and good morals. The Committee are happy to report favorably concerning the moral and religious condition of the boys. Indications of depravity that were alluded to in last year's report, are now unknown, with one solitary exception.

The Committee enquired specially into the character and convictions of the members of the "Theological Class;" and so far as they can judge, several of the boys appear to understand the responsibilities of their professions, and do manifest encouraging signs of devotion to the work of preaching the Gospel.

THE GIRLS' ORPHANAGE.

This Institution has been attended with uninterrupted prosperity during the past year, and its present condition is highly satisfactory. The health of the girls has been very good, and their progress in their studies and industrial pursuits has been very commendable.

There are at present 126 girls in the Orphanage, of ages varying from three to about eighteen. These are divided into nineteen classes or families, occupying as many different rooms, and each under the care of one of the larger girls. The classification as to studies is entirely independent of this arrangement, the total number of classes being ten.

The girls with few exceptions passed a very creditable examination in their studies. All study both Urdú and Hindí, but have not advanced beyond the common branches. English is

taught to the older pupils, but it is very properly made less prominent than the vernaculars.

The Committee are of the opinion that in view of the probable position of most of the girls after leaving the Orphanage, the Principal acts wisely in giving less prominence to study than is common in Schools of the kind; and aiming rather at giving them a good practical training in all domestic and industrial pursuits, which they may need in after life.

Only three hours and a half of each day are devoted to School, the remaining time being occupied by other duties In this way the School is made more of a recreation than a task; and the result is that the girls are learning daily without acquiring that aversion to books which too many children carry away with them from School. But if not far advanced in their studies, the girls are thorough in what they have attempted; and are already intelligent and accomplished to a degree which will insure them a respectable position in any native female society in the country.

They read very fluently in the Roman, Nágrí and Persian characters, and their writing is very creditable indeed. Many of them write a beautiful Persian hand, while in Nágrí they not only write well, but what is very rare with writers of Nágrí, spell correctly. The Committee have not met any pupils, of either sex, who could write an ordinary Hindí note with so few errors in orthography as the first class in the Orphanage.

The Committee can not speak too highly of the judicious division of the time, which is so arranged as to provide constant employment to each pupil throughout the day; while the rotation of duties is such that no one can become wearied either by labor or the constant recurrence of the same duties.

All the girls in turn are employed in spinning, knitting, sewing, embroidering, grinding, cooking and other domestic duties. An hour and a half each day is allowed for play: but the girls at their wheels seemed as happy as those on the playground; and indeed it was everywhere noticeable that they engaged in all their duties as if they felt a real pleasure in doing so.

It is with profound gratitude to our gracious Master that the Committee allude to the precious visitation from on high which the Orphanage has enjoyed during the past year. After a careful examination into the nature of the work, and the re-

sults which have followed it, no doubt remains as to its genuineness. The testimony of the girls themselves is such that no converted person can doubt that they have been taught of the Spirit. It is believed that no less than forty of the girls have been truly converted, and are now leading consistent Christian lives.

There is at present one boarding pupil in the institution, and the Principal is of the opinion that if a few rooms could be provided for the purpose, a number of other girls would be sent as boarders, and that in time the Orphanage might become a girls' Boarding School of a high grade. The Committee heartily concur in this view, and recommend that the Principal keep such a result in view in all his future plans.

By careful economy the Principal has been able to make some valuable improvements on the Orphanage grounds and buildings. A verandah has been thrown around the School building, and a room added to it. The brick wall enclosing the ground has been raised so as to give greater quiet and privacy to the girls: an improvement which every one acquainted with Indian prejudices will at once appreciate. A good pukká well has been built in the garden, and two málís employed to prepare the ground for cultivation. All these improvements, costing about Rs. 1500, have been made without incurring any additional expense to the Mission.

The Committee think it very desirable that the girls remain in the Institution a little longer than has heretofore been the custom. As many of the famine orphans were large girls when received, they could not be retained as long as the younger; but these exceptional instances should not be used as precedents. No girl in any country can acquire a good education and be fully prepared for the duties of a wife and mother at the early age which even native Christians think it proper for them to assume those responsible relations.

As it is hoped that our orphan girls will be, in a sense, model women in our little Christian communities, they ought not to be given in marriage at the early age which the unhappy custom of the country prescribes. This caution is the more important from the fact that the more advanced girls very much need further instruction before finally leaving School.

In conclusion the Committee respectfully recommend the adoption of the following Resolutions:

Resolved, 1. That as suggested by the Principal of the the Girls' Orphanage, we approve of the plan for adding a boarding department to the Orphanage—provided that the funds of the Institution admit of the required expenditure.

2. That we recommend that as a general rule orphan girls be retained in the Institution until at least seventeen years of age.

3. That we recommend that estimates be made for the funds necessary to the introduction into the Boys' Orphanage of some of the branches of industry mentioned in the above Report.

4. That the Committee on Visiting Orphanages shall report to the Presiding Elders from year to year such boys as are prepared to enter upon Mission work, and that the Presiding Elders collectively determine on the settlement of such boys.

J. H. MESSMORE,
J. M. THOBURN. } *Committee.*

REPORT IV.

ON AUDITING TREASURER'S ACCOUNTS.

The Committee appointed to audit the Treasurer's Accounts beg to report that they found the Accounts correct, with a balance of Rs. 6.542-6-10 Six Thousand Five Hundred and Forty-two Rupees six annas and ten pie in hand.

T. S. JOHNSON,
J. D. BROWN,
I. L. HAUSER. } *Committee.*

REPORT V.

ON COURSE OF STUDY FOR NATIVE HELPERS.

The Committtee appointed last year to prepare and report a Course of Study for candidates for admission on trial, and Native Preachers on probation, beg leave to present the following Report:

For Candidates for Admission on Trial.

1. Candidates must be acquainted with the common branches of vernacular education; as Urdá and Hindí Grammar, Geography, and Arithmetic.

2. Ancient and Sacred History—Barth's Urdú Scripture History, and Sair-i-Mutaqaddimín, to be as the basis of examination.
3. The History of India—Lucknow edition of Tawáríkh-i-Hind to be used as the text book.
4. Rhetoric—Part II of Mirzá Alí Nasár Beg's Urdú translation.
5. Logic. The Discipline of the Methodist Episcopal Church.

Books to be read carefully:

1.—Morris's Church Polity, Urdú translation.
2.—Watson's Life of Wesley, " "
3.—Haqáiq-ul-Maujúdát and Vidyánkur.

First Year.

1. The Evidences of Christianity—Dín-i-Haqq kí Tahqíq, Mizán-ul-Haqq, and Binney's Theological Compend.
2. Wesley's Plain Account of Christian Perfection—now in the hands of Publishing Committee.
3. Mr. Muir's Church History, in Urdú.
4. Homiletics—Waz Náma.
5. A general examination on Muhammedanism.
6. A written Sermon.

Books to be read:

1. Barth's History of the Early Church, in Urdú.
2. Misbáh-ul-Ímán. 3. Tawallud-i-Jadíd. 4. Hal-i-Mushkilát.

Second Year.

1. Statement and Scripture proofs of Bible doctrine.
2. The Exposition of the First and Second Articles, embracing the Nature and Attributes of God: the doctrine of the Trinity and Humanity and Divinity of Christ.
3. Mr. Pfander's Miftáh-ul-Asrár, and Meth. Epis. Church Catechism, No. III.
4. General examination of Hinduism.
5. Written Sermon.

Books to be read:

1. Tawáríkh i Misr—an Urdú History of Egypt.
2. Táríq-ul-Hayát—or the Way of Life.
3. Dastúr-ul-Maásh—an Urdú work on Political Economy.

Third Year.

1. Explanation of the Articles treating on the duties of religion; and the Jámat-ul-Faráiz of Golakh Náth.
2. Tafsír-i-Kutub-i-Muqaddasa—a Scripture Exegesis, now being translated.
4. Ikhtitám-i-Mubáhasa-e-Dín—or Mr. Pfander's controversy with the Mussalmans of Agra.
4. Miftáh-ul-Kitáb—or Hand Book of the Bible.
5. Written Sermon.

Books to be read:

1. Hal-ul-Ashkál—Mr. Pfander's reply to a Moulvie.
2. Tahqíq-ul-Ímán, (Subhán Alí's.)
3. Sharíf-Nisbaten—being prepared by Rajab Alí.

Fourth Year.

SECTION I.

PERSONAL RELIGIOUS LIFE AND HABITS.

1. State your views of the character and source of the Christian life.

2. How may we know that we are partakers of this life?

3. What are the evidences of a divine call to the ministry?

4. State what you consider to be the main duties of the ministerial office, and the necessary qualifications for the discharge of them.

5. By what means may these qualifications be cultivated?

6. Give your views of the nature and importance of Pastoral Visitation, and state the amount of attention you give to it.

7. Inform us of your general habits of study.

8. Name all the books you have read each year since your admission on trial in the Conference.

9. How much time do you devote to the study of the Scriptures, and with what method do you study them?

SECTION II.

EXAMINATION ON THE BIBLE.

1. In what sense do you consider the Bible to be the Word of God, and by what arguments do you sustain your views?

2. Explain what is meant by the phrase "Canon of Scripture."

3. Distinguish between the genuineness and authenticity and credibility of a book.

4. Give a synopsis of the argument by which the genuineness of the books constituting our received Canon of the Old Testament is established.

5. Give a synopsis of the argument establishing the genuineness of the books contained in the received Canon of the New Testament.

6. In what sense do Protestants affirm and Romanists deny that the Scriptures form a complete and infallible rule of faith and practice?

7. How do you disprove the Muhammedan assertion that the Scriptures have been abrogated?

8. Give an epitome of the history of the Israelites from the time of the Exodus to the death of Joshua.

9. Recount the leading facts connected with the revolt of the Ten Tribes.

10. Name the great annual festivals of the Jews: and also state what they were designed to commemorate, and how they were observed.

11. Name the principal prophets, the periods in which they prophesied, and the particular burdens of their prophecy.

12. Give from the life of our Lord some illustrations of his regard to the Old Testament Scriptures.

13. What predictions relate to Christ, especially to the time of his coming; his character; office; death?

14. Of what periods of the life of our Lord have we historical records? and over how long a period did his ministry extend?

15. Describe the principal events and the localities of his ministry.

16. State the leading facts recorded in the Acts of the Apostles.

17. What is a miracle? and in what way do miracles authenticate a Divine Revelation?

SECTION III.

ON THE DOCTRINES OF THE BIBLE.

1. In what manner does the Bible make known the existence of God?

2. What scripture proof is there of a Trinity of Persons in one Godhead?

3. Enumerate the attributes of God, and give scripture proofs of each.

4. Give the scriptural doctrine of the Incarnation, and show how it is connected with the Gospel scheme.

5. Give a summary of the scripture arguments for the Divinity of Christ.

6. Give a scripture proof of the Personality, Divinity, and Work of the Holy Spirit.

7. What was the effect of Adam's sin upon himself? and upon his posterity?

8. What is the relation of the vicarious death of Christ to the forgiveness of sins?

9. State the proofs by which the resurrection of Christ is established.

10. Show the nature and value of Christ's intercession as taught in the Scriptures.

11. What are the doctrine and proof of the Witness of the Spirit?

12. State concisely the doctrine of Christian perfection as taught by Mr. Wesley, and support it by scripture proofs.

13. Explain the difference between regeneration or the new birth, and entire sanctification.

14. State the Arminian doctrine respecting the Perseverance of the Saints, and show its harmony with the Scriptures.

15. State the nature, design, and obligation of Baptism; and the proofs of each.

16. State why the baptism of infants should be retained in the Church.

17. What are the phrases used in Scripture to designate the Lord's Supper; what their import; what the ground of obligation on Christians to observe this sacrament?

18. How do you disprove the Hindoo doctrine of the transmigration of souls?

19. State the scripture doctrine of the resurrection of the body, and give the proofs.

SECTION IV.

CHURCH ORGANIZATION AND GOVERNMENT.

1. State the different forms of Church government.

2. State the character of the organization in Great Britain; in what respects it differs from, and in what it agrees with, that of the Methodist Episcopal Church it the United States.

3. What are the respective duties and powers of General, Annual, and Quarterly Conferences in the M. E. Church?

4. What are the peculiar duties and powers vested in the following officers of the Church respectively, viz:—Bishops, Presiding Elders, Elders, Deacons, Preachers in Charge, Local Preachers, Stewards, Trustees of Churches, and Class Leaders? and how is the limitation of the power, and the amenability of each for its proper exercise fixed?

SECTION V.

ECCLESIASTICAL HISTORY.

1. Enumerate and describe the principal Jewish sects existing at the time of Christ.

2. Give some account of the early persecutions of the Christians.

3. Mention some circumstances in the state of the world which assisted the early progress of Christianity.

4. Give an account of the religious state of the world immediately prior to the time of Luther.

5. Give an account of the Great Reformation, the causes that lead to it, and the principal characters engaged in it.

6. Give an account of the origin and rise of Methodism in Great Britain, and the leading characters in the Wesleyan movement.

7. What were the circumstances that led to the organization of the Methodist Episcopal Church, and what were the time, place and circumstances under which that organization was effected.

8. Mention the different sects of Hindoos, their origin, founders, and religious opinions.

9. Give an account of the origin and founder of the Muhammedan religion—its different sects and their leading characters.

10. Give an account of the origin and rise of the Seikh religion, and its relation to Hinduism and Islamism.

S. KNOWLES,
J. M. THOBURN,
J. T. GRACEY. } *Committee.*

REPORT VI.

OF CENTENARY COMMITTEE.

The Committee appointed to consider our College enterprise, in connection with our Centenary subscriptions, beg leave to present the following Resolutions:

Resolved, 1*st*. That our "Centenary College" be located in the city of Lucknow.

2*nd*. That a Board of Five Trustees be appointed to take charge of the Centenary Subscriptions, and hold in trust all endowment funds and other property accruing to the College; said Board to be appointed in the following manner, and governed by the following rules:

FORMATION OF BOARD.

1*st*. The Board shall consist of the Presiding Elder of the Lucknow district, the Principal of the Institution, and of three additional members of Conference, elected by ballot.

2*nd*. The Trustees shall nominate the Principal of the Institution, subject to confirmation by the appointing power of the Conference.

3*rd*. Trustees elected shall hold office for three years, but the first elections shall be for terms of one, two and three years, so that one member may retire annually.

4*th*. The Principal shall nominate, and the Board appoint all Teachers, and determine the salaries of the same.

5*th*. The Board shall approve the Course of Study and general rules of the Institution.

6*th*. The Board shall authorize all applications for Grants-in-aid, and sanction all expenditure of Local funds received for the College.

7*th*. They shall consider the general interests of the College as being specially entrusted to their care, and shall devise such measures as circumstances may suggest for enlarging its endowment and increasing its efficiency.

8*th*. They shall invest the endowment funds in such way as may promise the largest returns, provided that in no case shall they advance money on loan without receiving security in double the amount advanced; provided further that all real estate purchased be covered by ample insurance.

9*th*. They shall submit an annual report to the Conference showing the operations of the College during the year, its financial condition, and recommending such action in its interests as may be deemed advisable.

10*th*. Officers of the Board shall be a President, Secretary and Treasurer—elected by the Board annually.

Resolved, 3*rd*. That the Board of Trustees take charge of subscriptions already made, invest them when realized, and apply the interest to the principal, provided that in case the proposed endowment of Rs. 25.000 be not secured within three years, the subscriptions shall be refunded.

4*th*. That the Board of Trustees be requested to appoint one or two members of the Conference to act as special agents for increasing the endowment of the Institution.

5*th*. That the Board of Trustees be instructed to set apart a portion of the Endowment fund raised in the several stations for scholarships for boys from those stations, when in attendance at the Centenary College.

D. W. THOMAS,
J. H. MESSMORE, } *Committee.*
J. M. THOBURN.

REPORT VII.

ON AUDITING SANITARIUM ACCOUNTS.

The Committee appointed to audit the Sanitarium accounts beg leave to report that they have audited the same, and so far as they can ascertain, they are correct.

From the accounts it appears that after the expenditure of the Rs. 2000, estimated for at last Conference, there is an excess of expenditure over receipts of Rs. 462-1-0, as follows:

On contract made by J. Baume for furniture and servants' houses,	66- 0-0
On Hardware Bill paid by D. W. Thomas, - - - - - - - -	105-12-0
On Carpenters' Contract, - - - - - - - - - - - -	60- 0-0
Due J. T. Gracey, Cash Balance, - - - - - - - - - -	230- 5-0
Total, Rs.	462- 1-0

J. W. WAUGH,
D. W. THOMAS, } *Committee.*
J. T. GRACEY.

REPORT VIII.

ON SANITARIUM.

The Committee on Sanitarium for the past year beg to report that the amount of Rs. 2,000 requested from the Board at the last Conference, has been received and expended on the build-

ing, which was so far completed as to have been partly occupied by visitors to the Sanitarium during the past season.

It is necessary however to make some additions yet to the work before it is fully ready for occupancy.

The amount of excess of expenditure over appropriations as reported by the Auditing Committee on Sanitarium Accounts, may be seen to be Rupees 462-1-0.

These expenditures however have not included the servants' houses for the Sanitarium: But there is some material on hand, and the servants' houses are in course of erection.

The whole amount of debt, and the sum needed to complete the main building, and erect the servants' houses, may be seen from the Exhibit appended to this Report.

The Committee recommend that the Committee on Missions provide for this amount, which is really the cost entire of the servants' houses, which were not provided for by any previous estimates: and hence the Committee recommend that the Committee on Missions make the estimate as for servants' houses for the Sanitarium—Rs. 1500.

EXHIBIT.—**A.** *Debt.*

EXHIBIT OF SANITARIUM FINANCES, JANUARY 1ST, 1867.

Due on Contract made by James Baume on wall &c. of new servants' houses,	*Rs.* -	66- 0-0
Due on Hardware Bill paid by D. W. Thomas, -	" -	105-12-0
Due Carpenter, Balance on Building, - - -	" -	60- 0-0
Due J. T. Gracey, Cash Balance, - - -	" -	230- 5-0
	Total Rs. -	462- 1-0

EXHIBIT.—**B.**

BUILDING SERVANTS' HOUSES.

4000 Feet of Excavation @ 0-12-0 per 100 ft. -	*Rs.* -	30-0-0
4000 " of wall @ - - 3- 8-0 " 100 " -	" -	140-0-0
Lime for 4000 ft. of wall @ 0-12-0 per 100 ft. of wall,	" -	30-0-0
1260 ft. of roofing, Contract for all, - - -	" -	50-0-0
180 sheets of Sheet Iron @ 1-8-0 each, - - -	" -	270-0-0
100 new boards, - - - - - -	" -	30-0-0
Screws for Roof, - - - - - - -	" -	10-0-0
Spikes, - - - - - - - -	" -	10-0-0
	Total Rs. -	570-0-0

EXHIBIT.—C.

For work yet undone, and which must be done, to make the house available fully by occupants :

Painting, (Contract for) - - - - - - -	*Rs.*	50-0-0
Plastering 2650 ft. wall @ 2-12-0 per 100 ft. - - -	"	73-0-0
1716 ft. of middle flooring,—Carpenters' work @ 6-8-0 per 100 Ft. - - - - - - -	"	111-8-0
175 Boards, 1½ inch 1 ft. by 10 ft. @ 50-0-0 per 100 Boards, -		87-8-0
Grading,—		
Due on Contract when completed Rs. 16-0-0		
Other grading yet to be done, " 25-0-0 - - -		41-0-0
	Total Rs. -	363-0-0

SUMMARY.

EXHIBIT.—A. Present Debt, - - - - - -	*Rs.* -	462-1-0
" B. Amt. wanted for servants' houses now building,		570-0-0
" C. Amount wanted for work that must yet be done on new building, - - - - - - -		363-0-0
ADDITIONAL. Another small cook-house yet to be built, -		100-0-0
	Rs. -	1495-0-0

H. MANSELL,
H. JACKSON. } *Committee.*

REPORT IX.

ON AUDITING PRESIDING ELDERS' ACCOUNTS.

The Committee appointed to audit the Presiding Elders' Accounts, beg leave to report,—

That they have examined the Accounts of the Presiding Elders, and found them correct, with vouchers furnished so far as practicable.

The accounts show a credit balance of Two Hundred and Ninety-one rupees and three annas, (Rs. 291-3-0.)

Your Committee recommend that a uniform system of keeping Accounts be adopted by the Presiding Elders, and that they balance the same every quarter.

S. S. WEATHERBY,
J. H. MESSMORE,
F. A. SPENCER. } *Committee.*

REPORT X.

ON SUNDAY SCHOOLS.

The Committee appointed on Sunday Schools beg to present the following Report:

1. That your Committee view with much pleasure and satisfaction the earnest efforts that have been made during the past year to induce Christian and heathen children to attend our Sunday Schools; and are glad to learn that these Schools have been established with much success in all our Mission Stations.

Your Committee feel specially gratified and humbly thankful to the God of all our blessings for the number of conversions that have taken place during the year in the Bareilly Sunday School; and they pray that during the present year a revival of religion may occur in all our Sunday Schools, so that many children may be converted to God.

During the past year there has been an increase of 10 Sunday Schools, 24 Officers and Teachers, 173 Scholars, 14 Bible Classes, 75 Infant Scholars, and 22 Conversions.

2. Your Committee, reiterating the substance of the second Resolution of last year's Sunday School report, urge on the attention of the Publishing Committee the preparation during the present year, of suitable books for our Sunday Schools; and also suggest that the Committee appointed by our Society last year be requested to use every effort to prepare and issue a Sunday School paper as soon as possible.

3. In order to insure uniformity of action in all our Sunday Schools, and make them as efficient as possible, your Committee recommend: That the Manager of our Press be requested to have printed a sufficient number of tickets in Urdú, in Hindee, and Roman character, for all our Sunday Schools. Also that the Superintendents of all our Sunday Schools adopt the plan of giving rewards of books or otherwise to all scholars who attend every Sabbath during the year.

S. KNOWLES,
J. D. BROWN,
H. MANSELL. } *Committee.*

REPORT XI.
ON EDUCATION.

The Committee on Education beg leave to present the following Resolutions, and recommend their adoption.

1. That in the sense of this Conference the value of our Schools, as Mission agencies, depends almost entirely on the Christian element in them.

2. That we highly approve of the usage in the Shahjahanpore School of having a weekly sermon of half an hour preached before the School, by one of the Missionaries; and that we strongly recommend this plan to the favorable consideration of those in charge of our Schools.

3. That the Preachers in Charge be requested to report to the Conference for publication, Statistics showing the number of Schools, and teachers and pupils in connection with the same.

4. That the Secretary be requested to furnish the members of the Conference with a tabular form in which such items shall be reported.

H. JACKSON,
J. M. THOBURN,
J. T. GRACEY. } *Committee.*

REPORT XII.
ON SANITARIUM FURNITURE.

The Committee to whom was referred the disposition of the Sanitarium furniture, beg leave to report that—

1st. They have made the best disposition they could of the same, and have prepared a list of such articles as belong to each set of apartments.

2nd. They recommend that Rs. 150 be placed in the hands of the Presiding Elder of the Bareilly district and the Preacher in Charge of Nynee Tal to purchase such things as are still needed to complete the furnishing of the Sanitarium, and that this amount be paid out of the appropriation for furnishing Parsonages if there be such; if not, that it be paid from the Contingent Fund.

3rd. In their opinion the question of occupancy is in all cases in favor of the parties first there.

C. W. JUDD,
J. D. BROWN,
H. JACKSON. } *Committee.*

REPORT XIII.

ON COLPORTAGE.

Your Committee on Colportage beg leave to submit the Statistics as follows: [See Schedule, Appendix B.]

Full reports have not been received from several stations, hence these Statistics are incomplete. Enough however is brought to light to indicate encouraging progress during the year.

The chief obstacles, as reported, to this work, are:

1*st*, A want of reliable Christian men for Colporteurs.

2*nd*, A lack of funds.

3*rd*, The gross ignorance of the people, which is more applicable to Oudh than to Rohilkund, and also to country districts rather than to cities.

In view of the fact that this is an important department of our work, your Committee hope that it will be entered upon and prosecuted systematically during the coming year.

They suggest that each Missionary take the number of all books and Scriptures on hand for distribution at the beginning of the year, that he add to these any copies received, and keep a correct account of all sales, so that at the close of the Conference year he can report accurately as to the number of copies sold or donated and the amount received. They also suggest that each district be canvassed regularly, so that portions of the Scriptures and tracts may be offered to all.

They approve as a rule of *selling* the Scriptures.

The Committee recommend that the Secretary be instructed to get a revised blank for Colportage Statistics printed for distribution, and also the list of questions drawn up by the last year's Committee on Colportage.

Your Committee also recommend that each Preacher in Charge bring a report on Colportage to be presented to the next Conference.

P. T. WILSON,
J. A. CAWDELL,
T. J. SCOTT. } *Committee.*

APPENDIX A.

STATISTICS FOR INDIA MISSION CONFERENCE FOR 1866.

CIRCUITS AND STATIONS.	Numbers.				Baptisms.		Church Property.				Benevolent Contributions.	Sunday Schools.			
	Members.	Deaths.	Probationers.	Local Preachers.	Adults.	Children.	Churches.	Probable Value.	Parsonages.	Probable Value.	For Miss'y. Soc'y.	Schools.	Officers & Teachers.	Scholars.	Vols. in Library.
BAREILLY DISTRICT.								Rs.			Rs.				
BAREILLY, ...	37		49	1	5	5	2	3000	4	18000	7405- 4-3	1	10	146	100
SHAHJAHANPORE, ..	39		18	3	4	3	2	8600	2	11200	5422-10-0	1	8	100	100
BUDAON, ...	19		7	1	5	1	1	1000	1	1000	935- 8-3	2	3	45	
NYNEE TAL, ...	3				2	2	1	5000	2	11000	2200- 0-0	1	5	30	100
PILIBHEET, ...	2		1			1	1	40	1	500	19-14-0	1	2	16	
KHERAH-BAJHERA,															
Total for Bareilly District, ...	100		75	5	16	12	7	17640	10	41700	15983- 4-6	6	28	337	300
LUCKNOW DISTRICT.															
LUCKNOW, ...	12	3	9	2		3	1	600	4	16750	6899-12-3	1	5	35	
SEETAPORE & LUKIMPORE,...	7		3	1	3	2	1	1400	2	7000	1813- 9-3	1	3	15	
GONDAH, ...	5		2	1	1	1	1	800	1	1000	606- 0-0	1	3	18	
NAWAB GUNGE, ...	2		2												
ROY BAREILLY, ...	7	1	2	1	1	4			1	3000	1089- 0-6	1	2	10	
Total for Lucknow District,...	33	4	18	5	5	10	3	2800	8	27750	10408- 6-0	4	13	78	
MOORADABAD DISTRICT.															
MOORADABAD & CHANDAUSI,...	28		16	3	19	11	2	1535	1	4000	2226-12-0	4	12	60	200
AMROHA & BABUKHERA, ...	15	1	42	1	9	5	1	500			836- 0-0	3	5	62	
SAMBHAL, ...	13		6	1	7	5	1	180	1	1350	949- 3-9	2	5	40	
BIJNOUR, ...	7		4	1		2	1	300	2	6000	3500- 0-0	2	5	30	
GURHWAL (*Pauri*),			1		1				1	1000	3000- 0-0	1	4	25	50
Total for Mooradabad District, ...	63	1	69	6	36	23	5	2515	5	12350	10511-15-9	12	31	217	250
Grand Total, ...	196	5	161	16	57	45	15	22955	23	81800	36903-10-3	22	72	632	550

APPEN

COLPORTAGE STATISTICS OF INDIA

CIRCUITS AND STATIONS.	Number of Agents specially employed in this work.	Amt. expended in this work during the year.	Number of towns and villages visited for this work.	Number of Copies of Old Testament distributed.		
				Sold.	Gratis.	Total.
BAREILLY DISTRICT.		*Rs. As. P.*				
BAREILLY, ...	1	72- 1-3	50	3		3
SHAHJAHANPORE, ...	1	190- 0-0	80	10		10
BUDAON, ...	2	207-10-0	140	10		10
NYNEE TAL, ...	1	30- 0-0	34			
PILIBHEET, ...						
KHERAH-BAJHERA, ...						
Total for Bareilly District.	5	499-11-3	304	23		23
LUCKNOW DISTRICT.						
LUCKNOW, ...	3	295- 8-3				
SEETAPORE & LUKIMPORE,...	1					
GONDAH, ...	1	43 0-0	65			
NAWABGUNGE, ...						
ROY-BAREILLY, ...	1	240- 0-0	400	35		35
Total for Lucknow District, ...	6	578- 8-3	465	35		35
MOORADABAD DISTRICT.						
MOORADABAD & CHANDAUSI, ...						
AMROHA & BABUKHERA, ...						
SAMBHAL, ...	1	173-15-9				
BIJNOUR, ...	2	86-12-0	138	3		3
GURHWÁL (*Pauri*), ...						
Total for Mooradabad District, ...	3	260-11-9	138	3		3
Grand Total, ...	14	1338-15-3	907	61		61

DIX B.

MISSION CONFERENCE FOR 1866.

Number of Copies of the New Testament distributed.			Number of single Gospels or portions of Scriptures distributed.			Total sales of Scriptures during the year.	Number of Miscellaneous Tracts and Books distributed during the year.			Total sales of Books and Tracts during the year.	Total Sales of Scriptures, Books and Tracts during the year.
Sold.	Gratis.	Total.	Sold.	Gratis.	Total.	*Rs. As. P.*	Sold.	Gratis.	Total.	*Rs. As. P.*	*Rs. As. P.*
78	4	82	48	10	58	36- 9-0	180	100	280	25- 1- 3	61-10-3
32	4	36	30	10	42	20- 2-0	50	50	100	15- 0- 0	35- 2-0
42	1	43	710	15	725	53-10-3	640	96	736	15-10- 6	69- 4-9
			75	75	150	10- 0-0			200		10- 0-0
16		16		4	4	4- 0-0		20	29		4- 0-0
168	9	177	863	114	979	124- 5-3	870	266	1336	55-11 -9	180- 1-0
96		96	681		681	56-14-9	1500	2500	4000	19-11- 0	76- 9 9
10	5	15	30	15	45	2- 2-9	40	200	240	2- 0- 0	4- 2 9
18	10	28				5- 0-0	161	50	211	10- 0- 0	15- 0-0
			3		3	1-6	18	12	30	2- 3	3-9
16	10	26	9	5	14	47- 8-9	642	1000	1642	224- 2- 9	271-11-6
140	25	165	723	20	743	111-11-9	2361	3762	6123	256- 0- 0	367-11-9
						5- 0-0				3- 5- 8	8- 5-8
						5- 4-0				5- 4- 0	10- 8-0
8	3	11	697		697	23-10-0	1231		1231	19- 0- 7	42-10-7
4	56	60	23	68	91	28- 3-2	255	23	278	3- 7- 2	31-10-4
5	1	6		14	14	1- 2-0	33	76	109	2- 7- 6	3- 9-6
17	60	77	720	82	802	63- 3-2	1519	99	1618	33- 8-11	96-12-0
325	94	419	2306	216	2524	299 -4-2	4750	4127	9077	345- 4- 8	644- 9-9

THIRD

Annual Report

OF THE

INDIA MISSION CONFERENCE

OF THE

METHODIST EPISCOPAL CHURCH, U.S.A.

For the Year 1867.

LUCKNOW:

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1868.

INTRODUCTION.

All Missionaries crave the intelligent support and sympathy of the Christian world at large. It is not to trumpet the fame of their own doings that Mission Reports are annually sent forth for the eye of the Christian Public. In an age when Christianity is encountering the boldest as well as subtlest attacks ever opened upon it, it must be matter of profound interest to every sincere Christian to mark its ceaseless divine progress among degraded non-Christian races. While some infatuated men are fancying that Christianity has run its race, and must soon be numbered with the effete systems of the past—it more profoundly and divinely than ever before is affecting our race for good. The mind unclouded by unbelief, can find many facts suggestive of this great truth in Mission Reports, and it is for the satisfaction and encouragement of the true "children of the kingdom" that they are written.

With sincere thanks to God, we call attention to the fact that our statistical columns show an encouraging growth in every part and department of our work. Only the first decade of the Mission's history is just closing, yet a very considerable body of Christians has been raised up in this field, extending through Oudh, Rohilkund, Kumaon, and Gurhwál.

During the year a very remarkable work opened up in the Sháhjahánpore district. A Thákur zemindar became convinced of the truth of Christianity,—and accepting it himself, began to teach and preach the Gospel in his own and surrounding villages. After a time he asked for baptism and admission into the church. It was found that a number of others were ready to accompany him, and including some entire families, eighty-seven persons from three villages were baptized. Violent persecution was soon on the track, but so far—and what is really matter of wonder—all have remained steadfast, showing the genuineness of this turning to the Lord.

Our Mission has extended its work by taking up as an additional station, Bairaich, in Oudh. Formerly an independent Missionary, supported by the Rajah of Kuppurtala, resided here. The station was left vacant by the death of the Missionary, and as its geographical location places it within this Mission, it has, with the advice also of other Missionaries, been taken up.

Our hands have been greatly strengthened during the year by the kind support of friends in the several stations. Money and words of friendly counsel and cheer have not been wanting. This public expression of sincere thanks is due these friends.

BAREILLY STATION.

Rev. F. A. Spencer, } *Missionaries.**
Rev. J. T. Janvier, }

In making a report of our work, we will notice simply its principal features.

THE CHURCH

is composed of those members of the Mission, in the station, who are not especially connected with the Girls' Orphanage. As such persons have always been few in number, our membership, since the division of the charges, has never been otherwise than small, and, during the year, has been still decreased by removals to other stations. We have, at present, but eight members; the number on probation is also eight. Though our flock has been small, yet the Shepherd's care over it, and connection with it, have been attended with circumstances of great interest, causing feelings of the deepest joy. While conducting or attending the various means of grace connected with our church, or engaged in the performance of the other duties of the Pastor, our hearts have rejoiced on account of the manifest presence and blessing of the great shepherd of souls. We have at different times realized the verity of His promise,—"Lo, I am with you alway, even unto the end of the world."

Our Sunday services are, in the forenoon, Sabbath-school and Preaching, at both of which a few Hindoos and Mahommedans are regularly present, and pay excellent attention; and in the afternoon, a Bible class and Prayer meeting united, for the females, and a public service in the zyát for the male members, which a good number of persons from the bázár attend. During the week, we hold our male and female Class meetings, a general Prayer meeting attended with a lecture, and a meeting for the especial benefit of our native helpers, to prepare them for their responsible and difficult work. We have studiously endeavored to remove all monotony or formality from our class or conversational meetings, and to vary their exercises as much as practicable, and

* As the names of all the Missionaries and Native Assistants are given in the Schedule of Stations, issued for general circulation, it is not thought necessary to give here more than the names of Missionaries and those in charge of Stations.

to cause the members to be unreserved and informal in their exercises—to make this means of grace a class meeting in the original and true sense of the term. We render devout thanks to Almighty God, that the evidences are, that the members of our little Church are through these different means of grace, by His blessing, being gradually brought to know more of Christ and His will, and to enjoy and possess more of His grace and spirit.

OUR SCHOOLS,

form, we think, a *very important* and *not discouraging* feature of our work. We have *three Boys' Schools.*

Our City School is the principal one. In the appointment of a Christian Head Master, and the introduction of the Bible, as a text book, and general religious and Christian instruction in the school, it has met with the usual difficulties and reverses; but we are truly rejoiced that they have not been more serious, nor resulted in greater loss in numbers to the School than has been the case. We would rejoice in our victory with *double* or *treble* our loss. The prejudices and fear of both the teachers and scholars have apparently in a remarkable degree been allayed during the last three months. Quite a number of the pupils, who dreaded and hated the Bible much more than the vilest and most degrading sin, are now studying, in order, both the Old and the New Testaments with deep interest, and are rapidly acquiring correct knowledge of them. The School has lately been thoroughly reorganized. The Missionary has taught in it, during the greater part of the year. It contains four English classes, an Urdú, and a Hindee class. There are about eighty boys enrolled, and an average attendance of seventy-five. They are generally making creditable advancement in their studies. The School has certainly become of late more encouraging and interesting. The pundit in this school is remarkably sincere and upright, and an interesting subject of Missionary study; setting, in several respects, a good example for Christians.

Our Sudder Bazar School has, for several years, been conducted by the Mission. It contains about 30 boys, who study Hindee, and a little Urdú and English. A few of these are reading the New Testament also.

Our Sweepers' School. A few months since, we began a school among the sweepers of our city. The number enrolled is 74, and the average daily attendance about 55. Almost all the

boys have till lately been entirely deprived of School privileges; hence they were extremely ignorant. Yet as they are very desirous of acquiring knowledge, a good number of them are making really encouraging advancement in their studies. But to the Missionary the most encouraging feature of the school is the great docility of the boys in regard to Christianity. They do not discard, or turn a perverted ear to truth, because it is taught by a *Christian*, or evidently emanates from Christ, 'the King of Truth.' They willingly and gladly *hear* it, and *learn* it. The Testament, Catechism, and our Hymns are daily taught in all the classes. They are thus rapidly acquiring a correct, though general, knowledge of the former, and not only committing to memory, but learning to sing the latter. At the opening of the school we organized a Sunday School in it, which thus far has been identical with the day school, the average attendance *equaling*, if not *exceeding*, that of the day school. As the boys, objected to the inconvenience of attending School, every day of the seven, on account of their poverty and work, Saturday has been given them as a regular holiday: since then every thing has gone on smoothly. We deem this School one of the most encouraging and hopeful parts of our work.

Girls' Schools.—We have, at present, two *Girls' Schools* in the native city. One is a *Mahommedan* School, and is located in Shahabad Mohulla, in the rear of the Head Quarters of the Police Department. It is taught by a Musalmani Begum, and contains 18 scholars, who attend with excellent regularity, and are making very encouraging progress in their studies. The other is a *Hindoo* School, situated in Brahmanpoora, taught by a Bráhmaní, and attended by 8 or 10 pupils. Mrs. Spencer has had not only the superintendence of both these schools, but teaches in each, twice a week. They were organized a few months since. We adore God for the privilege of opening these schools, and thus securing stand-points, from which to educate and bring to Christ the female mind and heart of this large city.

EVANGELISTIC WORK.

1. Bazar Preaching.—It has been our custom, during the year, to preach in the bazar from four to six times a week. According to a regular programme our force, in this department, was divided, and resorted, by couples or triples, to two desirable points, and talked to the people of the market. We have thus

weekly preached once or twice, at all the principal points in the different bázárs of the city. Our audiences have generally been of good size, *respectful* and *attentive*.

2. COLPORTAGE—has received considerable attention from us. During the year we have kept one person, and, during several months, two, engaged in this work. They have quite thoroughly canvassed the city by mohullahs, and the district by pergunnahs; they have visited at least 400 villages, and sold either Scriptures or tracts in nearly all. In addition to this, we have establish a book store in the city, under the special care of the excellent Pundit mentioned above. At this a few portions of Scripture and tracts and a good number of religious and scientific works, about Rs. 400 worth, have been sold in a few months. We cannot, but believe, that a *great amount* of good has been accomplished by this labor; and deem it one of the most important, as it is one of the most effectual and hopeful departments of our work.

3. DISTRICT WORK and ITINERATING.—During the former and latter parts of the year, when our worthy colleague, Rev. J. T. Janvier, was associated with us, he and our other native brethren in the station preached in nearly all the villages in the neighborhood of the city, with a view to establishing *a circuit* among them. Accompanied by him and two other brethren, a short time since, we made an itinerating tour of three or four weeks. Our plan was to encamp near a central village, during five or six days; go in couples to all the villages contained within a circle with a radius of two or 2½ kos, and talk freely and familiarly with their inhabitants about Christ and Him crucified; and do the same as frequently as possible in the nearest villages. We have thus told the story of the cross in more than a hundred villages. The people have, with very few exceptions, gladly received us. In a few villages they paid marked attention, and seemed to be well nigh prepared to be led to our Saviour, and believe upon him. May his kingdom speedily and gloriously come in our city and district; in our Mission; in India—yea in the entire world! We are glad to record our sincere thanks to the Government and our friends in the station for their sympathy and substantial aid; and especially to the 'Father of Lights,' for His preserving care, sustaining grace, and abundant blessings, during the year.

GIRLS' ORPHANAGE.

Rev. D. W. Thomas, *Missionary.*

As the important items concerning the condition of this institution are found in the Report of the Visiting Committee, published in the Minutes of the Conference, there appears to be but little if any necessity for an additional Report. Indeed it is difficult to mention any thing that will be of interest, without repeating what the Visiting Committee has reported.

I may merely remark for general encouragement, that from an experience of about five years in this Orphanage, I am to-day more than ever convinced, that the toil and funds devoted to our Orphan girls will ultimately yield a satisfactory harvest; perhaps as much so as any department of our Missionary operations.

No new feature of interest has developed itself, or been introduced during the past year; and no former interest or department of this work, as far as I have been able to discover, has failed or even retrograded.

Nearly all of the inmates of the Orphanage are making a steady though somewhat slow advancement, *physically*, *mentally*, *morally*, and *religiously*.

All the girls, with but two or three exceptions, who during the gracious outpouring of the Holy Spirit of last year were converted, have conducted themselves very circumspectly, and have fully confirmed our opinion that they were truly "born of the Spirit."

The following are the general statistics for the year:

Number of Girls at present in the Orphanage, ...	127
" Deaths during the year, ...	2
" Marriages, do.	5
" Girls received do.	9
" Received into full connection in the Church	34
" Received on Probation, ...	2
" Baptisms, ...	14
Total Church Membership, ...	80
Probationers, ...	2

SHAHJAHANPORE STATION.

Rev. T. S. Johnson, } *Missionaries.*
Rev. I. L. Hauser, }

This Station, together with the Orphanage, is full work for two Missionaries; but owing to the illness and return home of Brother Hauser, there has been but one during most of the past year. Still we are thankful to be able to record progress in every department of the work.

THE CHURCH.

The increase of the Church has been—Members, 22; Probationers, 53. Total increase, 75. Present number of Communicants, 132. Of this increase 56 are from among the Hindoos and Mohammedans. Number of Baptisms during the year, 106.

In the month of August, when the cholera was raging most fearfully, the native brethren proposed a daily Prayer-meeting, with the object of asking our Heavenly Father to grant protection from the dreadful disease. As a result of the meetings, which were held daily for one month, the spiritual condition of the Church was, and still remains, much improved. It should also be mentioned to the praise of God, that there were no more deaths after the meetings were commenced.

A peculiar religious movement in some villages east of the city has taken place during the year. A man named Ujágar Lál, a landholder, by cast a Thákur, seems to have been convinced, from reading certain books of his own religion, of the folly and even wickedness of idolatry, and immediately commenced teaching the same to all who would listen to him. His teachings soon produced a great influence among the people, and several persons abandoned their idols. Meantime he happened to pass where the gospel was being preached in the street; he became interested, and made inquiry for books from which he could learn more about this, to him, new system of religion. This was about ten months ago, at which time a New Testament in Hindí was given him. He at once became interested in, and began teaching it to the people, telling them that according to this book also idolatry was wrong, and that all were sinners, but that it pointed to a Saviour, who was able to save them from their sins if they would

simply believe on Him. Several persons were delighted with the simple story of the cross, and came with him as often as they could to church, sometimes remaining two or three days for the purpose of receiving further instruction. They soon declared that they were fully convinced of the truth of Christianity, and asked to be baptized. Their baptism was deferred until last month, when upon visiting their villages it was found that a number of persons were not only willing, but very anxious to be baptized. After spending some days with them—the Presiding Elder of the district also being present—and being fully convinced that they were proper subjects, we baptized 87 persons, 56 adults, and 31 children. With two or three exceptions, the husband, wife and children were all baptized together, thus saving the painful separation which is almost always sure to take place where only a part of the family embrace Christianity. These persons live in three different villages, *i. e.* in Azizpore, five miles distant, thirty-three; in and near Manjla, eighteen miles distant, nineteen; in Kirna, three miles from Manjla, thirty-five. There are several other persons in these villages who will in all probability soon ask to be baptized. In some of these places considerable persecution has arisen, but up to the present it has been endured in the true spirit of the Gospel. There should be a little chapel, and also a house for a Native Preacher, in each of these villages, that churches may be permanently planted there.

PREACHING TO THE HEATHEN.

The Gospel has been preached almost every day, and sometimes two or three times a day, in the city and surrounding villages during the year. And "as the husbandman waiteth for the precious fruit of the earth, and hath long patience for it," so we wait for the Lord to water the seed of the Word, that it may indeed bring forth precious fruit. We think however that the signs of the coming harvest are visible. First: the numbers are rapidly increasing who have no confidence in their own religion; especially is this the case with the more enlightened part of the Hindoos. Second: the numbers are increasing, who admit the sufficiency and superiority of Christianity, and in secret love to enquire concerning the way of life. Third: the greatly increased crowds of attentive hearers during the visitation of cholera, when all ranks and classes were being cut down by it; the bazar congregations were more than doubled, while discussions and dispute, which before often ran very high, were almost

unknown. Fourth: there are a few who appear to be real inquirers after the truth. We are sorry that we have to confine ourselves so closely to the mere enumeration of signs. "Thy kingdom come."

BOYS' ORPHANAGE.

With the exception of an attack of cholera in August—to which four of the little boys fell victims, the health of this institution has been almost uninterrupted throughout the year. There have been twelve boys admitted within the year, while there have been four deaths; two have been dismissed, one expelled, and one ran away, leaving an increase of four, making the present number one hundred and four. These are divided into seven classes, and all who are large enough spend five hours a day in school, which is taught by the Missionary in charge, and four other teachers. The grant-in-aid has been increased from Rs. 80 to Rs. 100, per mensem. Some of the boys are making good progress in their studies, while others get on more after the plodding style, and a few have come to the conclusion that mental labor is more difficult than physical, and desire to quit books, and devote themselves entirely to trades. There are at least one-half of the present number of boys, who should learn trades,—and this will always be the case in an institution to which all classes are sent. In accordance with the recommendation of the Conference, we are trying to enlarge the mechanical department as rapidly as possible; but for this we must have money. There are at present five who are learning the Carpenter's trade: Shoe-maker's, six; Weaver's, eight; Tailor's, nine; Gardener's, one; Cook's, two, and Bearer's, one. This however is not allowed to interfere with their going to school. We have no shop, and scarcely any implements or tools, nor money to pay mechanics; all of which we must have before this department can be carried forward to advantage. The Theological Class, which numbers thirteen, in addition to their regular studies in the school, are making good progress in the Theological Course laid down by the Conference at its last Session, and some of them appear to be anxious to go as soon as possible to their perishing countrymen with the glad tidings of salvation. Oh! for the holy anointing upon this class.

CITY SCHOOL.

We have at last succeeded in securing a good Christian Head Teacher for this School; hence the faithful teaching of the Bible does not depend upon the presence of the Missionary. The Gov-

ernment grant-in-aid has been increased from Rs. 50 to Rs. 100 per mensem. The number in attendance is two hundred and twenty-eight, which is an increase over any former period. The increase is principally from among the Hindoos. There are nine Teachers—one Christian, four Hindoos and four Mohammedans. The monthly expense is about two hundred rupees. This entire school, though all Mahommedans and Hindoos, listen attentively to the teaching and preaching of the Gospel, while each boy undoubtedly tells what he hears to kindred and neighbors; so that in this way the Gospel regularly reaches many hundreds.

A Girls' School has been organized in the City, which numbers thirty, and bids fair to be a very interesting school. It is in the house in which Philemon, a native preacher, lives; and is conducted by his wife. We have been authorized to ask for a Government grant-in-aid of Rs. 20 per month for it.

OUT STATION.

In the beginning of the year, Horace Adams, a Native Preacher, was sent with his family to Tilhur, a town of about sixteen thousand inhabitants, twelve miles west of the city. A Colporteur with his family also lives in the same place. There have been some interesting inquirers, and the work there appears to be very encouraging. There should be a good school opened there; but we have not been able to do so yet for want of funds.

Our sincere thanks are due and hereby most heartily tendered to the Director of Public Instruction, North Western Provinces, and to Government, also to the Shahjahanpore City Municipal Committee, for grants-in-aid to our schools, as well as to the gentlemen of the station, and the Commissioner of Rohilkund for their interest in and generous contributions to the same.

With hearts of gratitude to our kind Heavenly Father, for the past, and of hope for the future, we close this Report.

Pacific School of Religion Berkeley, Calif.

NYNEE TAL STATION.

Rev. J. T. Gracey, *Missionary.*

In the Schools of this charge during the past year, there has been an effort to increase the directly evangelical element. From January last to May, the Schools were formed into a regular circuit of preaching appointments for the Missionary, and the Native helper. The Catechism was systematically taught, and the Parables of the Gospels were systematically expounded. After the schools were removed for the hot weather months to the mountains, it was found impracticable in view of the expense of traveling, and pressure of other duties, to do more than occasionally visit the out-station schools; but the study of the Catechism and Scriptures was not discontinued in the schools. More religious text books were introduced. In the Nynee Tal school an hour was set apart in each day's session for religious worship and study of the Scriptures.

In the Bazar preaching was kept up by the Native helper and the Missionary, most of the time, four days in the week. The Haldwanee bazar is large and interesting for Missionary purposes. The Nynee Tal bazar, though not large, is filled with people from such a variety of mountain and plains neighborhoods, that any influence exerted therein must needs *radiate* over a great extent of country.

In the Church, this Station will not for a long time to come show great numbers of communicants, at the time of the annual report. Very few natives reside here all the year. There were about twenty Native Christians in regular attendance at the chapel during the last hot season. The Hindústaní congregation during the six months of the last hot season, was one of the largest in the Mission, and was most interesting, and in its influence important. Very many persons who have no inclination to Christianity, came quite regularly to the chapel, and thus received much Christian instruction. Though we may not for a long time gather a large permanent Church membership here, yet we cannot be persuaded that much good is not done at this Sunday service through the hot season.

The ENGLISH SERVICE, though not made by the Missionary an object of such prominence as it was by the preceding Missionary, was nevertheless regularly maintained, and the attendance was on the whole greater than during the previous season. Able assistance was given both in this and the Hindústáni service by visiting Missionaries of this and other Societies.

The English Soldiers received a measure af attention. Many addresses were delivered in their midst on the subject of temperance.

In the DISTRICT surrounding Nynee Tal, efforts were put forth for the evangelization of the people. Beside preaching in the villages at the foot of the hills, the Missionary was encamped for a while at Ranee Khet, some thirty miles in the interior, and preached in most of the villages, lying within some 10 miles of the place. The work was most interesting and promising, In fact the Missionary thinks he never had a more interesting field of labor, though the people are not reached without at least physical toil. The Native helper was with the Missionary, and books were sold in all the villages. The Native helper, JOHN BARKER, has shown great interest in the district about Ranee Khet, and undertook himself to raise some money amongst his acquaintances toward opening an out station in that neighborhood. He raised some ninety rupees, which are on deposit, for the purpose of extending the work about Ranee Khet, and will be used when other appropriations for the purpose, which are expected from America soon, shall be received. Meanwhile a house for a school has been secured, and a Pundit was sent to commence operations at Phalda Kot. Just for the time, however, there is no one there, as the man sent did not prove to be a suitable person for the work. A COLPORTEUR has been located with his family at Dwárá Háth, and is selling the Scriptures in the surrounding villages.

In the CIRCULATION OF THE SCRIPTURES regular effort has been put forth. It has been previously pointed out that a large proportion of the Kumaon people can read, (many of them indifferently to be sure) and that they are almost wholly without books. In view of this, the Missionary felt specially called to have as much of the district canvassed as possible. Colporteurs have visited perhaps all the villages of the Bhábar (foot of the Hills) from a line north of Pilibheet, to Ramnaggar, and beyond that place. In the hills, the villages about Bheem Tal—Nynee

Tal itself—and the villages about Ranee Khet and Dwárá Háth have been visited. The people buy books with eagerness.

In the *regions beyond* the Snowy Range even, a beginning has been made at the circulation of the Scriptures. It being almost impossible for a Missionary to go beyond the mountains, and hitherto there being no Scriptures in a character which could be read in Thibet, we have been well nigh helpless in this direction. But the Missionary in a correspondence with the Moravian Missionaries to the Buddhists at Lahoul, ascertained in March last, that they had just completed the translation of what they hoped would prove to be a standard edition of the gospels of Matthew and John, in the Thibetan language; and that they had just then issued the first edition of these gospels in a form in which they can be readily understood by all persons in Thibet, who are able to read at all, as for instance by all Lamas. They kindly furnished the Missionary with some copies of these Scriptures, and he had the pleasure to send a dozen of these books over into Thibet through a kind European Christian, who has been several times into Thibet, and who said in a note to the Missionary "Many thanks for the books, which I will distribute to people I know in Thibet."

During the cold weather a few Thibetans are met with in Kumaon, and many more Bhooteas, who inhabit the passes and conduct the trade between Hindústán and Thibet. It is hoped many more of these Scriptures may be sent through these into the regions that sit in darkness.

In the matter of *Building*, the Missionary's time was greatly taxed for two months in the early part of the year. The new Sanitarum for invalided Missionaries was completed by April last.

PILIBHEET STATION.

THOMAS CULLEN, *Native Preacher.*

The work of this station during the past year, has been in the charge of Thomas Cullen, a Native Preacher. He did not reach his work till late in the season, and was obliged to leave with his family at the close of the rains, on account of sickness; and did not return again until the beginning of the present month,

and did not return again until the beginning of the present month; hence he has not been at work in the station more than six or seven months, and that during the most unfavorable part of the year for laboring. The boys' school has not succeeded as well as formerly; we are led to think it is mainly because we have not had a proper teacher for it. We regret that more of an opening has not been made in this city and district. A more inviting field of labor than this cannot be found in our Mission. The people, particularly of the district, are more simple and easy of access than most people in the plains. Notwithstanding the apparently discouraging prospect here, we cannot feel it duty to abandon the field till more earnest efforts have been put forth to spread the Gospel among this people.

KHERAH BAJHERAH STATION.

Rev. C. W. Judd, *Missionary.*

During the year nothing new or remarkable has occured in our work at this place; but we think the work has gradually and steadily increased in interest, both among the heathen and to ourselves.

We are decidedly of the conviction that our labor here is not lost, but that a great and good work is being done. The people are beginning to regard our schools with more favor; also the work generally. The Boys' School has continued about the same in numbers as last year. Many of the boys, however, have made very commendable advancement in their studies. A Girls' school was commenced in March last, and conducted for some months under great difficulties. However of late the opposition is decreasing, and the school is beginning to exert a good influence, especially among the women of the place; they have even taken to learning our hymns, and singing them; and some of them have invited the Christian teacher of the Girls' School to their houses to read the Testament to them. The women have also shown quite a good degree of aptness in learning to knit and sew. The School is small, not having numbered over twenty girls any one month, but the influence on the whole caused by the School is very marked.

PREACHING in the bazar at Kherah Bajherah and surrounding villages has been kept up during the year with about the usual results. We believe, however, that much good has been done, at least in enlightening the people and preparing the way for the Gospel.

A good number of *religious books* have been sold, and others distributed; but no separate report will be made of this as it was largely done by the Colporteur who was employed for Bareilly, and the report will be given in connection with the report of that Station.

As may be seen by the financial returns, Major Gowan, Bengal Staff Corps, has given Rs. 4.000 the past year, for the erection of proper houses for teachers, and other persons employed in the school. These buildings are now being erected, and will D. V., be completed by or before the coming hot season. It is the wish of Major Gowan, that they be built of pukka or burnt bricks, and good sál wood, and in every way with reference to durability. This we are doing.

BUDAON STATION.

REV. T. J. SCOTT, *Missionary.*

Mission work in Budaon Station during the past year has had encouraging success, without however any remarkable phases of progress to which special attention may be called. In making a brief general report of the work as kept up we call attention to.

I.—THE NATIVE CHURCH.

This is yet small, but steadily improving in number, and the Christian character of its members. Special efforts were made during the year, by chapel lectures and the introduction of new books and papers, to build the little Church up in the Christian life. A gratifying growth in religion and general knowledge has been the result. Some of the members have in a systematic way and self-prompted, begun to set apart a portion of their earnings for the support of the gospel. Some have manifested a genuine zeal for the propagation of the truth among their countrymen. It has been most gratifying to see in this a departure from the

too common lethargy of native Christians. We have had an increase of five adults by baptism. One of these is a Thákur zemindar, who had been an earnest inquirer for several years. After diligent study and through much opposition, he took up the cross and determined to follow Christ. We were surprised to learn after his baptism, the degree of opposition and dissuasion he had encountered. All the devices usually brought to bear in such cases had been applied in vain. Even a rich Musalmán zemindar had called him and offered him a village, if he would abandon his purpose of becoming a Christian, and adopt the religion of Islám. But nothing moved him. His baptism produced a profound sensation in all the surrounding neighborhood. Even Musalmáns seemed greatly aroused, that a high caste man of some property and influence had become a Christian; while among the Hindoos most absurd stories were put in circulation regarding him in his change of religion. One of these stories was, that a part of the ceremony by which he was finally made a Christian, was, causing him to drink a large quantity of cow's blood. Meanwhile many persons visited him, and learned the facts in the case from his own statements. Since his baptism he has given every possible evidence of being changed in heart as well as in faith. He manifestly passed through the experience of heart conversion, and learned what is meant by the "witness of the spirit." He has since entered heartily into plans for the spread of the truth in his own and the surrounding villages, and is now at work building a little chapel near his house for prayer and preaching. This convert gives promise of being very useful in our work.

II.—GENERAL EVANGELISTIC WORK.

The plan of work for the station has been much the same as usually pursued. However, for two months, during the hot season, a discussion was kept up in a hired house, with the Musalmáns of Budaon. This was resorted to as a change from the ordinary preaching in the bázár, an interest in which it is sometimes difficult to maintain. The object of the discussion was to arouse fresh and greater interest in the study of the New Testament and Christianity, and among a class who do not commonly listen in the bázár. After continued preaching in the open bazar, sometimes a strange spirit of indifference comes over those who had formerly and frequently listened with attention. Notices were posted in several prominent places inviting Mohammedans and Hindoos to friendly conversation or discussion on the

subject and claims of Christianity. A house had been secured in an accessible place, and comfortably fitted up for an audience. For some days but few ventured in, but at length two or three Moulvies united to undertake a discussion. For some time the place was crowded at each interview, and the conversations were conducted in the best spirit. This was kept up for two months, and resulted in manifest good. Several Mohammedans who entered on the discussion with the strongest possible ignorant bigotry, in the end became much more mild and reasonable, and frankly yielded several points for which they had contended. Undoubtedly much was done in spreading a more intelligent conception of the claims of Christianity.

We have improved the opportunity of preaching in all the *melas*, that take place during the year. Formerly we were disposed to think that in these *melas* the thoughtless bigotted masses there assembled are in the worst possible condition for receiving any good from the gospel message. But observation has greatly modified that impression, and produced a conviction, that the very cause that has brought these masses together, makes the mela an appropriate place for judiciously urging the superior claims of Christianity. We often meet natives, who show us books and tracts received at the *melas*, and who have too a clear recollection of many things heard there.

Our plan of carrying on itinerating or village work has been to go over less ground than usual, but to preach more frequently in the same village. A central village was made a camping place for several days, in the *chaupál* of which we held a meeting every night, and then visited during the day all the surrounding villages in such a way that each village might be visited several times from that central village. We have found itinerating much more encouraging in this way than in the usual method of making longer, and more rapid tours. With a view to reaching more effectually the village population, some of the native helpers were placed for several weeks at a time in some of the larger villages, in rented houses, that the gospel might be repeatedly preached in the same locality, in the hope that its message might be thus more fully comprehended. As it is often difficult to rent houses, it is proposed in the coming year to build a few cheap houses for helpers, in well located villages where helpers may reside a part of the year particularly at the season when itinerating cannot be

kept up. It is thought that some helpers may more successfully work in this way than by irregularly preaching here and there among the villages.

III.—COLPORTAGE.

This department of work has been regularly kept up during the entire year, being deemed one of the most hopeful means of our spreading light and truth and opening up the way for the sure and rapid spread of Christianity. It is found that the reading population is rapidly on the increase, and hence it is all the more important, than an effort be made to scatter the Sacred Scriptures with books and tracts of a religious tone far and wide. Three colporteurs were kept at work nearly all the year. The only deviation from our usual method of carrying on this work was the gratuitous distribution of several hundred tracts specially adapted to the purpose among the *patwáris* of the entire district. The tracts were put up in wrappers, and placed in the several *Tahsíls*, and thence distributed to all the *patwáris* in the district. With a few exceptions this was the only gratuitous distribution made. It is believed that the only way to prevent a reckless waste of Mission publications is to sell them as a rule, and only give gratuitously where there is some assurance, that they may be read. Instances were brought to light during the year where books were evidently taken to sell to book-binders, and to be used for other purposes than reading. Statistics in this department are as follows :—Number of copies of Bibles sold, 5 ; gratis, 1 ; of New Testaments sold, 65 ; gratis, 2 ; of single portions of Scriptures sold, 554 ; gratis, 6 ; of tracts and books sold, 3406 ; gratis, 650. These figures show a very encouraging distribution.

IV.—SCHOOLS.

In the beginning of the year seven schools were in operation in this station. One of these was closed for want of funds, and one kept up in the village of the zemindar, who was baptized, was broken up by that event. Thus at the close of the year we have but five schools. Mere common place repetitions can be of no interest in Mission reports, and we have no facts of special interest to present in this department of work. It is confidently kept up as one of the most hopeful means of promoting the welfare of this people. We here record our hearty thanks to friends, who have aided our work during the year.

MORADABAD STATION.

Rev. E. W. Parker, } *Missionaries.*
Rev. S. S. Weatherby, }

The work in the Moradabad zillah has prospered encouragingly during this entire year. Our Church Membership including probationers has increased from 120 to 165. Our Sabbath congregations have increased, and 53 adults have been baptized. This increase proves more effectually than long reports can that the seed sown has commenced to bear fruit, and that our way is opening, so that we may now hope for much greater increase than formerly. Before noticing the especial work of each place, a few general points of interest common to the whole zillah may be noticed.

1. In all our churches Sabbath Schools and class and prayer meetings receive special attention, and all our converts are encouraged to take an active part in them. As a number of Christian families usually live near each other, nearly all are in the habit of meeting in little bands, every evening, for learning to read and for reading the Bible and prayer. Thus nearly all of our converts soon learn to read, and until they are able to read for themselves they thus hear read and explained one chapter at least of the Scriptures daily.

2. We have tried successfully "protracted meetings" and camp-meetings, not on the home plan exactly, but by varying our exercises to adapt them to the condition of the people in this country. Our "protracted meetings" are usually held in the open air by moonlight, near the house of some friendly man. We collect a crowd by singing some of the songs of Zion, and then hold religious services, opening and closing them with prayer. Whenever we have held such services a number of evenings in succession at the same place we have never failed to awaken an interest.

3. The increase of our work has awakened special opposition all around us. There is a determined opposition to Christians drawing water from the public wells, and against their being recognized as respectable people instead of out-casts. In

several instances this opposition has increased to such on extent that we have had to seek the protection of the Magistrate, who has always rendered us ready justice.

4. It is worthy of note that wherever our native preachers and exhorters have been placed in villages in charge of our little branch churches, they have done well when their work has been carefully superintended by a missionary; and much of our success has been through the direct labors of our native brethren. This teaches us that we must have missionaries enough to keep a careful and constant oversight of all our work. Our native helpers will work faithfully for their fellow men, if their work can be arranged for them; but while they can follow a pattern, they have little idea of forming new plans or inventing schemes to overcome obstacles or meet emergencies. We have in this zillah native Christian helpers residing in twelve different places, and have in all twenty schools in successful operation, in which 808 pupils are being educated.

5. In connection with our village work it often happens that after a person receives baptism, he finds it very difficult to obtain work to earn a livelihood. To meet emergencies of this kind, we have during the past year organized an "Industrial Association," having a constitution, board of managers, &c. The shares of the company are Rupees ten each, and at present limited to 75 in number. Our managers are directed to employ the capital in any work that will assist the native Christians, and at the same time secure some little profit to the company. About one half of the shares have been taken by the native Christians, so that it is really a plan for native Christians to assist their poorer brethren by providing them with some kind of work wherever their residence may be.

Our work may be more fully understood by a brief notice of some of the Stations where work has been commenced. At Moradabad our Pastoral and Evangelistic work has been nearly the same as last year. In the bázárs, at melas, and during itinerating trips, multitudes have listened to the word, and many books have been distributed.

We have paid especial attention to our schools, preparing a new course of study, and arranging to place the large city school on the grade of a High School instead of an Anglo-Vernacular. In connection with this School we have had frequent public ex-

hibitions, which have usually been attended by quite a large number of native gentlemen. We are persuaded that literary entertainments of this kind may be made very useful in interesting the public in our Schools.

Our five Girls' schools are improving and becoming more and more permanent and encouraging. The great need of our Moradabad work is a large building in the centre of the city, adapted for a chapel, a book room, a zayát and a school house for our High School; such a building will cost at least $7000. Could this pressing want be supplied, our work would be placed on a more permanent footing than it ever can be without it.

As yet we have no native preacher for *Kárt*, but design placing one there as soon as one can be found. Our School there has been under the charge of Brother Weatherby, and has greatly improved this year. It now numbers over one hundred boys. Bro. Weatherby spent much of the cold season in tents in that vicinity, and was much encouraged by the crowds of attentive listeners to the word. He also made an itinerating tour visiting Thakoordwára and Kasheepoor and their vicinities, a part of the zillah which has heretofore had but little attention, and found interesting openings for missionary labor, and attentive crowds. During this trip of about five weeks, our colporteur sold nearly Rs. 20 worth of books.

At Kunderkí a number of inquirers have been under our care for a long time, and recently two men of influence in their caste, and heads of families, came out publicly, and were baptized; but so great have been their trials and persecutions that they have not kept their faith, as we had believed and hoped they would.

The little Church at Harourá which was formed about one year ago, numbers now about 20 members, all of whom seem very firm in the faith, and live consistent christian lives. Most of them have learned to read during the year, notwithstanding they are day laborers, and have no time for reading except evenings and Sundays. One young man has thus learned both the Hindee and Roman characters, and finished reading his New Testament in each since January 1st, 1867.

Chandousí is a large important market city, but has not yet proved a fruitful field for missionary labors. We have there a small School, and the native preacher with his assistant does much preaching in the bázárs and mohullahs.

SAMBHAL STATION.

Rev. J. A. Cawdell, *Missionary.*

The work of God in this Station and neighborhood has through the Divine blessing been continued another year. The laborers have not been left alone, nor have they to exclaim "We have labored in vain." They have felt it a joy to be enabled to preach the Gospel of the blessed God, and proclaim the day of deliverance to those who are bound in the chains of idolatry and superstition. And with faith in the promises and predictions of the word of the Unchangeable, they have gone forth "bearing precious seed."

I. The Church members and probationers are we believe growing in grace, and trying to live near to God. Sickness and death have visited them during the year, and some who were weak in faith have been greatly tried. Two sisters, Ada Kingsley and Phulmaní White, have been taken from us, both of whom we believe are with the Lord. The former was, before her marriage, an inmate of our Orphan School. She was a quiet consistent Christian, and died happy. The latter with her husband was received into full connection only three weeks before her death. She was an earnest seeker after salvation; and only a few hours before her departure, declared her confidence in Christ. Two children also have been removed "from the evil to come."

During the year twenty-four persons have been baptized: 17 adults, and 7 children. Most of the adults are in communion with us, and are seeking "the power of godliness." The Sabbath and week evening services in our little chapel have been continued regularly, but on account of the number of Christian hearers being increased, others are fewer. Several would attend if there were accommodation for them, but on account of the caste prejudices of the country, they will not sit in so small a place with so many Christians. The Sabbath Schools continue about the same as last year. Portions of Scripture and the Catechism are committed to memory by the scholars. Attempts have been made during the year to induce the pupils of the day schools to attend on the Sabbath, but hitherto without success. We hope however ulti-

mately to succeed. The day schools are continued as usual; they are five in number; four male and one female The scholars are decreased in number slightly; the present number being about 250. The Scriptures are read, and the schools opened with prayer daily, and in the English Department the New Testament is used as a class book.

Itinerating has been carried on in the villages around, though in a smaller circle than heretofore, with the hope that frequent visitations might be more successful than an occasional visit repeated perhaps twice only during the year. In this respect we have not been disappointed; enquirers have been more numerous, and the people generally seem to have a better knowledge of our object; and although in some places fewer gather to listen, those who do, do so understandingly. In the town bázár preaching has been continued as often as practicable; the people listen with respectful attention, and there is reason to hope that impressions are made that will ultimately result in a coming to Christ for life and salvation. We believe as a result of this village and bázár preaching, the attention of the people is aroused. We will mention one instance: In the early part of the year three men came to the bungalow, professing a desire to know more of our religion; we conversed freely with them, and they bowed the knee with us while we asked for them the best gifts from the Author of all good. Before leaving they told us there were several others in their village of the same mind. This information caused us to make a special visit to the place, when we were gratified to find the people apparently ripe for instruction in the things pertaining to their eternal interests. Arrangements were made for a Native brother to live in the village, and a special blessing has rested upon the undertaking. About three months after the work was fairly commenced, there were signs of decision apparent, and some who were among the first to welcome us began to persecute the real seekers, who soon after were excluded from caste privileges: this seemed more than they could bear, and they began to waver. On hearing this we went to the village, and held a protracted meeting, which was blessed to the establishing of those who were wavering; one of whom declared his intention before a large *panchayat*, to become a Christian at all hazards. This subjected him to severe trial; his wife forsook him, and employment was refused him; but God was on his side, and since that time himself and wife and two children have been baptized and are liv-

ing consistent Christian lives. Besides these an elderly man from the same place has been baptized, and others are enquiring, of whom there are great hopes that they too will soon be esteemed worthy of baptism. Individual signs of awakening have been met with in other places also. The Chumar's Mahullah referred to in a previous report, is still in a hopeful state; a preaching service is conducted regularly on the Sabbath, and a Sabbath and day school is established, the pupils of which commit to memory the Catechism and portions of Scripture; and it may be said of nearly all who live in the Mahullah, that they are almost Christians; they assure us they have given up all idol worship, and that they have confidence in none but Christ. Not long since the Missionary's wife talking with some of the women about their former practices, was told, "But now, when we get up in the morning we pray to Jesus Christ." In September last one of the men was sick, and desired to see the missionary. We went, read and prayed with him, and asked, "Have you faith in Christ?" He replied "My confidence has been in him over since *that day*," referring to a conversation we had with him some four months previous, when he promised that in November he would be baptized. We left, promising to see him early the next morning. But another was before us; Death called him at dawn of day, so that we saw him alive no more.

Beside these there have been during the year several other enquirers, some of whom may be classed among those "whose God is their belly," others who seem to be sincere seekers, on account of having more than one wife, or unmarried daughters, are kept from decision. We have been asked with all earnestness, "What am I to do? There are children with both; how can I leave them?" These and such like difficulties meet us on every hand.

COLPORTAGE.

A Colporteur has been regularly employed during the past year in connection with this station. He has visited about one hundred villages, in most of which some book or books have been sold. The most successful method of carrying on the work he finds to be visiting the weekly bázárs, in which it not unfrequently happens that a previous purchaser brings a friend or neighbor to buy "Mangal Samachár." This we have felt to be encouraging. Another successful plan has been visiting the schools. Cheapness is a great thing in this respect; and where the teacher is not not particular what kind of book his pupils read in,

the boys very readily buy the Gospels just because they can get no other book at so low a price; and when we remember that the Word of God is the sword of the Spirit, and that its entrance giveth light, we hail the opportunity thus afforded of scattering the leaves which contain the precious balm for the healing of the nations. The number of Scriptures and tracts sold during the year, and the amount realized, are clearly stated in the statistics returned, so that it is needless to repeat them here. We purpose during the coming year to have the district visited still more carefully, and trust that a much larger distribution of the Word of God may be effected. The expenses of this work have been met by the "North India Bible Society," for which we take this opportunity of expressing our gratitude.

In closing this report we would express gratitude to the great Head of the Church, for all mercies hitherto vouchsafed, and with hope for the future we would earnestly appeal to our fellow laborers, and to all who may read this report for their sympathy and prayers for the infant church at Sambhal, for its Missionary and his family, for its Native preacher and exhorters, and for its members and probationers, "that the little one may become a thousand," that "the handful of corn may bring forth and shake as Lebanon."

AMROHA and BABUKHERA STATION.

ZAHÚR-UL-HAQQ, *Native Missionary.*

This is one of our oldest circuits, one of the classes having been formed soon after the opening of the Mission. We have now five classes, and four different places in which public Sabbath services are regularly held. Although we have no cases of special interest to report, yet the work has been steadily going forward during the year. 24 adults and 11 children have been baptized; and the number of our communicants increased to 72. The work in the vicinity of Joá is especially interesting just now. The membership of the class there has been doubled this year, and many more inquirers are anxious for baptism.

At Saupoor where a new class has been formed, there are also a number of candidates for baptism.

There are on this circuit three small schools for Christian children, and two for heathen boys; all of which are doing well. We need more aid for the Christian Schools, as now we are not able to reach many of the children of nominal Christians.

BIJNOUR STATION.

REV. H. MANSELL, *Missionary.*

At the beginning of the year our force was distributed as follows: The Missionary and Benjamin Luke at Bijnour, the Christian teacher at Najeebábád, and Ummed Sing at Nugeenah. Thus the three largest cities have had regular and constant bázár preaching during the year, and the three schools have had Christian superintendence.

We have long been fully convinced that if the native church were thoroughly and systematically organized, and kept pure from bad members, it would soon be greatly increased by members from our Schools, and become a living power among the surrounding multitudes. We have therefore put our native Christians under strict discipline, assembling them daily for prayers, and faithfully teaching them. Brother Ummed Sing has two or three families of Christians at Nugeenah under similar instruction. So Christianity gains respect. Three adults have been baptized. The women and girls are also under daily instruction.

There has been a great amount of bázár preaching done during the year, and it is believed that powerful impressions have frequently been made. We have no Colporteur, but have always taken books with us to the bázárs and melas. We and all our Native helpers attended the great Hardwár mela, and preached to immense crowds of people. The Native brethren labored faithfully, and were much encouraged. Great numbers of books, tracts and Scriptures were sold there. We also attended the mela at Dárá Naggar. It was not one-fourth its usual size this year, but we found some opportunities to preach. One of our most efficient means of evangelizing, viz. the mahullah work, we have not had force enough to prosecute with vigor; yet we have done what we could; and we believe the people can be moved more readily in this way than in any other, if we can only continue in one place till an opening is made, or the interest begins to decline.

Schools.—The Schools at Najeebábád and Nagínah have done well this year. One boy from the latter has obtained service as Deputy Post Master. One from Najeebábád has secured employment in the Forest Department, and three have been admitted to the Thomason College at Roorkee. The Bijnour School has not done so well; yet its present condition is encouraging.

Our brethren at Nugínah and Najeebábád have succeeded in starting a Sabbath School in each of the schools, about 10 boys attend each. They learn Roman Urdú and are reading our Sunday School books and Hymn book.

We have been treated with great kindness and respect by the Government Officials in our station, and have received from them great material aid, without which we could not have prosecuted all our work. We embrace this opportunity to tender them publicly our hearty thanks. Doctor Gardner, Civil Surgeon, has laid us under lasting obligations by his kind services. Too much cannot be said of his ability as a physician, and earnest devotion to his duties.

GURHWAL STATION.

Rev. J. M. Thoburn, *Missionary.*

The past year has been one of much encouragement in this new mission. Six adults, ten orphan boys, and two infants have been baptized, and a little church of thirteen members and probationers has been organized. Five new Schools have been established, and three others have been transferred to the care of the Mission by the Government Inspector. The prejudice and fear of the lower castes have given way to a remarkable extent, and scores of them have called on the Missionary to discuss the question of their becoming Christians.

Converts.—These have all been from the lower castes; but one of them is a man of considerable influence, who gives promise of usefulness. One was brought to the Missionary by his father, with the request that he be "made a Christian;" another was a girl from the boarding school; two others, men from neighboring villages, and another a brother of one of our teachers. The wives of two of these men will probably be baptized in a few weeks.

INQUIRERS.—For some months a very lively interest has been manifested in Christianity among the low-caste people, not only in the immediate vicinity of the mission, but in some instances at considerable distances from the station. It has not at any time seemed that this interest grew out of any marked religious conviction, but, in most cases, a hope of employment, or a wish to elevate themselves socially, appeared to be the strongest motives actuating them. Many of them begin to understand that Christianity will forever emancipate them from the virtual slavery which the Brahmins and Rajpoots exercise over them, and when this idea becomes more generally diffused among them, it cannot but do much in preparing our way. The motive is not a bad one, and certainly ought not to be treated lightly, simply because it is not purely religious It favorably disposes the minds of the people towards Christianity, and brings them directly under its influence. As an illustration of this feeling a case may be mentioned of a man living near the Snows, who had been cautioned by the Brahmins not to go near the Christians. Chancing to visit the Sudder Amín's kacherry, he saw one of our teachers enter and take a seat on the carpet. "Aré!" he exclaimed to the bystanders, "These people sit where I am not allowed to to stand!" A few days afterwards he requested permission to send his son, a lad of eighteen, "to be made a Christian" by us, the second application of the kind we had received during the year.

Thus far we see but little encouragement among the higher castes. God seems to lead us among the lowly, and we go to them gladly. Others will come in due time; but here as elsewhere, the Gospel will advance with power only when we are willing to carry it to the poor and despised of this world.

SCHOOLS.—In our last report it was stated that the charge of the Anglo-vernacular school at Sreenugger had been tendered to the mission by the Government Inspector. The transfer was made on the first of April of the current year. The school had been very efficiently managed, and no occasion has been found for making any material change in its organization. Few similar schools in more advantageous situations could show better results than had been attained here. It is at present under the charge of Thomas Gowan, a Christian head master.

The boarding school at Paorí, referred to in our last report, was opened on the first of April, and has worked very satisfac-

torily. Thirty boys came in from the district, eighteen of whom were aided by scholarships. A strange feature of this school was the reception of two girls, who had learned to read and write in their villages, and who applied for scholarships on the same terms as the boys. Both were promising girls, and both soon began to manifest an interest in Christianity. One has since been baptized, and married to one of our Christian teachers; but the other was removed by her parents, and will probably not be allowed to return. It will take some time to get this boarding school fairly at work; but the experiment thus far, has more than confirmed the hopes entertained before it was inaugurated.

Three schools have been opened in villages near Paorí, in which more than a hundred boys have been enrolled, and which promise well for the future. There are three girls' schools under the care of the Mission, one at Paorí, and two at Sreenugger. The two last were organized by Major Smyth, the late Inspector, and made over to us in April last. In upper Gurhwál a number of interesting girls' schools are in successful operation, and there is reason to hope that the cause of female education is rapidly gaining favor among the people of the province.

Orphans.—Ten orphan boys have recently been received into the Mission at Paorí. They came without soliciation, and with one or two exceptions they were fully aware of the nature of the step they were taking in becoming Christians. If an effort were made, large numbers of boys, orphans and others, could be collected in the province. It has been thought advisable to establish an industrial school for both sexes, at Paorí, and it is confidently expected that both boys and girls will be found in sufficient numbers to give the experiment a fair trial.

Our thanks are hereby tendered to the kind friends, who have aided us—all unsolicited—during the year, and also to the District officers, and both the late and present Inspectors of Schooel for Kumaon and Gurhwál.

LUCKNOW STATION.

Rev. J. H. Messmore, *Missionary.*

The Missionary work of the Hoosainábád Station for the year 1867, has been carried on under unusual discouragements, although signs of success have not been wanting. Sickness in the families of both the Missionaries seriously interfered with the regular prosecution of Mission work, and the Zanána Schools in particular were left without the supervision of Missionary ladies for a part of the year.

The Schools on the one hand, and the Press on the other, have so occupied the *daily* attention of the two Missionaries in Hoosainábád, that it was impossible to do anything outside of the city itself. The report on the Press will be found elsewhere; and we proceed to notice briefly the other departments of the work, comprehending Schools, Bazar Preaching, and the Native Church.

SCHOOLS.

There are nine Schools connected with the Hoosainábád Station: four for boys, and five for girls. Some of these Schools have been in operation several years; others are of more recent origin. The maintenance of so many Schools is a heavy responsibility, and one which the Mission did not design assuming; but these Schools have forced themselves upon us, or grown up under our hands, so that we were scarcely permitted choice in the matter. We receive Government Grants-in-aid for these Schools to the amount of Rs. 350 per month. There are also small appropriations from America for this work; but after deducting this, there still remains a cash expenditure of Rs. 150 per month to be provided for.

By the generous aid and sympathy of our friends in Lucknow, we have hitherto been enabled to meet this demand; and we anticipate from them the same liberal assistance during the current year.

Numerically our Schools have suffered somewhat during the year. Cholera and fever ravaged the city, and many of our scholars died; and when we remember the peculiar construction

of Hindú society, we can easily realize the extent to which schools must suffer from the presence of such epidemics. The conversion of a Brahmin boy in the first class of the Hoosainábád School, resulted in a temporary refusal in all the Schools to study the Bible lessons. In the Saadatgunge School nearly one-third of the boys left on this account; but quiet and prosperity have been restored. The want of a more highly educated Head Master for the Hoosainábád School led a number of the boys from the 2nd and 3rd classes to seek other places of instruction. But arrangements have been made for a very superior Christian teacher, in addition to the present staff, and we anticipate no more such secessions. A class of boys should have gone up for matriculation last year, but the necessary absence of the Missionary for several months, and the necessities of our branch Schools, have delayed this class, as they are all employed as teachers, though still prosecuting their studies.

Our Girls' Schools have been under the care of a native Christian woman during much of the year. We cannot report as intelligently concerning them as we wish. They are making progress in their studies and in their needle work, and the Missionary anticipates a successful year for these Schools.

II.—BÁZÁR PREACHING.

There have been two exhorters and one Native preacher on the Hoosainábád staff during the year, though the long illness of two of these left us really with but one effective native helper. A regular plan for bázár preaching five times a week has been followed, and the general remarks under this head in the report for East Lucknow, are applicable to our side of the city also.

III.—NATIVE CHURCH.

The Native Church is small, mainly employees of the Press, and their families. Native Christians, in a city like Lucknow, need the opportunities furnished by such an institution, as a means of gaining their livelihood; and we hope to see our Press establishment grow into an intelligent and numerous native community, connected with our Church, and adding moral strength to our Station.

Preaching, Prayer meetings and Class meetings are conducted regularly. The Sunday School has received due attention, though the absence of some of the Missionaries from the Station deprived the School of much of its interest.

THE MISSION PRESS.

Rev. J. W. Waugh, *Superintendent.*

The number of works published during the year, as seen below, is not so great, neither were there as many pages printed, as during the previous year. This has arisen in part from the insufficient supply of copy—the manuscript of books to be issued,—and from delay in receiving the same; but more especially from want of funds to push the work forward as rapidly as otherwise would have been done. And for this same reason, some larger works have not been undertaken. It is hoped that during the current year no like failure of sufficient funds to carry the work on vigorously, may cripple the operations of the Press.

The Binding department has been busily engaged in preparing for circulation the larger issues of books previously printed; and there is still an amount of this work in hand. The number of hands employed in the Bindery is *eight*, nearly all of whom are Christians. Besides these there are *eighteen* employees in the Typographic and Lithographic departments, most of whom however are Mahomedans.

Quite an amount of work has been done in the Press in the way of Reports, forms, etc., which does not appear in the list of books published; and two unfinished works, of some size, viz. a translation of *Watson's Life of Wesley*, and *Sharíf Nisbateñ*, are also not included; they are now nearly completed, and will soon be put in circulation. Two or three other medium sized volumes are now in hand.

During the early part of the year an arrangement was entered into, with a view to the more economical working of the Press, and also calculated to partially remove the burden of immediate mechanical superintendence. The Agent of the "Native Christian Press" took over charge of the workmen and a portion of the material of the Mission Press, agreeing to furnish work for the hands, when they were not employed on work for the Mission, to pay all the expenses of the Office, and yet to furnish any work required to be done for the Mission, at less cost then the ordinary running expense of the Press. So far this ar-

rangement has worked advantageously. Only the work actually done is to be paid for, and the daily preparation of work for those employed, and the constantly-recurring monthly payment of the same, are avoided. This plan has not been tried quite long enough to pronounce decidedly upon its feasibility or success, but so far it has seemed to succeed well.

The following are the books and tracts issued during the year 1867:

	Total No. of Pages.
1.—Amus Ámfíld,—A Sunday School volume, in Roman Urdú,—Translation by Rev. E. W. Parker. 500 copies, 16 mo. 83 pp.	41.500
2.—Najáṭ Dihinda kí Ráh,—A small Sunday School vol., in Roman Urdú,—by Rev. J. M. Thoburn. 500 copies, 16 mo. 67 pp.	33.500
3.—Rúhání Tazkira.—A controversial Tract, in Lithographed Urdú,—by Munshí Rajab Alí. 3000 copies, 12 mo. 34 pp.	102.000
4.—Kutub i Iláhí ke Qawánín i Tafsír.—A concise statement of the Rules of *Biblical Exegesis*,—by Rev. H. Mansell. Lithographed Urdú. 1.500 copies, 12 mo. 59 pp. ...	88.500
5.—Tahzíb i Atfál.—The Children of the Bible. For Sunday Schools and general circulation; in Lithographed Urdú,—by Rev. S. Knowles. 2.000 copies 8 vo., 121 pp. ...	242.000
6.—Míftáh ul Majlis.—A brief treatise on Parliamentary Usage, or the Rules of Order for Deliberative assemblies,—in Lithographed Urdú, by Rev. H. Mansell. 1.000 copies, 8 vo., 30 pp.	30.000

EAST LUCKNOW STATION.

Rev. H. Jackson, *Missionary.*

I. The attention of the Missionary in charge of East Lucknow Station, during the past year, has been given chiefly to bázár preaching, an English school, an English and vernacular school, and superintendence of Colporteurs.

Nothing new is to be said in connection with bázár preaching, further than that the Missionary is more than ever convinced from his experience, that too much attention cannot be given to this department of Mission work. For it there should be thorough pre-

paration, and every one hoping for success should be informed on all those questions most likely to arise in connection with his preaching. It is in the bázár that a knowledge of the people, their modes of thought, and habits of life, can be made of so much advantage. While we remain ignorant of these, as well as of the religion and superstitions of our hearers, we can have little hope of success in so directing the truth as to arrest their attention. In Lucknow the attendance at our preaching places is good, and generally respectful. We have met with opposition, as might be expected; yet it has not interfered with our work.

II. The school for European and Eurasian boys, has been kept open more to oblige the parents of a few children, than as an institution of the Mission. Being obliged to conduct it alone. the Missionary was unable to receive quite a number of applicants; and at the close of the year, closed the school altogether.

The Sudder bázár school—the only vernacular and English school connected with the Mission in East Lucknow, has steadily improved. The average attendance is over 60, and the monthly revenue from fees, about Rs. 15. The Government Grant is Rs. 40 per mensem which with Rs. 40 from the Mission, makes up the running expense of the school.

III. There is one more matter of interest, which, owing to its recent commencement, can be only just alluded to. The English work, which was opened and carried on under Brother Baume, and afterwards made over to the Wesleyan Mission, was by Mr. Pearson removed from the station to Cantonments. The distance of the one from the other made it impossible for a number of persons to attend the Wesleyan service. Learning that it was the wish of a number of the former congregation that a service should be opened again in the Mission house, we made arrangements for it, and have been so far much encouraged with the attendance and interest taken in it. The monthly contributions will we hope meet the expenses of the service, and so long as there are two or three Missionaries in Lucknow, who may be willing to aid in the preaching and oversight of the congregation, this work need not and ought not to interfere with any Missionary's regular work in the vernacular. It ought and certainly will become a powerful auxiliary to our native work. We need living witnesses of the doctrines we preach to the heathen, among our fellow religionists, so that we may not have to refer to our own lives alone when quoting proof of these doctrines.

IV. Two colporteurs have been constantly employed during the year, and the work of Bible and Tract distibution has gone forward very satisfactorily. A greater number of tracts and Gospels have been put in circulation than during any previous year; and all or nearly all of these were *sold*, though at very low rates. Our will is to *sell, not* to *give away*. We hope the day of miscellaneous gratuitous distribution has passed. Our success in selling has, so far been encouraging.

SEETAPORE and LUKIMPORE STATION.

Rev. J. D. Brown, *Missionary.*

Missionary work has been carried on in Seetapore and Lukimpore during the past year regularly, and with as much efficiency as the small force of laborers would admit of.

BUILDING.

Early in the year it was found necessary to devote a part of the Missionary's time to what has been very appropriately called "the brick and mortar part of Missionary work." In order to save the Seetapore Mission house from ruin, it was absolutely necessary to take off the tiles, and put on a thatch roof, as the roof timbers were not sufficiently strong to support the tiles. This work involved quite a number of other repairs, all of which were made at a moderate expense, and we have now in this station a comfortable home for the Mission family.

A NEW CHAPEL.

As soon as the repairs on the house were completed, the foundation of a small chapel was laid, and the erection of the building commenced. Many of the bricks now in the walls, were handled by the Missionary himself, to prevent a dishonest contractor from bringing such as were not properly burned. On account of the urgent demand for building materials for the construction of barracks in Seetapore, it was with great difficulty, and at high prices, materials for the erection of the chapel were procured. But through the good providence of God the work was speedily completed; and the Missionary in addition to this kind of work was enabled during the same time, to preach on an average once a day. We have now in Seetapore a neat and very

substantial brick chapel, 35 by 20 ft., inside measurement. The aggregate cost of which was Rs. 1,700. On this there remains a small debt, but we hope to liquidate it during the present year.

On the completion of the Chapel, our kind family physician, Dr. Cameron, donated us a lot of excellent moonj-matting, worth Rs. 25, for the floor. This of course adds much to the appearance of the interior of the building.

BÁZÁR SCHOOL.

The present condition of our bázár school is about the same it was a year ago, with the exception of general advancement in studies. Khyrábád, the town in which our school is located, was fearfully scourged with cholera during the past hot season. The mortality was very great; sometimes as high as thirty died in one day. Parents became so alarmed that they would not allow their children to leave their houses: hence we were obliged to close our school for nearly a month. Knowing the superstition of Hindoo parents, and remembering the great influence exerted over them by their priests, we naturally felt considerable anxiety lest a number of our pupils should be carried off by the fell destroyer, and the household priests persuade the credulous parents that their gods had sent this affliction on them, because they had allowed their children to attend a Christian school,—and thus serious injury result to our educational enterprise. Certainly these fears were not groundless, when we remember that these same parents were in the habit during the prevalence of the cholera, of tying a live hog on a bamboo, and carrying it through the city crying "O Debí! if you want blood, then accept this hog, and spare us and our children!" Under these circumstances, the Missionary and native Church continued to pray during the prevalence of the scourge, that God would be pleased to spare the lives of our pupils. The great "head of the Church," for whose glory we labor, heard our petitions; and while young and old, all around them, and even many of their relations, fell victims, *not one of our pupils died!* The people themselves noticed this interposition of Divine Providence in our behalf, and began to say: "The prayers of the Missionary have saved our children." While we would not go so far as this, we are fully convinced that a prayer-hearing and prayer-answering God heard our united supplications, and interfered in our behalf.

We have at present 100 scholars, with an average attendance of 75. The cost of the school for the past year has been Rs. 1.281-9-9 ; of this amount Rs. 600 were received from Govt.

In addition to contributing toward the building of the Chapel, a number of the residents of Seetapore have kindly patronized our school.

THE CHURCH

in Seetapore has been favored with some increase during the year. Three adults and five children have been baptized. We report 14 Church members, and 4 probationers.

The curse of intemperance robbed us of one of our official members during the year, but God has graciously given us a better man to fill his place. We are glad to be able to report a decided improvement, in almost every respect, in our native helpers. They preach, pray, and exhort better than heretofore, and their lives are more in conformity with the Gospel they preach.

Our Native Christians in Khyrábád have suffered considerable persecution, but they have done so in the spirit of Him who "when he was reviled, reviled not again." They are not asbamed of the Gospel of Christ—are growing in grace and Christian knowledge, and their influence is felt by the people around them.

ITINERATING.

Rather more than the usual amount of this work has been done during the year. While on a trip in the direction of Lucknow, we extended our journey as far as to that city ; and had the pleasure of participating in the interesting exercises, connected with the meeting of the "Ministerial Association of Oudh." It was also our happy privilege to take part in a stirring Missionary meeting held during our stay in Lucknow, also to witness the resuming of our English services there, and last—though perhaps not least, we had an opportunity to advocate, (as every Methodist Preacher ought to) the time honoured, health-giving, heaven-sanctioned doctrine of "*Total Abstinence.*"

We spent part of December in the Lukímpore end of our circuit, and were more than ever convinced that we ought to have a Missionary stationed there. Among the teeming population of this large district there is no man to care for perishing souls. The Missionary at Seetapore, 28 miles distant, cannot efficiently carry on this important work.

COLPORTAGE.

The work of Bible and Tract Colportage has been carried on systematically within the bounds of this station during nine months of the past year. A colporteur was not available at the commencement of the year: hence a full year's work is not reported. By reference to the statistical table, it will be seen that the sales have been larger than in any previous year. We have been schooling the people to the practice of paying *something* for books, whether large or small; hence comparatively little success has attended this branch of Missionary work. However, when we consider that 31 copies of the New Testament, 119 Gospels, and 318 religious books and tracts, such as the Mízán-ul-Haqq, etc., have been bought almost exclusively by Hindoos and Mahommedans, in the space of nine months, in a part of the country where, until recently, books were gratuitously distributed, the work cannot be called a failure. Our colporteur reports that he is generally kindly received by Hindoos, and that they are, by far, his best customers.

During the continuance of the Khyrábád Fair, we had a book shop opened on a corner, which gave us a prominent position from which to preach to the crowds, without in any way interfering with trade; and at the same time afforded our colporteur an admirable opportunity for displaying his stock of books. The North India Bible Society has generously defrayed all expenses connected with this part of our work,—although but little has been refunded from sales of Scriptures.

NAWABGUNGE STATION.

JAMES DAVID, *Native Missionary.*

The work in and around this Station, though not very extensive, has during the year been one of considerable interest. Bázár Preaching has been kept up daily during the entire year, with little interruption; and this occurred while the Missionary was absent at *melás* in the district, and during a brief interval of illness.

A large number of villages within a range of six miles of Nawábgunge, and all the large *melás* in the district have been visited. At these latter, large and attentive crowds of people, principally Hindoos, listened to the word preached, and very few indeed seemed inclined to give trouble, or to be in any way dis-

respectful. In the villages the people, who are usually of the humblest class, and very few of whom can read, pay great attention and respect to the preaching, and also to conversation on the subject of Christianity. Doubtless this is in great measure out of curiosity, and a desire to hear some thing new.

INQUIRERS.—There have been and are now four or five persons, who come to us as inquirers; and so far nothing has occurred to shake our confidence in the sincerity of their motives. As yet it has not been thought expedient to baptize any of them, though they have desired baptism at our hands. They are under instruction, and are making commendable progress.

SCHOOL.—A School seemed much needed at the adjacent large village of Bára-Bunkee, and several persons came to us requesting the establishment of a small school for the boys of that and other neighboring villages. The school was opened early in November, and though at first but few boys came, the attendance at present, as may be seen from the school statistics, is very fair. The gentlemen of the station have been very kind in aiding us in carrying on this school. We return them our hearty thanks.

GONDAH STATION.

REV. S. KNOWLES, *Missionary.*

1.—CHAPEL SERVICES.

A service in the vernacular has been held by the Missionary every Sabbath morning, and a service in English every Sabbath evening, during the year. The first has numbered, Hindoos, Musalmans, and native Christains, thirty; and the last, officials, and clerks with their families, about twenty persons. Both these services have been appreciated, and, I trust, much good has been done by them.

2.—SABBATH SCHOOL.

After the morning vernacular service, a Sabbath school has regularly been conducted. In this School Rajab Alí, our native Preacher, Wilber Fisk, our exhorter, Mrs. Knowles, and the Missionary have taken part. Rajab Alí, has taken the Christian male adults, Wilber Fisk the strangers, Hindoos and Musalmans, who may have dropped in to hear the preaching, Mrs. Knowles,

the females, and the Missionary some eight interesting boys from the Bázár School. These latter make up a Bible class. The means used to teach these different classes, of God and Christ and Immortality, are verbal instructions, the New Testament, Indian Pilgrim, Catechism, and Hymn Book, all in Hindee.

3.—WEEK DAY RELIGIOUS SERVICES.

Every Monday night has been set apart for Class-meeting in the vernacular. The members of this class have numbered seven. By meeting together, and telling of their trials and temptations, and the way in which God has met and blessed them, the members of this little class have often been refreshed and strengthened to fight the good fight, and run the race set before them with patience.

On every Wednesday evening an English Prayer meeting and Bible class has been held. Some of the officials with their families, men and women who love and fear God, together with the Missionary and his family, have made up this meeting. Here prayer has been offered, and the word of God studied with great spiritual benefit.

Every Saturday evening has likewise been given up to a vernacular prayer meeting. This has been for the Missionary and his family and the native Christians, a good preparation for the holy Sabbath day.

3.—BÁZÁR PREACHING.

Preaching in the bázár has been regularly carried on three times a week during the year. Large crowds of villagers and city people have collected round the Preacher's stand, and listened attentively and respectfully to the good news that, "Jesus Christ came into the world to save sinners," and, therefore, to save them. In this blessed work of preaching Christ the Saviour, Rajab Alí and Wilber Fisk have been most earnest and faithful. The "*Truth*," the "*Way*," and the "*Life*," have been made known to the people, and we humbly look to God for results.

4.—DISTRICT WORK.

A Colporteur has been regularly employed, during the year, to visit all the larger villages in the District. The man who has been thus employed, is Dídár Masíh, the Musalmán faqeer whom we baptized last year. From the remarks made by villagers coming into Gondah for trade, Dídár Masíh has worked faithfully

and cheerfully during the year. He who once went among the people of this district in the austere garb and spirit of a Mahomedan faqeer, now goes among them clothed and in his right mind, carrying in his hands a sweeter and a more loving message. The amount expended in this work during the year is 9,017 rupees; the number of villages visited, 130; the number of new Testaments sold and distributed, 38; the number of tracts sold and given away, 411; and the total amount for Scriptures and books sold during the year, Rs. 15.

One itinerating tour has been made along the road to Fyzabad, and another to Lucknow. In the first the Missionary and his native Preacher preached at all the large places; and at Nawábgunge on the banks of the Ghogra, they preached to very large crowds of attentive listeners. They remained a week in Fyzabad preaching every night in the large bázár of that old city to crowds of Musalmans. In the last tour to Lucknow, the Missionary and his family took the road viâ Fyzabad. The Missionary and his assistant, Rajab Alí, visited and preached in all the large villages from Fyzabad to Lucknow. The same was done, on the Missionary's return from the Durbar, from Lucknow to Gondah viâ Bairám Ghát.

5.—VERNACULAR SCHOOLS.

The Boys' school in the bázár has numbered 30 boys in daily attendance, with 44 names on the books. The boys have been learning reading, writing, and arithmetic in the Hindee. Two teachers have been employed. A Bible class has been formed, in which the Missionary or Wilber Fisk has instructed the boys in religious truth.

The girls' school, in Naushera, has numbered 16 girls in daily attendance, with 20 names on the books. The girls have been taught reading, sewing, &c. They have also been instructed verbally in religion, and taught to sing a few simple hymns. A woman has been employed to gather and bring the girls, and see them to their homes after school. The girls are all of Musalman parents. Their ages vary from five to twelve. The teacher is Harriet, the wife of our exhorter, Wilber Fisk. She was brought up in our Girls' Orphanage, at Bareilly, in Rohilcund, and is well fitted for her work.

Thus have we tried to sow and plant during the year. May God give the "increase!"

ROY BAREILLY STATION.

REV. P. T. WILSON, *Missionary.*

In Roy Bareilly our work is more one of faith than of triumph. Thus far the people have mostly heard our message with little concern. Did we not believe the Bible, we should be tempted to leave them to their fate—with which they seem so contented; but say not the Scriptures truly—"The wicked shall be turned into hell, and all the nations that forget God?" If so, are not most of these people being lost? If we believed this, the bare feeling of humanity would lead us to seek their salvation; and though we should meet with difficulties, we would not desist from our efforts to save them: how much more if our hearts have been renewed by the power of the Holy Ghost, will we strive to turn the hearts of the people from the kingdom of darkness to the kingdom of light!

During the year much preparatory labor has been performed in Roy Bareilly and adjoining districts. And in this connection I would say that it is not all being done by the Missionary; but that the Government in actively pushing forward the cause of education among the common people, throughout this division, is also doing an important, though indirect Missionary work. The result is a monthly increase of readers, and a consequent increasing demand for our books.

God says in reference to his word: "It shall not return unto me void, but it shall accomplish that which I please; and it shall prosper in the thing whereto I sent it." Hence whatever else we may have done to no purpose, the distribution of God's word cannot fail to produce an effect, for good, upon the people.

COLPORTAGE.

During the year we have kept one Colporteur employed in the Roy Bareilly district, and the latter part of the year one also in the Sultanpore district. 320 copies of the New Testament and parts of Scriptures, with 4603 copies of books and tracts in the vernacular, besides 22 copies of English Bibles and Testaments, and 380 English books have been sold and distributed. We find this work very encouraging. Although prejudice keeps many from reading our books and Scriptures, yet there is an increasing demand for books, especially in the vernacular. Some

fear to read our books, lest they should be convinced that the Christian religion is the only true one; and should be led to embrace it. Others who buy books from us with the intention of reading them, are kept from doing so by parents and friends. Some are even led to destroy them: but others read them carefully, and are getting a good knowledge of our holy religion. Will not this seed sown, without fail, produce an abundant harvest? It surely will. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bearing his sheaves with him."

Our thanks are hereby tendered to the North India Bible Society for Scriptures and funds, and to the North India Tract Society, and the Lodiana and our own Mission Presses for grants of books and tracts for distribution.

BAPTISMS.

As a token of God's grace and favor, we have been permitted to baptize two adults from the heathen during the year. One of them, a young pundit, gives special promise. But even though there had been no baptisms, our work might have been none the less real and beneficial. There is "a time to sow" as well as to reap. We recognize this as the sowing season; and with the blessing of God upon the seed, the harvest will come in its appointed time.

BÁZÁRS AND MELÁS.

The preaching of the Word in the bázárs, melás, and villages, has not been neglected. Many thousands have heard the Gospel message from efficient assistants, whose knowledge of the language enabled them to clearly set before the people the words of life.

Till the rains we had a Native preacher at Jais, when for want of a suitable house, he was withdrawn. The place however is to be re-occupied at once; and as soon as we have reliable men for the purpose, we hope to take up all the adjacent larger places.

SCHOOLS.

During the year our Mission Schools have been prospered. In the Suddar school there are 92 scholars, under four teachers. In the two branch schools, 47 scholars and two teachers, and in Mrs. Wilson's Girls' school, 15 scholars and one teacher—making a total of 154 scholars, and seven teachers.

Early in the year we made arrangements to build a school house near the Suddar Bázár. Government generously gave us a Grant-in-aid of Rs. 1075, half of the estimated cost of building, and the Home Society near the same amount. The actual cost will exceed Rs. 3000. The house is nearly completed, and it is thought will answer well the purposes intended. It is entirely *pakka,* containing one room 20x30 feet, two rooms each 16x20 feet, a hall 9x20 feet, and a portico 16x20 feet, and is planned with reference to enlargement whenever occasion may require.

We take this occasion to thank our friends who sustained our work so liberally during the year, and to solicit the prayers of God's people for the triumph of the Gospel of our Lord Jesus Christ in this part of his vineyard.

Minutes

of the

FOURTH SESSION

OF THE

INDIA MISSION ANNUAL CONFERENCE

of the

Methodist Episcopal Church, U.S.A.,

HELD AT

BIJNOUR, JANUARY 16-21, 1868.

LUCKNOW:

PRINTED AT THE AMERICAN METHODIST MISSION PRESS.

1868.

Minutes

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FOURTH SESSION

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INDIA MISSION ANNUAL CONFERENCE,

HELD AT BIJNOUR,

January 16--21st, 1868.

REV. J. M. THOBURN, - - - - - - - - - - *President.*
T. J. SCOTT, - - - - - - - - - - - - *Secretary.*
J. D. BROWN, - - - - *Asst. and Recording Secretary.*

FIRST DAY.

BIJNOUR, *Jan. 16th*, 1868.

THE India Mission Conference of the M.E. Church, U.S.A., assembled according to appointment, for its Fourth Annual Session, in the Mission School Chapel at Bijnour, January 16th, 1868.

The Secretary of the previous Session called the Conference to order. The opening religious services were conducted by Rev. J. W. Waugh, and consisted of reading the Scriptures, singing, and prayer by several brethren.

The Roll of the Conference was called: and the following members answered to their names: C. W. Judd, E. W. Parker, J. W. Waugh, J. M. Thoburn, H. Jackson, J. H. Messmore, D. W. Thomas, J. D. Brown, S. Knowles, T. S. Johnson, H. Mansell, T. J. Scott, P. T. Wilson, F. A. Spencer, S. S. Weatherby, J. A. Cawdell, J. T. Janvier, and Zahúr-ul-Haqq.

Three members of the Conference—I. L. Hauser, J. T. Gracey, and J. Fieldbrave, were absent through sickness; and one, H. M. Daniel, had "fallen asleep in Jesus."

In the absence of a Bishop, the Conference proceeded to elect a President from among its Elders. J. M. Thoburn was elected.

The President then addressed the Conference briefly, in reference to dispatch in the prosecution of its business.

T. J. Scott was elected Secretary, and J. D. Brown, Assistant and Recording Secretary.

Conference then proceeded to ballot for its Committee on Missions. [On motion T. S. Johnson and D. W. Thomas were excused from voting.]

J. W. Waugh, C. W. Judd, and E. W. Parker, were elected the required Committee on Missions.

The Presiding Elder of Moradabad District and the Preacher in charge of Bijnour station were appointed a Committee on Public Worship.

A Committee was ordered to revise the Conference Rules of Order, and T. J. Scott, J. D. Brown, and H. Mansell, were appointed the Committee.

On motion the time of the sessions of Conference was fixed from 11 o'clock A. M. to 3 o'clock P. M.

On motion the first half hour of each session was appointed as a time of prayer by the Conference.

The Presiding Elders were appointed a Committee to nominate standing Committees.

The Conference then proceeded to appoint the place of its next Annual Session: and Bareilly was so appointed.

On motion the reading of Mission Reports from the several stations of the Conference was made the 'order of the day' for 11.30 o'clock on next Monday.

Conference adjourned to meet at 12 o'clock. The Doxology was sung, and the Benediction pronounced by C. W. Judd.

AFTERNOON SESSION.

BIJNOUR, *Jan. 16th*, 1863.

Conference met at 12 o'clock; the President in the chair. D. W. Thomas conducted the religious services, while the Con-

ference engaged in a half-hour of prayer. The Minutes of the previous session were read and approved.

On motion the calling of the Roll was dispensed with for the remainder of the Session.

The Committee on nominating Standing Committees presented the following Report, which was adopted :

Standing Committees :

1.—*On Statistics.*
J. A. CAWDELL, J. T. JANVIER, J. H. MESSMORE.

2.—*On Education.*
H. JACKSON, H. MANSELL, T. J. SCOTT.

3.—*On Sunday Schools.*
S. KNOWLES, S. S. WEATHERBY, D. W. THOMAS.

4.—*On Temperance.*
T. S. JOHNSON, P. T. WILSON, ZAHÚR-UL-HAQQ,

5.—*On Colportage.*
S. S. WEATHERBY, J. D. BROWN, F. A. SPENCER.

6.—*On Publishing Minutes.*
J. D. BROWN, T. J. SCOTT, J. W. WAUGH.

7.—*On Memoirs.*
J. H. MESSMORE, D. W. THOMAS, J. M. THOBURN.

8.—*On Parsonages.*
H. MANSELL, F. A. SPENCER, P. T. WILSON.

On motion T. S. Johnson, S. S. Weatherby and S. Knowles were appointed a Committee to audit the Treasurer's Accounts.

A fraternal farewell letter to the Conference from Rev. J. T. Gracey, written from Calcutta, on the eve of his embarkation with his family for America, was presented and read by the Sec'y.

On motion it was resolved that the Presiding Elders, with two additional members appointed by the chair, be constituted a Building Committee, to whom all plans of buildings be submitted at this Conference. D. W. Thomas and T. J. Scott were appointed to act on said Committee.

J. D. Brown, J. A. Cawdell, and T. S. Johnson, were appointed a Committee to audit the Presiding Elders' Accounts.

A Committee on the subject of Divorce was ordered : and the Presiding Elders were appointed said Committee.

A paper from the "Moradabad District Preachers' and Hel-

pers' Conference," in relation to the subject of Polygamy among Inquirers, was read, and referred to the Committee on Divorce.

A letter from the Corresponding Secretary, at New York, relating to the action of the General Committee, on the Appropriations for this Mission for the present year, was read; and on motion referred to the Committee on Missions.

J. W. Waugh read a letter from the Secretary of the Tract Society, in America, showing that the Tract Board at New York have appointed in this Conference a Committee of five on finance and application for aid for India; and conveying instructions for said Committee.

On motion the letter was referred for consideration to the Committee on Publication.

On motion the Accounts of Missionaries having gone to the Mission Sanitarium during the past year, were referred to the Committee on auditing the Presiding Elders' Accounts.

The Committee on visiting Orphanages presented their report: and pending the discussion of the Report, the time for adjournment arrived, on which the session was extended fifteen minutes. After further discussion, the consideration of the Report was made the order of the day for 11-30 o'clock to-morrow.

The Doxology was sung, and the Benediction pronounced by T. S. Johnson.

SECOND DAY.

BIJNOUR, *Jan. 17th*, 1868.

Conference met at 11 o'clock. President in the Chair.—H. Jackson conducted the religious exercises of the half-hour of prayer. The Minutes of the previous session were read and approved.

The Committee on "Rules of Order" for the government of the Conference, presented their Report, which was adopted seriatem, as follows:—["For Rules of Order," see Report I.]

The order of the day, viz. the Report of the Committee on Visiting Orphanages, was then taken up, and the Report acted upon by a division into three parts, viz.

1. The general Report on the examination and condition of the Boys' and Girls' Orphanages.

2. Report on a proposed Branch Orphanage, for some hill boys, at Paorí.

3. Rules for the government of the Orphanage Visiting Committee.

On motion the first division was referred back to the Committee for some revision.

The third division of the Report, consisting of Rules of Order for the guidance of the Orphanage Visiting Committee, was then taken up, and the Rules adopted one by one.

The second division of the Report was then taken up, and after considerable discussion, was adopted.

S. S. Weatherby, on account of being inconveniently situated, was excused from being present at the opening of the sessions.

A Circular from Rev. Dr. Mather, relating to a proposed General Missionary Conference, to be held in the North-West Provinces, in the end of the present year, was read.

On motion the Circular was referred to a Committee of three, for consideration, and to report at this Session. The President with J. W. Waugh and T. J. Scott, were appointed said Committee.

The following was adopted :—

Resolved, That the Committee on Education be requested to take into consideration the best means of educating and appointing Local Preachers and Exhorters.

On motion E. W. Parker was excused from the Committee on Divorce, and J. M. Thoburn appointed on said Committee.

The Eleventh Question of Conference business, viz., "Are all the preachers blameless in life and conversation?" was then taken up, and the character of C. W. Judd and F. A. Spencer was passed.

The Committee on Course of Study reported that F. A. Spencer had sustained a very good examination in the Second year's course of Study in the Vernacular, and in the Fourth year's course in English.

Time for adjournment having arrived, on motion the session was indefinitely extended. The list was resumed, and the character of D. W. Thomas, I. L. Hauser, T. S. Johnson, T. J. Scott, J. T. Gracey, J. W. Waugh, J. H. Messmore, H. Jackson, and

J. Fieldbrave, was passed. J. Fieldbrave was granted a superannuated relation.

Conference adjourned with singing, and the Benediction by J. W. Waugh.

THIRD DAY.

BIJNOUR, *Jan. 18th*, 1868.

Conference met at 11 o'clock ; the President in the chair. J. D. Brown conducted the religious services. The Minutes of the previous session were read and approved.

On motion the vote granting a superannuated relation to Joseph Fieldbrave was reconsidered, and he was placed on the effective list.

The Committee on Visiting Orphanages re-presented the part of their Report which had been referred back to them, and on motion it was adopted. [See Report II.]

A paper on the importance and practicability of establishing some kind of a Vernacular Newspaper in our Mission, with resolutions appended, was read and referred to the Committee on publication.

The Committee on Sunday Schools presented their Report, and it was adopted. [See Report III.]

The Committee on auditing the Mission Treasurer's Accounts, presented their Report, and it was adopted. [See Report IV.]

On motion it was ordered that a credit balance of Rs. 382-5-3, presented in the Report on auditing Treasurer's Accounts, be placed in the Contingent Fund, for the present year.

On motion the following was adopted : viz.

Resolved, 1. That the Publishing Committee be instructed to prepare a Hymn Book in the Hindi character, embracing the more familiar Hymns of our present collection, and also thirty or more of the best Hindi bhajans in use, adapted to Native tunes.

2.—That the Committee be further instructed to prepare for publication in the Nágri character a translation, in as simple language as possible, of our General Rules, the Ritual for the Sacraments of the Lord's Supper and Baptism, Reception of Members and Probationers ; also Marriage and Burial services.

The following was adopted : viz.

Resolved.—That Rs. 200 of rent from the Luckimpore Mission House for the past year, be appropriated to re-roofing the Seetapore Mission House.

The 11th question of Conference business, viz. "Are all the Preachers blameless in life and conversation?" was again taken up, and the character of J. D. Brown, S. Knowles, E. W. Parker, and S. S. Weatherby was passed.

On motion, S. S. Weatherby, on account of an affliction in his eyes during the past year, was allowed another year in which to bring up his studies.

The 11th question of Conference business was resumed, and the character of Zahúr-ul-Haqq, J. A. Cawdell, H. Mansell, J. M. Thoburn, and J. T. Janvier was passed.

J. A. Cawdell, having previously passed in the required course of studies, and being eligible to elder's orders, was duly elected.

J. T. Janvier and Zahúr-ul-Haqq were reported to have passed a very good examination in the second year's course of study for Native Preachers.

The Committee on Missions reported the revised distribution for Lucknow District, of Appropriations by the General Mission Committee at New York, for the present year. The Report was adopted.

On motion it was ordered that the rent of a Mission Bungalow at Bijnour be applied to the use of Schools in said Station for the present year.

On motion it was resolved that the rent of a Mission Bungalow in Shahjehanpore be likewise applied to the use of Schools in that Station.

The following was adopted:—

Resolved.—That as soon as the consent of the Mission Board can be secured, the Presiding Elder of Moradabad District, in connection with the Preacher in charge of Bijnour Station, be authorized to arrange for the sale of the small Mission Bungalow in Bijnour, and to place the proceeds to the credit of the School accounts of that Station.

On motion the Treasurer of the Mission was ordered to pay from the Contingent Fund the sum of Rs. 20-5-0 to the Secretary for sundry expenses of postage and stationery incurred in his work.

On motion it was resolved that a copy of all the Official Correspondence of the Mission be kept with the Records of the Conference.

The Committee on Missions reported the revised distribution of Appropriations for Bareilly District, and the Report was adopted.

The following was adopted:—

Resolved.—That a Committee be appointed to take into consideration the advisability of appointing a representative to the ensuing General Conference. E. W. Parker, D. W. Thomas, and H. Jackson were appointed said Committee.

The Committee on Memorial Tablet presented their Report, and it was adopted. [See Report V.]

The Committee on Publication of Minutes were ordered to print a Schedule of the Appointments of the Missionaries and their helpers, for distribution.

Conference adjourned with singing the Doxology, and the Benediction was pronounced by E. W. Parker.

FOURTH DAY.

BIJNOUR, *Jan. 20th*, 1868.

Conference met at 11 o'clock, the President in the Chair. Religious services were conducted by J. A. Cawdell. The Minutes of the previous session were read and approved.

On motion the order of the day, viz., the reading of Mission Reports from the several Stations, was taken up; and Reports from Bareilly, the Girls' Orphanage, Kherá Bajairah, Pilibheet, Shahjehanpore and the Boys' Orphanage, Budaon, Nynee Tal, Lucknow, the Mission Press, Seetapore, Gondah, Roy Bareilly, Moradabad and Sambhal, were read.

On motion the order of the day was laid on the table. Sundry letters from the Mission Rooms at New York, were presented to the Conference and read, and placed on file.

The Committee on Temperance presented their Report, and it was adopted. [See Report VI.]

The following was unanimously adopted:

Whereas, Official articles have appeared in several of the home papers concerning the advisability and necessity of a resident Bishop for India, or for China and India, and

Whereas, such a plan would seem to sever us from the sympathy of and nearness to, the heart of the home Church, which a living representative among the Board of home Bishops assures us; and

Whereas, The India Mission under its present organization is prosecuting its work harmoniously, vigorously, and with great prosperity, therefore,—

Resolved 1.—That it is the sense of this Conference that no resident Bishop should be elected for India for at least four years to come.

Resolved 2.—That this Conference earnestly requests our Board to send a Bishop from home to inspect the work, and preside at our next Conference.

Resolved 3.—That a copy of the above be sent at once to the Secretary of the Missionary Board, and one to the Secretary of the General Conference to be held in Chicago in May next.

On motion the Conference proceeded to elect by ballot a Treasurer for the ensuing year, and D. W. Thomas was elected.

The Committee ordered to take into consideration the advisability of appointing a representative to the General Conference to meet in May next, presented their Report, recommending the appointment of such representative, and it was adopted. [See Report VII.]

On Motion J. T. Gracey, now on his way to America on account of the ill health of his wife, was appointed, by a unanimous vote, the required representative to the next General Conference.

The Committee appointed at the last Annual Session of Conference, to whom was referred the matter of engaging the co-operation of the other American Missionaries in India in an effort to secure a Book Post between England and America, or between India and America, presented their Report, and it was adopted. [See Report VIII.]

The Committee on Auditing Presiding Elders' Accounts, to whom was referred the Auditing of the Accounts of Missionaries having gone to the Sanitarium, presented their Report, and after slight amendment it was adopted.

The following was adopted:

Resolved.—That the Committee on Publication be authorized to prepare and distribute blank forms to enable Colporteurs more systematically to report sales in their work.

A Committee was ordered to take into consideration the question of requesting the Board at New York to increase the salaries of the members of this Mission. T. S. Johnson, D. W. Thomas, and H. Mansell were so appointed.

Time for adjournment having arrived, on motion the session was extended.

The Committee on Parsonages presented their Report, and it was adopted. [See Report IX.]

On motion Conference adjourned, with singing the Doxology, and the Benediction was pronounced by S. S. Weatherby.

EVENING SESSION.

Conference met pursuant to adjournment. The President in the chair. Religious services were conducted by S. S. Weatherby.

The Board of Trustees for the Mission College at Lucknow, presented their Report, and it was adopted. [See Report X.]

In accordance with the Rules adopted for the government of the College Board of Trustees, providing for the retirement and election of one member of the Board annually, Conference proceeded to elect by ballot a new member, and E. W. Parker was elected.

The Committee on Memoirs presented their Report, and it was adopted. [See Report XI.]

The Publishing Committee presented their Report, and it was adopted. [See Report XII.]

On motion the following was adopted:—

In view of the letter just received from Bishop Thomson and the Mission Board at New York, granting Rev. H. Jackson leave to return to America for six months, this Conference recommends that as brother Jackson's leave is for so short a time, he be allowed to proceed to America at once, in order that he may have the advantage of a better climate during the coming hot season; and be able to return to his work in India by the close of the present year.

On motion the Conference proceeded to elect by ballot a member for the Publishing Committee, in accordance with a provision for the retirement of one member of the Committee annually. H. Mansell was re-elected.

Conference then proceeded to elect by ballot a member for the Orphanage Board of visitors, as provided for in the rules for the government of said Board. T. J. Scott was re-elected.

The following was adopted:—

Resolved, 1.—That we deem the opening of a boarding School at Nynee Tal for the children of Missionaries, expedient and very desirable.

Resolved, 2.—That our Committee on Missions be instructed to include in the estimates for 1869, ten thousand dollars, for the purpose of purchasing or erecting suitable buildings for such School.

Conference adjourned with singing the Doxology, and the Benediction was pronounced by S. Knowles.

FIFTH DAY.

BIJNOUR, *January* 21st, 1868.

Conference met at 11 o'clock, the President in the chair. S. Knowles conducted the religious services. The Minutes of the previous session were read and approved.

On motion the Report of the Committee on Missions was taken up, and the re-distribution of Appropriations for Moradabad District read and adopted.

The same Committee presented their Report of Estimates for Moradabad and Bareilly Districts, for 1869. On motion the Report was laid on the table for the time.

On motion a Committee on Endowments was ordered; and C. W. Judd, E. W. Parker, and J. W. Waugh, were appointed said Committee.

The Committee on Colportage presented their Report, and it was adopted. [See Report XIII.]

The Committee appointed to take into consideration the question of an increase of salary, presented their Report, and it was adopted.

The Committee on Education presented their Report, and it was adopted. [See Report XIV.]

J. H. Messmore, H. Mansell, and T. J. Scott were appointed a Committee to arrange and report at next Conference, a uniform course of study for Native helpers throughout our Mission.

The Committee appointed to audit Presiding Elders' Accounts presented their Report, and it was adopted. [See Report XV.]

The following was adopted :—

Resolved,—That the Committee on Missions be instructed to include in their Estimates for 1869 the sum of Rs. 500, for the Roman Urdú paper, sanctioned by the Conference.

The Committee appointed to take into consideration the sale of Mission property at Nynee Tal, presented their Report, and it was, with some amendment, adopted. [See Report XVI.]

A Committee, consisting of D. W. Thomas, E. W. Parker, and J. W. Waugh, was appointed to co-operate with the Presiding Elder of Bareilly District, and the Preacher in charge of Nynee Tal station, in the matter of selling property in that station.

The 1st question of Conference business, viz. "What Preachers are admitted on trial?" was taken up, and Sundar Lall having been duly recommended by the Quarterly Conference of Shahjehanpore station, was on motion admitted on trial.

Time for adjournment having arrived, on motion the session was indefinitely extended.

The 3rd question of Conference business, viz. "Who are admitted into full connection?" was taken up, and Enoch Burge and James David, being eligible to admission, were called forward, and answered the questions for such candidates. Enoch Burge was discontinued, and James David was continued on trial.

On motion Conference adjourned, with singing the Doxology, and the Benediction was pronounced by J. A. Cawdell.

EVENING SESSION.

Conference met pursuant to adjournment, the President in the chair. Religious services were conducted by D. W. Thomas. The Minutes of the previous session were read and approved.

On motion the Report of the Committee on Missions was taken up, and the Estimates for Lucknow District for 1869 were read, and on motion the entire Report was adopted.

On motion the Committee on Missions was instructed to request the Board at New York to have the Estimates for 1869 increased by additions to the salaries of the Missionaries, according to the scale of salary recommended by this Conference, if the scale be sanctioned by the Board at New York.

The reading of Mission Reports from the various stations was then taken up, and Reports were read from Amroha and Babukhera, Bijnour, Nawábgunge and Paorí.

On motion the Committee on publication of Minutes was instructed to publish the Missionary Reports from the several stations.

On motion Conference proceeded to fix upon a time to be recommended to our Bishops for the next annual Session, and January 14th, 1869, was so recommended.

The Committee to whom was referred a Circular from Rev. Dr. Mather, relating to a general Conference of Missionaries, to be held in the North West presented their Report, and it was adopted. [See Report XVII.]

The Committee on Statistics presented their Report, which was adopted, as follows:— [See Schedule A. in Appendix.]

A Committee appointed in this Conference by the M. E. Tract Society at New York, and called "A Committee on finance

and application for aid for India," presented a Report containing an application to the Tract Board at New York for Rs. 1,500. The Report was adopted.

The following was adopted :—

Resolved.—That we deem it advisable to extend our work, by taking up the Station of Bahraich in Oudh.

The Committee to whom was referred the subject of Polygamy and Divorce, presented their Report, and it was adopted. [See Report XVIII.]

On motion the Presiding Elders were appointed a Committee on arrangements and Correspondence, concerning General Mission Conference.

On motion J. T. Gracey was granted a supernumerary relation. On motion I. L. Hauser, was granted a like relation.

The following was unanimously adopted :—

Resolved.—That the thanks of this Conference be tendered to our friends in Bijnour, for their kindness and attention in providing for our entertainment, during this Session of the Conference.

The following was adopted by a rising vote :

Resolved.—That we tender to Rev. J. M. Thoburn our hearty thanks, for the able and courteous manner in which he has presided during this Conference Session.

The Minutes of the present session were read and approved, preparatory to final adjournment.

After singing the hymn commencing,

"And let our bodies part,"

and prayer by T. S. Johnson and H. Mansell, the Appointments for 1868 were read, and on motion, Conference stood adjourned.

The Benediction was pronounced by the President, and the preachers separated for their respective appointments.

APPOINTMENTS FOR 1868.

BAREILLY DISTRICT.—C. W. Judd, *Presiding Elder.*

Bareilly.—C. W. Judd. I. L. Hauser, Supernumerary.
Girls' Orphanage & Khera Bajhera.—D. W. Thomas, J. T. Janvier.
Pilibheet.—To be supplied.
Shahjehanpore.—F. A. Spencer, Sunder Lall.
East Shahjehanpore & Boys' Orphanage.—T. S. Johnson.
Budaon.—T. J. Scott.
Nynee Tal.—J. L. Humphrey. J. T. Gracey, Supernumeraiy.
Hurdui.—To be supplied.

LUCKNOW DISTRICT.—J. W. Waugh, *Presiding Elder.*

Lucknow.—J. H. Messmore, H. Jackson, F. M. Wheeler.
East Lucknow.—J. W. Waugh, J. Fieldbrave.
Seetapore & Lukimpore.—J. D. Brown.
Bahraich.—S. S. Weatherby.
Gondah.—S. Knowles.
Roy Bareilly.—P. T. Wilson.
Nawabgunge.—James David.

MORADABAD DISTRICT.—E. W. Parker, *Presiding Elder.*

Moradabad & Chandausi.—J. M. Thoburn.
Moradabad Schools.—E. W. Parker.
Amroha & Bhabukhera.—Zahúr-ul-Haqq.
Sambhal.—J. A. Cawdell.
Bijnour.—R. Hoskins.
Gurhwal, *(Paorí).*—H. Mansell.

Rev. J. D. Brown, to preach the Annual Missionary Sermon.
" J. W. Waugh, *Supdt. of Mission Press.*

COMMITEES FOR 1868.

COMMITTEES OF EXAMINATION.

THEOLOGICAL COURSE.

First Year.—J. H. MESSMORE, F. A. SPENCER, J. T. JANVIER.

Second Year.—H. MANSELL, C. W. JUDD, P. T. WILSON.

Third Year.—T. J. SCOTT, J. W. WAUGH, J. A. CAWDELL.

Fourth Year.—T. S. JOHNSON, S. KNOWLES, E. W. PARKER.

For Candidates for Admission on Trial.

J. D. BROWN, D. W. THOMAS, ZAHÚR-UL-HAQQ.

For Candidates for Local Orders.

J. L. HUMPHREY, S. S. WEATHERBY. J. T. JANVIER,

Board of Trustees for Mission College.

D. W. THOMAS, J. H. MESSMORE, J. W. WAUGH,
T. S. JOHNSON, E. W. PARKER.

Publishing Committee.

T. J. SCOTT, J. H. MESSMORE, H. MANSELL.

Committee on General Mission Conference.

J. W. WAUGH, C. W. JUDD, E. W. PARKER.

CONFERENCE REPORTS.

REPORT I.

ON "RULES OF ORDER" FOR THE GOVERNMENT OF THE INDIA MISSION ANNUAL CONFERENCE.

Rule I.—All the business of the Conference, excepting such as may be brought forward by the President, shall be introduced by motion.

Rule II.—All questions of order shall be determined by the President, whose decision shall in all cases prevail, unless overruled by an appeal to the Conference: any three members dissenting from the President's judgment shall have a right to appeal to the Conference.

Rule III.—The President shall appoint all Committees not otherwise specially ordered by the Conference.

Rule IV.—All motions or resolutions introduced by any member of the Conference, shall be reduced to writing, if the Secretary or any member request it.

Rule V.—No new motion or resolution shall be entertained till the one under consideration shall be disposed of, which may be by adoption or rejection; unless one of the following motions should intervene: namely, indefinite postponement, postponement till a given time, to lie on the table, or to amend: and these motions shall have precedence in the order in which they are placed.

Rule VI.—Every member shall have a right to speak on any motion, but shall not speak more than fifteen minutes at any one time, nor more than once on any one subject until all have spoken, who desire to do so; unless by special permission of the Conference.

Rule VII.—Every member, when he speaks, shall rise from his seat, and respectfully address the chair: and shall not on any occasion, use personal reflections or intemperate language.

Rule VIII.—When a member intends to make complaint against another, having a bearing upon his moral character, he shall apprize such brother of his intention, before he brings it into Conference.

Rule IX.—No member shall absent himself from the service of the Conference without he be sick or unable to attend.

Rule X.—It shall be in order for any member of the Conference, when he thinks a question has been sufficiently discussed, to move that the question be taken without further debate: and if the motion be sustained by two-thirds of the members present and voting, the main question shall then be put without any more discussion.

REPORT II.

ON VISITING ORPHANAGES.

The Committee for examining the Orphanages, present the following report:—

Part I.

Examination and Condition of the Orphanages.

I.—THE BOYS' ORPHANAGE.

The Orphanage at Shahjehanpore contains 104 boys, 100 of whom are in daily attendance at School. Fifteen have been admitted during the year, four have died, two have been dismissed, and one expelled. The School is divided into seven classes, with five hours daily recitation. There are 57 boys in the English department, which is gradually increasing in number, though the less promising pupils are allowed to drop out of the English classes when their inability to advance with others is manifest. Many of the boys have made very creditable advancement in their studies during the year; but the general progress of the school is scarcely up to that of our various city schools.

The Committee commend the wisdom of the Principal in turning the attention of many of the boys to manual labor, as the means of providing for their future support. The Committee were also much pleased to find that the boys have voluntarily pledged themselves to abstinence from the use of tobacco, and that throughout the entire Orphanage, not a vestige of tobacco remains.

Industrial operations have been commenced, and now 36 boys spend three hours daily in manual labor. There are 9 weavers; 9 shoe-makers; 9 tailors; 5 carpenters; 2 cooks;

1 bearer; and 1 gardener. In addition to these all the boys work at intervals in the garden or in the field. The Committee were much pleased with the changed sentiment among the boys on the question of manual labor. Formerly it was esteemed a drudgery and a disgrace; now it is quite popular; and many volunteers are found in the workshop from among those who are foremost in their studies. The introduction of manual labor has been attended by considerable expense. Rs. 60 have been paid for outfit, and there is a monthly charge of Rs. 21 for mechanics, employed to teach the boys. At present there is no income from the shops to lighten this expenditure; so that it is really a heavy burden upon the institution. To make the industrial department successful, a more complete outfit is necessary, and the Committee repeat the recommendation of last year, that special estimates for this purpose be made.

The Committee examined the books of the institution, but as they were not balanced, it was impossible to ascertain the exact financial condition. There is a debt of nearly Rs. 200, incurred during the past year: and the Principal urged upon the attention of the Committee, the necessary difference in cost of supporting boys and girls, while the allowance for both is the same. In the original purchase, making up and durability of clothing, the expense for boys is greater than for girls. The expenditure for books is also greater among the boys, on account of the higher English branches. It is also known that boys require more food than girls; though the Committee are of opinion that the boys receive more food than is necessary, since their allowance is 100 per cent. more than that of the girls: the comparison being made between the largest of each school. The Committee recommend a difference of at least eight annas per mensem in favor of the allowance for boys.

II.—THE GIRLS' ORPHANAGE.

There are 125 girls in the Orphanage, at Bareilly, 120 of whom are enrolled in the school. During the past year 6 have been admitted, 2 have died, 4 have been married to Christians connected with the Mission.

The recent examination by the visiting Committee did not elicit any thing to change the favorable report of last year. The girls are well clothed and fed, neat and tidy in appear-

ance, cheerful and diligent in their studies and work, and with very few exceptions, are quiet and exemplary in their daily lives. The Committee noticed with pleasure a marked improvement in the deportment of the girls, especially in little matters of etiquette, which might easily be overlooked at home, but which are indispensable to a woman in good native society. No cause for complaint had existed in this respect before, but the change noticed first suggested to the Committee the importance of educating our pupils for native rather than English society.

The examination of the girls in their studies, was upon the whole very satisfactory. Thirty-six are studying English, Urdú and Hindí. The remainder, Urdú and Hindí only. The examinations in Hindí were very good indeed, and the same report might probably have been made of Urdú, had the efforts of the Principal to secure a good Urdú teacher been successful. The books had evidently been well studied, but the pronunciation was somewhat faulty, and knowledge of the etymology of the language deficient.

It is extremely difficult to secure a good Christian teacher of suitable age and character for this department. The Committee recommend the Principal to apply to Government for such an increase of his Grant-in-Aid as will enable him to put a first class Urdú Christian teacher in his School.

A number of girls are making very encouraging progress in English, and all the English classes passed creditable examinations. The Principal, however, acts wisely in making the study of English less prominent than the vernaculars.

The Industrial department of the Orphanage has been well conducted during the year, and promises to be still more successful in the future. The net profits of the girls' work during the year amounted to Rs. 195-8-6, in addition to making all their own clothing. The local demand for their work is rapidly increasing, and warrants the expectation that the pecuniary profits of this department will be much increased next year. This however is but the least important of the advantages derived from these industrial pursuits. The habits of industry, the training for future domestic life, the evils averted by keeping them occupied, the benefit to their health, and the idea that they are doing something to earn their own support, instead of eating

the bread of charity, all unite to make this one of the most important features of the institution.

The Committee audited the books of the institution, which shew a cash balance of Rs. 323-7-1 on hand.

The Committee regret to state that nothing has been done toward opening a boarding department, in connection with the Orphanage, as recommended in last year's Report. An impression seems to prevail among native Christians that an Orphanage is not a proper place for their children; and the Principal had reason to fear that a sufficient number could not be induced to send their girls, to justify him in erecting additional buildings. The Committee adhere to the opinion expressed in last year's Report, and hope that a boarding department may yet be opened in connection with the institution; and recommend that special efforts be made to disabuse the minds of our Christians, of the erroneous idea that there is any thing degrading in having their children educated at the Orphan School.

Part II.

Branch Orphanage.

The attention of the Committee has been called to the case of ten orphan boys who have recently been received into the Gurhwál Mission. The distance of Gurhwál from Shahjehanpore, the difficulty, not to say danger—of removing hill boys to the plains, the certainty that they will in nearly every case forget their hill dialect and become unfitted for future work among their own people, and the necessity for training helpers for our work in the hills, have induced the Missionary at Paorí to suggest a plan for a small industrial school at that place, in which children of both sexes may be received from our hill districts.

After carefully weighing all the facts in the case, and especially considering how utterly dissimilar the hill and plains people are, and how imperatively necessary it is that we secure a corps of helpers for our hill work, who have been educated in the hills, speak the hill dialects, and are strong enough for the rough work which a successful Evangelist among the hills must endure, the Committee have no hesitation in recommending that such a school be established at Paorí, provided that the number of pupils be limited to thirty.

They further recommend that the Board be urgently requested to sanction this enterprise, and that estimates for its sup-

port be entered in the Report of the Missionary Committee. They also recommend that the proposed industrial school be placed in the same relation to Visiting Committees and Conference as the institutions at Shahjehanpore and Bareilly, with the exception of the annual visitations.

Part III.

Rules for Board of Visitors.

With a view to more accurately defining the duties of the Visiting Committee and their relation to the Orphanages and the Conference, the Committee respectfully recommend the adoption of the following *Rules*, providing for a Board of Visitors, and specifying their duties and responsibilities.

1. The Board of Visitors to the Orphanages shall consist of three members of Conference, elected for terms of three years each, with one member retiring each year.

2. The Visitors shall nominate the Principals of the Orphanages, subject to the approval of the appointing power of the Conference.

3. They shall approve the course of study and general rules of the institutions.

4. They shall report to the Presiding Elders, from year to year, such boys as are prepared to enter upon Mission work: the Presiding Elders collectively determining the settlement of such boys.

5. They shall visit the Orphanages at least once a year, and make a careful examination of the pupils in their studies, and also inspect the general condition and management of the institutions.

6. They shall assist as far as practicable in collecting orphans for the institutions, and shall co-operate in effecting the settlement of pupils who do not enter Mission service.

7. They shall audit the accounts of the Orphanages annually.

8. They shall submit an Annual Report to the Conference, showing the operations of the Orphanages during the year, their financial and general condition, and making such recommendations as may be deemed advisable.

9. The Board shall elect their own Chairman annually.

10. Two members shall constitute a quorum for conducting examinations.

J. M. THOBURN,
J. H. MESSMORE, } *Committee.*
T. J. SCOTT,

REPORT III.

ON SUNDAY SCHOOLS.

The Committee appointed on Sunday Schools beg to present the following Report:—

1. Your Committee view with much pleasure and satisfaction the earnest efforts that have been made during the past year to induce Christian and heathen children to attend our Sunday Schools; and are glad to learn that these schools continue to be established, with much success, in all our Mission stations.

Your Committee feel especially gratified and sincerely thankful to the God of all blessings, for the number of conversions that have taken place during the year in the Shahjehanpore, Bareilly, and Budaon Sunday Schools; and they pray that during the present year a revival of religion may occur in all our Sunday Schools, so that many children may be converted to God.

During the past year there has been an increase of 4 Sunday Schools, 13 Officers and Teachers, 16 Scholars, 4 Bible Classes, and 16 infant Scholars.

2. Your Committee reiterating the substance of the second resolution of the Sunday School Report of the Conference of 1866, urge upon the attention of the Publishing Committee the preparation, during the present year, of suitable books for our Sunday Schools.

In order to insure uniformity of action in all our Sunday Schools, and make them as efficient as possible, your Committee recommend that the Manager of our Press be requested to have printed a sufficient number of tickets in Urdú, in Hindí, and Roman character, for all our Sunday Schools; also that the Superintendents of all our Sunday Schools adopt the plan of giving rewards of books or otherwise, to all scholars who attend every Sabbath during the year.

S. KNOWLES,
S. S. WEATHERBY, } *Committee.*
D. W. THOMAS.

REPORT IV.

ON AUDITING MISSION TREASURER'S ACCOUNTS.

The Committee appointed to audit the Accounts of the Treasurer, beg to report that they have audited his books and found them correct, with a balance in hand of Rs. 382-9-3.

T. S. JOHNSON,
S. S. WEATHERBY, } *Committee.*
S. KNOWLES.

REPORT V.

ON MEMORIAL TABLET.

The Committee appointed to prepare a Memorial Tablet from this Conference for the "Centenary Memorial Hall," in the proposed new Mission House, New York, beg leave to continue their partial report presented at our last Session, by stating that, as the erection of a Memorial Hall in connection with our Mission House in New York seems now to be held in abeyance, and we fear indefinitely postponed, your Committee have deemed it inexpedient at the present time to prepare such Tablet.

J. W. WAUGH,
D. W. THOMAS, } *Committee.*
J. M. THOBURN.

REPORT VI.

ON TEMPERANCE.

We can but look upon the wide spread influence of intemperance in India with deep concern. We regret that such is the sanction given this evil, that the impression generally prevails among the natives, that the habitual use of intoxicating liquors goes hand in hand with the progress of Christianity.

We deem it of the utmost importance that our rising church adhere strictly to our General Rule upon this subject, which enjoins total abstinence. We therefore recommend the adoption of the following resolutions :

Resolved, 1.—That we will not only keep the Rules of our church on Temperance, but also require their observance by all our church members.

Resolved, 2.—That we are in hearty sympathy with the existing Temperance Associations in India, and that we will organize Total Abstinence Societies in each

of our Stations, and strive to impress upon the minds of all, whether members of the Church or not, the importance of taking an active part in this cause.

T. S. JOHNSON,
P. T. WILSON,
ZAHUR-UL-HAQQ. } *Committee.*

REPORT VII.

ON REPRESENTATIVE TO GENERAL CONFERENCE.

The Committee appointed to consider the advisability of appointing a representative to the ensuing General Conference, report, that—

Whereas, This Conference is convinced that many of our brethren in America are not fully acquainted with the many serious impediments under which our work in India is being carried on, and its pressing wants; and that

Whereas, In all probability at the coming General Conference important measures relating to Missions and Mission Conferences will be under consideration, needing the judgment and experience of one actually engaged in Mission work, to whom reference can be made when needed, therefore—

Resolved, 1.—That this Conference deem it in every way most advisable to appoint such a representative.

Resolved, 2.—That as the Rev. J. T. Gracey will probably reach America before the next General Conference, he be appointed to represent this Conference in that body.

Resolved, 3.—That the Secretary of the Conference be requested to forward a copy of the above preamble and resolutions to the Secretary of the General Conference to meet in Chicago in May next, and also to brother Gracey.

E. W. PARKER,
D. W. THOMAS,
H. JACKSON. } *Committee.*

REPORT VIII.

ON BOOK POST.

The Committee to whom was referred the matter of engaging the co-operation of the other American Missionaries in India, in an effort to secure a Book Post between England and America, or between India and America, beg leave to report, that soon after the Session of the last Annual Conference, the Report of the Post Master General of the United States came into their hands, from which they learned that the Government of the United States and Great Britain had already under their consideration the propriety of such a modification of the present postal arrangement between the two countries, to take effect from

January 1st, 1868. Your Committee were not of the opinion that any mere petition or statement of theirs would under the circumstances be of any use—as if such arrangement should fail of being effected, it would probably be from such cause or causes as the American Missions in India could not aid in removing.

J. T. GRACEY,
D. W. THOMAS,
T. J. SCOTT,
Committee.

REPORT IX.

ON PARSONAGES.

The Committee on Parsonages beg leave to report as follows:—

We regret that the sum of Rs. 500 for heavy furniture, recommended to be included in the Estimates for 1867, was not so included; and that the sum of Rs. 1,200 included in the Estimates for 1868, has been necessarily thrown out, on account of the cutting down of the Estimates.

The Treasurer's Accounts show that it would have saved money to the Board from moving expenses, had heavy furniture been put in every parsonage at first.

The Committee are also of the opinion that the health and usefulness of our Missionaries, as well as the strictest economy, demand that all our parsonages should be large pakká kothís, suitable for but one family, with a stranger's room, &c.

The Committee recommend the adoption of the following resolutions:—

Resolved, 1.—That Rs. 1,200 be included in the Estimates for 1869, which when realized, shall be distributed by the Committee on Missions, for purchasing Parsonage furniture, beginning at Nynee Tal and Páorí.

Resolved, 2.—That the Committee on Missions estimate liberally for, and represent faithfully, this important interest.

H. MANSELL,
F. A. SPENCER,
P. T. WILSON,
Committee.

REPORT X.

ON MISSION COLLEGE.

The Board of Trustees for the Mission College, Lucknow, beg leave to present the following Report:—

1. Immediately after the Shahjehanpore Conference, the Trustees issued a Prospectus of the College, which was distributed among the Missionaries, to be used in raising subscriptions.

A general Circular to the Church at home was also prepared, containing a full statement of the enterprise, and intimating that an appeal for aid would be made at a future day. This Circular was sent simultaneously to all the Methodist papers, and with the exception of the New York Advocate, was granted a place in their columns.

2. The total amount of subscriptions up to date is, Rs. 6,742-2-0, which added to Major Gowan's Endowment, gives a total of nearly 10,000 rupees. Rs. 4,402-2-0 have been paid either to the Treasurer or to the brethren who have raised the subscriptions in their several stations. There are unpaid subscriptions to the amount of Rs. 2,341-0-0, which will most likely be paid during the current year.

3. The Trustees appointed J. M. Thoburn, Corresponding Agent; but with the exception of a trip to Nynee Tal, he was not able to visit any of the up-country stations.

4. Although the Trustees are assured that more might have been raised in India, and would urge upon all the necessity of making renewed effort in this direction during the coming year, yet they are firmly convinced that the bulk of our College endowment must be raised in America; and that our only course is to make speedy arrangements for the accomplishment of this purpose.

The Irish Wesleyans sent an agent to the Methodist Churches of America, to collect funds for their Belfast College; and the Trustees confidently believe that the same course is open to us, and will be successful. In fact the work has already commenced. One brother writes that he has had 500 copies of the Trustees' Circular distributed in his Conference, and has entered actively on the work of raising scholarships. Another only waits the request of the Trustees to enter on a similar course in the east.

The Trustees are also in correspondence with laymen in America, who will in all probability complete the proposed endowment of Rs. 25,000, by the close of the present year.

5. But 25,000 rupees are a very small portion of the endowment necessary; and the Trustees are profoundly impressed

with the necessity of speedily raising the endowment to at least Rs. 100,000; and in their opinion the employment of a special Agent in America is the most feasible way of accomplishing this purpose.

6. In conclusion the Trustees would reiterate their profound conviction of the necessity of the proposed College; also their assurance that with the blessing of God on our united efforts, the work will reach a successful completion, and now call upon the Conference to unite with them in the determination that they will strive to place our College on a firm and prosperous basis.

J. H. MESSMORE,
Secretary of Board of Trustees.

REPORT XI.

ON MEMOIRS.

The Committee on Memoirs presented the following Report:

1.—MEMOIR OF MRS. JACKSON.

Mrs. Martha W. Jackson, daughter of Rev. D. Terry, Recording Secretary of the M. E. Missionary Society, and wife of Rev. H. Jackson, died in Lucknow, after a very brief illness, March 21st, 1867.

She was converted under the ministry of Rev. J. B. Hagany; and was for several years a faithful and successful teacher in the Sabbath School, connected with St. Paul's Church, New York city. She arrived in India in November 1863, and her short stay of three years and four months was scarcely sufficient to allow her to prepare herself for the more active and prominent duties of Missionary life. Her association with Missionaries from childhood in her father's house, gave her peculiar opportunities of becoming acquainted with all the Missionary operations of our Church, and helped to inspire her with unusual interest in the cause. The first two years of her residence in our midst naturally and necessarily furnished but few opportunities for labor or influence, outside of her family circle. During the last year of her life she taught regularly in school; and often when in feeble health assisted her husband in his classes, when other duties demanded his attention.

Those who have experienced the peculiar trials of foreign Missionary life will understand the great assistance the Mission-

ary receives from a companion, who by her buoyancy of character and cheerful christian life, strengthens him when he most needs help. In this respect our departed sister was permitted to furnish invaluable aid to the cause of Christ in India.

But her husband was not privileged to retain by his side this helpmate in his labors. On the 3rd of March, her second son was born; on the 16th of the same month, being convalescent, and in confident hope that in a few days she would again enter upon the active duties of life, she was prostrated by an epileptic attack, which with the exception of one or two short intervals, deprived her of all communication with her friends during the few remaining days of her life. After the violence of the first paroxysm had passed, she enjoyed a lucid interval of a few hours, during which she gave the most assuring testimony that her soul was in the safe keeping of Jesus. She appeared to realize the imminent danger of her condition, and contemplated her approaching end with resignation and without fear. Her friends did not fully realize the danger of her condition and the nearness of death, and somewhat restrained her in her expressions of joy and peace; and they now regret that by this means their precious legacy of her dying words of faith and triumph has been much lessened. Five days from the first attack the weary wheels of life stood still; and without a struggle her spirit passed away to its eternal rest. Her babe in a few months after was reunited with his sainted mother; and side by side in the Lucknow cemetery, their bodies wait the glories of the resurrection morn.

The bereaved husband and father is not forgotten in the prayers and sympathies of his brethren; and the members of this Conference take this opportunity of assuring him of their deepest interest in his prosperity, and express the earnest wish and hope that his bereavement may not occasion more than his temporary separation from them here in India.

2.—MEMOIR OF REV. H. M. DANIEL.

Rev. H. M. Daniel died in Lucknow, February, 1867. Only a few facts connected with the early life of our departed brother are known to us. We learned from himself that when yet a lad he was received into the Secundra Orphanage, where he was educated and converted to God. In the Punjáb he entered Government service as a writer, and qualified himself for the several

very respectable positions he filled. At the occupation of Oudh by the British Government, Brother Daniel was appointed Head Clerk of the Civil Court of Lucknow, from which position he was removed to Seetapore as Head Clerk of the Deputy Commissioner's Office, at his own request. It was while here that our departed brother became acquainted with our doctrines and Discipline, and united himself to our native church under the charge of brother Gracey. A head master at that time being needed for our Boys' Orphanage, the post was offered to Brother Daniel, who at a heavy sacrifice accepted the post.

At our first Conference he was ordained as a Local Deacon by Bishop Thomson, and being received on trial in the Conference, was appointed to Lucknow. He entered on his work in Lucknow full of hope, and in good spirits, and in a few months succeeded in opening a vernacular school in the Suddar Bazar, which under his constant care and attention improved very rapidly. He also preached regularly in the bazaars. We are safe in saying that only occasionally have we met with native preachers, who in every way were so fully qualified for their work. Brother Daniel had by great diligence and with much credit to himself, acquired a knowledge of English, Persian, Arabic, Greek and Hebrew, a familiarity with Hindúism and Mohammedanism, an acquaintance with Christain doctrines and his Bible, which so eminently made him a preacher "that needeth not to be ashamed."

During the last year of his life he became more fully consecrated to God, and as his end drew near, ripened for the garner above. His last illness, which commenced about the time of our last Conference at Shahjehanpore, and lasted two months, was brought on by his taking a heavy cold, which fastened on his lungs, and rapidly prostrated him. In view of death he had no misgivings; he knew in whom he believed, and without any fear he trod step by step the declining path which led him to the narrow stream on whose further banks lie the realms of the blest.

> "Servant of God, well done!
> Thy glorious warfare's past;
> The battle's fought, the race is won,
> And thou art crowned at last."

A widow and five daughters mourn his absence. To them we would express our deepest sympathy and assurance that they

are ever remembered by us in our addresses to the throne of Him who has promised to be a father to the fatherless and a husband to the widow.

J. H. MESSMORE,
D. W. THOMAS,
H. MANSELL,
} *Committee.*

REPORT XII.

ON PUBLISHING.

The Publishing committee beg to present the following Report:

I.

1.—The following books have been passed by the Committee, and placed in the hands of the Superintendent of the Press, for publication.

1. NAJÁT DIHINDA KÍ RÁH,
2. AMUS ÁMFIELD,
3. RÚHÁNÍ TAZKIRA,
4. TAHZÍB I ATFÁL,
5. SHARÍF NISBATEN,
5. MIFTÁH UL MAJLIS,
7. KUTUB I ILÁHÍ KE QAWÁNÍN KÍ TAFSÍR.

2.—The following books remain in the hands of the Committee, pending their examination by all the members of the Committee.

1. Wesley's Christian Perfection.
2. Exposition of Article No. I.
3. Murray Mitchell's Letters to Indian Youth.
4. Persian Girl and other Stories.

3.—The Committee beg leave to present the following Rules for the direction of the Committee, in addition to the rules adopted by the Conference last year:

I. The Publishing Committee, in connection with the Superintendent of the Press, shall make annual estimates for the current expenses of the Press, and take measures for securing appropriations from societies, and individuals here and at home.

II. The Publishing Committee shall audit the Accounts of the Press annually and Report to the Conference.

The Committee also make the following recommendations relative to the distribution of the publications of our Press:

I. The principal stations of our Mission shall be constituted sub-depots for the publications of our Press.

II. Whenever a new publication is ready, the Superintendent of the Press shall send a suitable supply to each of these sub-depots, stating the price of the books, as determined by the Supt. of the Press and the Publishing Committee.

III. The Preachers in charge of the various stations shall make annual returns for receipts from sales to the Superintendent of the Press.

IV. The Superintendent shall publish annually with the Minutes and Reports, a tabular Statement of the books on hand in the Press Depository.

II.

The Committee appointed by the Tract Board of the M. E. Church, having notified the Publishing Committee, that owing to their connection with the Press, they have recommended to the Tract Board that the Publishing Committee, the Superintendent of the Press, and a brother resident in, or near, Lucknow, be their Committee; the Publishing Committee heartily approve of the suggestion, and express their great interest in the Tract enterprise, and earnest desire to co-operate with them in this work.

III.

The following resolutions regarding the establishment of a paper, having been referred to the Committee, meet with their approval, and they therefore recommend their adoption, viz.

Resolved, 1,—That the Publishing Committee be instructed to issue a monthly paper in Roman Urdú, about the size of the Missionary Advocate.

Resolved, 2,—That said paper be a repertory of news from our various Mission Stations, adapted to the wants of our Native Christians, and simple enough for Sunday Schools.

H. MANSELL,
J. H. MESSMORE, } *Committee.*

REPORT XIII.

ON COLPORTAGE.

The Committee on Colportage have much pleasure in reporting a good degree of advancement in this department of Missionary work, during the past year.

The Reports and Statistics from nearly all the stations show

that the Missionaries generally have taken a much deeper interest in this work, and have carried it on much more systematically, and hence much more successfully, than in any preceding year. In fact it is apparent that Bible and Tract Colportage is now recognized by us all as a most important and efficient branch of Missionary effort.

The Statistics show a very considerable increase over last year in the number of agents employed, a very encouraging advancement in the number of sales reported, and in the amounts received for books. A glance at the accompanying Schedule (See Appendix B.) will show that the sales of Scriptures and religious books and tracts, for the year, amounted to Rs. 934-9-0. Sixteen colporteurs have been engaged in this work, and have traversed the country far and wide, visiting in their rounds thousands of towns and villages far remote from any Mission Station. A very large number of Bibles, portions of Scriptures, and religious books, have been sold at low prices, and a limited number distributed gratis. The North India Bible Society has generously defrayed almost the entire expense of this agency, and has thus rendered us very valuable aid in our great work.

The numerous Government and Mission Schools within the bounds of our Mission are rapidly multiplying the reading population; hence the importance of vigorously prosecuting this work. The thousands of boys now forming habits of study, and acquiring a taste for reading, must be supplied with books. If we do not furnish them with a pure and instructive literature, their minds will be worse than ever polluted by the perusal of the worse than useless publications displayed in every large bázár by native book sellers.

By a carefully managed and constant application of this agency, the leaven of truth can be infused into communities and families, which with our present force of Missionaries and Native Preachers cannot be reached in any other way; and since Divine inspiration declares that "The entrance of thy Word giveth light," we cannot but look upon this agency as very hopeful for the future, and as having already effected a vast amount of good. Let our colporteurs be encouraged, by assuring them that they have our hearty sympathy in their arduous toil, and that their employment is one of the noblest in which they could engage.

In conclusion, the Committee suggest the adoption of the following resolutions:—

Resolved, 1. That the thanks of this Conference are due, and are hereby tendered, to the N. I. Bible Society, for enabling us to carry on successfully this work in our Mission field.

Resolved, 2. That we recommend the Preachers in Charge of the various Stations to make special effort to increase the subscriptions for the above society in their respective stations.

S. S. WEATHERBY,
J. D. BROWN,
F. A. SPENCER. } *Committee.*

REPORT XIV.

ON EDUCATION.

The Committee on Education beg leave to report:—

1. That they notice with much pleasure the gratifying increase in our schools, and recommend that the Course of Study in our schools be arranged as near as practicable to that of Government schools of a similar grade.

2. Your Committee would with gratitude to God call your attention to the interesting fact that during the past year several of the boys in our Mission Schools have been converted to God.

3. The increasing attention given to female education and the encouragements connected with that work, lead your Committee to urge upon you the necessity of doing all you can to further this cause.

4. The members of the Conference have not been idle during the year past in securing subscriptions and donations for the Lucknow College; yet the Committee would remind them that in well-doing we should not be weary. It is therefore recommended that whenever opportunity offers, the interests of the College should be advocated, until the required amount has been obtained.

5. After mature consideration, the Committee recommend in reference to the paper submitted to them respecting the appointment of Native brethren not connected with the Conference, that the brethren in each district meet the Presiding Elder annually, when practicable, to make the necessary arrangements for them.

6. In connection with that part of the same paper referring to the course of study for such brethren, the Committee recommend that a Committee consisting of one member from each Conference District be appointed, who shall prepare such a course during the present year, and report at the ensuing Conference.

H. JACKSON,
T. J. SCOTT,
H. MANSELL. } *Committee.*

REPORT XV.

ON AUDITING PRESIDING ELDERS' ACCOUNTS.

The Committee appointed to audit the Presiding Elders' Accounts, beg to report that they found the Accounts correct, with a credit balance on the Bareilly district book of Rs. 130, and a similar balance on the Lucknow district Book of Rs. 868-13-5.

J. D. BROWN,
T. S. JOHNSON,
J. A. CAWDELL, } *Committee.*

REPORT XVI.

ON SALE OF PROPERTY IN NYNEE TAL.

The Committee to whom was referred the matter of the propriety of selling a portion of the Mission estate at Nynee Tal, beg leave to report, that they gave the business their best attention; and at a meeting held at Nynee Tal, June 12, 1867, reached substantially the following conclusions:—

1. That it is desirable that the Mission should effect the sale of a portion of said estate, if proper proposals can be secured for it, and amongst others for the following reasons: (1) The Mission owns much more property at Nynee Tal than it seems at all probable it will ever need for Mission purposes, or than can be kept in proper condition without greater expenditure on it than it seems desirable the Mission should make. (2) The Mission Chapel is not at all such a building as it seems desirable that we should have at Nynee Tal, if the Mission is to continue an English service at that place; and your Committee are of opinion that the necessity for such a service is not less than it formerly was; but rather that it is prospectively, at least,

much greater. (3) Your Committee in view of the great cost of building at Nynee Tal, do not see how by the ordinary means of subscriptions in India and appropriations from home, so heavy an item as the cost of a new Chapel at Nynee Tal can be provided for; but as property has become much more valuable than formerly at Nynee Tal, they think that some portion of the premises owned by the Mission might be sold, and the proceeds appropriated to the erection of a new Chapel on another part of the Mission estate.

2. Your Committee were of opinion that the portion of the estate lying between the mall and the public road which runs diagonally through the estate, should be sold with the buildings thereon, Chapel, School house, &c., provided that it contain two acres of land, and that at least Rs. 12,000 could be secured for the same. But if there be not two acres in that portion of the estate, then your Committee thought it not advisable to sell the School house, but to divide the above described piece of land by a line running between the School house and the Chapel, and retain the School house; and offer for sale for not less than Rs. 10,000 the remainder of the lot between the road as above described, with the Chapel, munshi's house, &c, together with so much of the ground lying beyond the ravine from the Mission residence, as may be necessary to complete the two acres of ground required for building in Nynee Tal.

Your Committee sent forward their opinion and proposal, substantially as above given, to the Board at New York in October last, and requested the Board to refer the whole matter to the Conference with discretionary power to sell such portion of the mission premises at Nynee Tal at such time, for such price, and to apply the proceeds of the sale to such object as it might deem judicious.

The Committee further announced in the community at Nynee Tal, that pending the reference to New York for authority to sell, they would receive closed proposals in writing for the purchase of said portion of the estate, and one such proposal has been received, and the contents will be made known if desired. Your Committee beg to report in conclusion, that,—

Whereas, Since writing the above portion of their Report, they have received a letter from the Corresponding Secretary of the Missionary Society, dated November 26th, 1867, in reply to their proposition, as above mentioned, said letter authorizing this Conference to take measures for the sale of the said property, subject to the final decision of the Board, the Committee recommend that this

Conference appoint a Committee of three, by and with whose advice the Presiding Elder of the Bareilly District and the Preacher in charge of Nynee Tal shall sell and give a title to the above mentioned property: and that the avails of said property be expended in the erection of a good Church in Nynee Tal station.

C. W. JUDD,
D. W. THOMAS. } *Committee.*

REPORT XVII.

ON GENERAL MISSION CONFERENCE.

The Committee to whom was referred the question of the propriety of holding a General Conference of Missionaries and Laymen of all Societies in the North West at the end of 1868, beg to report:—

1st.—That it is in their opinion desirable that such Conference be held.

2nd.—That Allahabad, Agra and Lucknow are deemed the most central and desirable points for the Conference.

3rd.—They recommend that a Committee of three be appointed, with power to elect one of their own number Secretary, to act on the part of this Mission, in concert with Committees or Secretaries of other Missions, to arrange for said Conference.

4th.—This Committee should have power to suggest themes for papers, to appoint one or two members of this Mission to prepare and read one, or, if need be, two, carefully written papers, on such subject as may be allotted, and to aid in making any general or special arrangements deemed advisable.

J. W. WAUGH,
J. M. THOBURN,
T. J. SCOTT. } *Committee.*

REPORT XVIII.

ON POLYGAMY.

The Committee to whom was referred the Memorial of the Moradabad District Conference on the subject of Polygamy, beg leave to present the following Report:—

When our Saviour began his ministry, he at once set up a more perfect standard of morality than that which had existed

among the Jews, not only denouncing many popular traditions, but even going so far as to change both the letter and spirit of some of the laws of Moses. Among the most important of the reforms which he instituted, was a re-statement of the law of marriage, in which he reminded the Jews of the sacred character of the institution as first appointed in Eden, admitted the temporary suspension of some of its obligations on account of the "hardness of heart" of the people, and clearly and emphatically recalled them to the observance of its duties as laid down in the days of man's purity. As God had created "a male" and "a female," so the Saviour taught that "they twain" should be "one flesh." This is clearly the definition of Christian marriage. Polygamy is wholly inconsistent with such an institution. Mohammedan marriage may admit of it, as may that of Hindoos or Jews, but to speak of a Christian polygamist, is to use contradictory terms.

It cannot be denied that plausible reasons have been adduced to show, that while polygamy should not *permanently* be retained in the Church, yet in cases where converts have been entangled in this way before conversion, no interference should be made with their social relations. Among the most prominent arguments advanced in defence of this position are the following:—

1. It is alleged that we have the sanction of the Apostles for this course, they having merely limited the privileges of the polygamist by excluding him from certain official positions. But it is by no means clear that the apostles ever followed such a policy. It is true that Paul instructed both Timothy and Titus to appoint as deacons and elders only those who were "the husband of one wife;" but we may well question whether the reference here is to polygamy at all. It is well known that divorces for frivolous causes had become very frequent in all parts of the Roman empire, at the beginning of our era, that polygamy had ceased to exist among the Jews, that it had not become at all common among any class of the Romans, and that it was comparatively limited among the Greeks. Is it not reasonable, then, to suppose that the apostle cautions his brethren against appointing men who had successively married and divorced a number of wives, thus making themselves obnoxious to the numerous friends of the divorced parties? This supposition becomes almost a certainty, when

we notice that a like caution is given in the case of women, that they should be "the wife of one husband," for surely no one will for a moment claim that polyandry existed in the early Church. It is well known that this was the universal interpretation of the primitive Church, and that the Greek Church adheres to it in a most literal sense to the present day.

2. It is constantly urged that many holy men mentioned in the Old Testament had a plurality of wives, and yet God approved of their lives in a special manner. The same argument was long used to defend slavery in America, and is still used by the mormons in Utah. Its fallacy is so transparent, that a child need not be deceived by it. The question is simply this: Were the holy men referred to *Christians*, or were they not? That they were good men, according to the light they had, no one can doubt; but if the best of them were living among us now, we would simply call them Jews, and refuse them the privileges of the Church.

3. But it is claimed that the heathen are as ignorant and hard hearted as the Jews and patriarchs, and a like allowance should be made for them. This is very true, so far as their condition is concerned; and if we have no better light to offer them, and if there is no fuller measure of the Spirit to soften their hearts, than was enjoyed before the day of Pentecost, then the conclusion is valid. But it must be remembered that the question deals, not with the depraved heathen, but with *Christian Converts*, the least of whom enjoys privileges which far transcend those of the highly favored John the Baptist.

4. It is often urged that a separation inflicts great injustice on the wives who are put away. Financially there can be none, as the convert is required to support them comfortably. As to marital rights, it is begging the whole question to raise such an objection. It might, with infinitely more reason, be urged that it is wronging the woman to allow her to be kept in a state of concubinage. Better far, that she be allowed to contract an honorable Christian marriage, and escape from a life in which she can never know what domestic happiness is.

5. It is further urged, that many painful separations must occur, and that to avoid this, temporary polygamy should be tolerated.

If all claimed here were admitted, it is only what might be

urged in multitudes of cases to justify men in delaying their conversion. How many happy families are forever broken up by simply preaching the truth? All this has been foretold by our Saviour, and is inseparable from the faithful preaching of truths which admit of no compromise.

But it will be found that these separations are usually less painful than is commonly supposed. Nothing can be more absurd than to suppose that an affection can exist in a polygamist's family, similar to that which we see in Christian households. The husband nearly always has one favorite only, while to the vast majority of the women, separation will be hailed as freedom from slavery. Among the lower classes this is especially true. Nine-tenths of them would rejoice to be freed from their masters, if a chance of honorable wedlock were offered them.

Having noticed these objections, it remains to show a few weighty reasons for adhering to the practice which has generally prevailed in the most successful Protestant Missions.

1. If polygamy is tolerated to any extent in the church, it will gain a foothold among us which will not be easily relinquished. The "twin relics of barbarism," polygamy and slavery, are both alike in holding tenaciously to any concession made to them. The early churches in America simply tolerated slavery, hoping that it would not outlive a single generation; but they were destined soon to find it their master. If we allow polygamy a place among us, there is reason to fear that it will long remain a source of trouble and weakness to an infant Church which can ill afford to contend with such an element.

2. A compromise of *principle* invariably paralyzes the church, and unfits her for the earnest struggle in which she is engaged. To confess for a moment that we quail before the consequences of our own preaching, is to deny our confidence in it. The moment we lower the high standard left in our hands, we lose that moral power which ever marks the vigorous advance of Christianity.

3. More especially do we need to insist on the Christian rule of monogamy, because it is important at the outset to give our people a correct idea of the sanctity of the marriage relation. To allow the slightest deviation from the strict law of Christian

marriage, will lead them to confound principle and policy, to look on an institution as old and as hallowed as the bowers of Eden, as simply a conventional arrangement to be modified at pleasure. The grand centre around which all the social excellencies of a Christian community crystallize, is the family; and if we would organize a community in India worthy of the name of Christian, we must guard against the slightest infringement of its rights and privileges.

The re-adjustment of the relations of a polygamist's family must necessarily involve many very perplexing questions which cannot be reached by any definite rules. Yet a general policy should be laid down, and such regulations adopted as may meet the difficulty as far as possible. The general object being to substitute Christian, for heathen marriage, the arrangement which most satisfactorily effects this should be adopted. In deciding such cases we recommend that the following rules be observed:

RULES.

1. Where a convert is to select his wife from among two or more of his previous partners, *all other claims being equal*, the first wife shall be allowed the preference.

2. In cases where the marriage in childhood has been practically involuntary on the part of both parties, resulting in unhappiness, and leading to other alliances, the preference allowed to the first marriage may be materially modified.

3. In all cases where all the parties involved amicably consent to any definite arrangement for separation, their wishes shall be allowed.

4. The question shall always be considered in its relation to the interests, wishes, and feelings of *all the parties*, the man in every case being put on a par with the woman.

5. The convert in every case shall be required to contribute for the support of his former wives, in such amount as the committee called in his case may decide, so long as they may remain unmarried.

6. To avoid abuses, no such convert shall be admitted to baptism, until his choice of a wife has been ratified by a com-

mittee of five members of the church, appointed by the preacher in charge, and confirmed by a quarterly conference, subject to the veto of the President of the quarterly conference.

7. The same committee shall sanction all arrangements made for the disposition of the children of the parties involved.

J. W. WAUGH,
C. W. JUDD,
J. M. THOBURN. } *Committee.*

LIST OF BOOKS,

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Tawallud i Jadíd,	0	1	0	141
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Sawál o Jawáb, No. 1	0	1	0	126
Sawál o Jawáb, No. 2	0	2	0	272
Akhláqí Kahánián,	0	4	0	135
Ámus Ámfíld,	0	3	0	181
Naját Dihinda kí Ráh,	0	2	0	341
Devánágrí Roman Primer,	0	1	6	160
HINDÍ.				
Ek Upadesh,	0	1	6	114
Prashn Uttar,	0	1	0	51
Padwí Biswás Dípak,	0	1	6	17
Gít kí Pustak,	0	2	0	9
Dharm Charchá,	0	2	0	14

APPENDIX A.

STATISTICS FOR INDIA MISSION CONFERENCE FOR 1867.

STATIONS.	Numbers.				Baptisms.		Church Property.				Benevolent Contributions.				Sunday Schools.			
	Members.	Deaths.	Probationers.	Local Preachers.	Adults.	Children.	Churches.	Probable Value.	Parsonages.	Probable Value.	For Missionary Soc'y.	For Tract Society.	For Bible Society.		Schools.	Officers & Teachers.	Scholars.	Vols. in Library.
BAREILLY DISTRICT.								*Rs.*		*Rs.*								
Bareilly,	8		8	1	1	5	1	500	2	10000	2211-13- 0				2	9	70	12
Bareilly Girls' Orphanage,	80		2		13	1	1	10000	1	5000	73- 0- 0				1	8	129	150
Pilibheet,	3		1	1					1	500								
Kherah-Bajherah,	2	1	2	1							4000- 0- 0							
Shahjehanpore & Boys' Orphanage,	61		71	3	67	39	2	8600	2	11000	5802- 0- 0	32-0-0	57-8-0		1	8	110	125
Budaon,	24		5	1	5	4	1	1000	1	5000	1233-11- 9	5-0-0	15-0-0		2	3	45	
Nynee Tal,	4					2	1	5000	2	16000	2267- 2- 0				1	7	30	200
Total for Bareilly District,	182	1	89	7	86	51	6	25100	9	47500	13325- 8- 9	37-0-0	72-8-0		7	35	384	487
LUCKNOW DISTRICT.																		
Lucknow,	6		7	2	7	11	1	1000	3	16000	4873- 9- 0				1	4	30	
East Lucknow,																		
Sheetapore & Lukimpore,	14		4	1	3	5	1	1800	2	7000	1892-10- 0				1	3	12	
Gondah,	13			1		2	1	800	1	1000	495- 7- 0				1	4	30	
Roy-Bareilly,	9		3	2	2	1			1	3000	2615- 8- 0	32-0-0	10-0-0		1	2	10	
Nawabgunge,	4		4	1											1	2	7	
Total for Lucknow District,	46		28	7	12	19	3	3600	7	27000	9817- 2- 0	32-0-0	10-0-0		5	15	89	
MOORADABAD DISTRICT.																		
Mooradabad & Chandausi,	44	1	19	3	12	9	2	2000	1	4000	3194- 2 -0				4	10	74	205
Amroha & Babukhera,	26		46	1	24	11	1	400			410- 0- 0				3	5	67	
Sambhal,	13	2	17	1	17	7	2	200	1	1350	1358- 4- 2				2	5	40	
Bijnour,	21		6	1	3	10	1	300	1	4000	2996-15- 8				3	8	44	60
Gurhwál,	6		7	1	6	12			1	1000	2008- 0- 0				2	8	54	50
Total for Mooradabad District,	110	3	95	7	62	49	6	2900	4	10350	9967- 5-10				14	36	279	315
Grand Total,	338	4	212	21	160	119	15	31600	20	84850	33110- 0- 0	69-0-0	82-8-0		26	86	752	802

APPENDIX B.

COLPORTAGE STATISTICS OF INDIA MISSION CONFERENCE FOR 1867.

STATIONS.	Number of Agents specially employed in this work.	Amt. expended in this work during the year.	Number of towns and villages visited for this work.	Number of Bibles distributed.			Number of Copies of the New Testament distributed.			Number of single Gospels or portions of Scriptures distributed.			Number of Copies of the Book of Psalms distributed.			Number of Miscellaneous Tracts and Books distributed during the year.			Total sales of Scriptures during the year.	Total sales of Books and Tracts during the year.	Total sales of Scriptures, Books and Tracts during the year.
				Sold.	Gratis.	Total.	Sold.	Gratis.	Total.	Sold.	Gratis.	Total.	Sold.	Gratis.	Total.	Sold.	Gratis.	Total.			
BAREILLY DISTRICT.																					
Bareilly, ...	2	332- 6-6	400	10	20	30	85		85	560	25	585	26		26	181	20	201	65- 8-9	7- 1-9	72-10-6
Shahjahanpore, ...	2	281- 0-0	90	6	6	12	37	6	43	190	10	140	8	2	10	357	50	407	21- 0-0	11- 9-0	32- 9-0
Budaon, ...	3	257- 2-9	300	5	1	6	65	2	67	554	6	560	10		10	3406	650	4056	55- 0-0	16- 0-6	71- 0-6
Nynee Tal, ...	1	225- 0-0	39				80		80	300		300				250	50	300	36- 8-0	3- 6-9	39-14-9
Pilibheet, ...																					
Kherah-Bajherah, ...																					
Total for Bareilly District, ...	8	1095- 9-3	729	21	27	48	267	8	275	1544	41	1585	44	2	46	4194	770	4964	178- 0-9	38- 2-0	216- 2-9
LUCKNOW DISTRICT.																					
Lucknow, ...	2	*		1		1	101	1	102	636		636			*	1802		1802	56- 0-0	40- 0-0	96- 0-0
Seetapore & Lukimpore, ...	1	127-11-0	130				31		31	119		119				318		318	8-14-0	9- 8-3	18- 6-3
Gondah, ...	2	90-13-0	130				30	8	38							300	111	411	5- 0-0	10- 0-0	15- 0-0
Nawabgunge, ...							4		4	13	0	13				25	90	115	1- 6-6	0- 3-0	1- 9-6
Roy-Bareilly, ...	2	246- 9-6	600	19		19	23	7	30	208	85	293				4380	603	4983	43- 9-6	171-12-9	215- 4-3
Total for Lucknow District.	7	*465- 1-6	860	20		20	189	16	205	976	85	1061			*	6825	804	7629	114-14-0	231-8 -0	346- 4-0
MOORADABAD DISTRICT.																					
Mooradabad & Chandausi, ...	2	7800	400	2		2	12	7	19	680	170	850	36	8	44	3279	1033	4332	*	*	48- 5-0
Amroha & Babukhera, ...																					
Sambhal, ...	1	159-10-0	100	1		1	5	8	13	474	8	482	3		3	335	17	352	17- 4-0	5- 5-3	22- 9-3
Bijnour, ...		*		1	3	4	9	26	35	112	30	142	10	17	27	502	150	752	5- 0-0	7-11-1	12-11-1
Gurhwal *(Pauri)*, ...		*		2		2	2	44	46	19	9	28				252	304	556	1- 9-0	2- 3-3	3-12-3
Total for Mooradabad District ..	3	*237-10-0	500	6	3	9	28	85	113	1285	217	1502	49	25	74	4368	1504	5992	23-13-0	15- 3-7	87- 5-7
Grand Total,.....	18	*1798- 4-9	2089	47	30	77	484	109	593	3305	337	4148	93	27	120	15387	3078	17585	316-11-9	284-13-7	649-12-4

* The above return is necessarily very imperfect, owing to the neglect of some Preachers in charge to make out their Statistics in full.

APP

SCHOOL STATISTICS OF THE INDI

VERNACULAR SCHOOLS.														A	
STATIONS.	No. on the Roll at the end of the year.					Average daily attendance.	No. on the Roll at the end of the year.					Average daily attendance.	No.	
	Boys' Schools.						Girls' Schools.						Boys' Schools.	
	Christians.	Hindoos.	Mohammedans.	Total.		Christians.	Hindoos.	Mohammedans.	Total.		Christians.		
BAREILLY DISTRICT.														
Bareilly, ...	1	0	74	0	74	55	2	0	8	18	26	19	2	2
Do. Girls' Orphanage, ...														
Kherah-Bajherah, ...	1	2	37	13	52	44	1	2	11	2	15	14		
Shahjahanpore, ...							1	0	28	2	30	18	2	96
Budaon, ...	3	0	61	22	83	66	3	10	37	0	47	35	1	2
Nynee Tal, ...	3	0	90	12	102	80							1	
LUCKNOW DISTRICT.														
Lucknow, ...							5						5	
Seetapore, ...													1	1
Gondah, ...	1	0	44	0	44	30	1	0	0	20	20	16		
Roy Bareilly, ...	2	0	24	23	47	42	1	0	0	15	15	15	1	3
Nawabgunge, ...													1	
MORADABAD DISTRICT.														
Mooradabad & Chandausi, ...	2	0	45	15	60	47	5	12	11	66	89	80	4	4
Amroha & Babukhera, ...	2	0	44	24	68	54							2	35
Sambhal, ...	2	0	40	0	40	35	1	12	3		15	13	2	2
Bijnour, ...	0	0	0	0	0	0	1	6	0		6	6	3	4
Gurhwál (*Pauri*), ...	3	0	100	20	120	105	2		30			30	2	

NDIX C.

ISSION CONFERENCE FOR THE YEAR 1867.

LO-VERNACULAR SCHOOLS.								Grand Total.				Entire expense of the Schools for the year.			Annual cost of educating each pupil.			No. of conversions in the Schools.
he Roll at end of year.		Average daily attendance.	Girls' Schools.	No. on the Roll at the end of the year.				Average daily attendance.	No. of Schools.	No. of Teachers.	No. on the Rolls.	Average daily attendance.	Rs.	As.	P.	Rs.	As.	P.	
Mohammedans.	Total.			Christians.	Hindoos.	Mohammedans.	Total.												
17	110	98							5	12	2 0	172	1761	10		8	6	2	
			1	128			128	128	1	9	128	128	3034	11		12	15	9	
70	330	251							12	2	67	58	600			8	13		
30	76	68							3	14	360	269	4600			17			11
5	75	60							7	9	205	169	1236	10	6	5	12	5	3
									4	6	177	140	1680			9	7		
													9399	4	6				
6	100	75							1	5	100	75	1281	9	9	12	13		
									2	3	64	46	336	13	3	5	4	3	
53	92	67							4	7	154	124	1684	14		10	15		
6	36	29							1	1	36	29							
64	308	286							11	24	458	413	5564			12	4		
	35	32							4	5	103	86	740			7	3		
114	195	165							5	10	250	213	1743			7	2		
49	176	150							4	13	156	155							
	127	110	1		3		3	3	8	11	165	210							

APPENDIX D.

DONORS AND SUBSCRIBERS TO THE MISSION.

LUCKNOW.

	Rs.	As.
W. Capper, Esq., ...	120	0
Col. Barrow, ...	10	0
R. Smith, Esq., ...	50	0
Col. Steele, ...	10	0
Major Cockburn, ...	10	0
Geo. T. Jackson, Esq., ...	10	0
Col. Huchitnson, ...	50	0
Col. Macpherson, ...	50	0
R. H. Davies, Esq., ...	25	0
W. Handford, Esq., ...	25	0
F. Currie, Esq., ...	55	0
Dr. Morton, ...	5	0
Col. Anderson, ...	20	0
Capt. Morton, ...	50	0
Rev. J. W. Waugh, ...	60	0
W. Brockman, Esq., ...	40	0
Major MacAndrew, ...	25	0
Capt. Tweedie, ...	5	0
D. Burgess, Esq., ...	9	0
J. Prince, Esq., ...	5	0
X. Y. Z., ...	16	0
Major Elgie, ...	10	0
Master Playfair, ...	5	0
J. Remfry, Esq., ...	20	0
J. R. Reid, Esq., ...	60	0
Ladies' Aid Society, through Mrs. Gracey, ...	70	0
Sale of Fancy Articles, ...	78	9
Govt. Grant-in-aid to Schools,	3980	0
Total, ... *Rs.*	4873	9

GONDAH.

J. S. Reid, Esq., ...	90	0
Major J. S. Ross, ...	36	0
Captain C. F. Sharpe, ...	24	0
Doctor J. H. Condon, ...	36	0
T. H. Kavanagh, Esq., ...	24	0
Rajah Sir Deg Bisegh Sing,...	60	0
A. G. Grote, Esq., ...	24	0
Rajah Krishn Datt, ...	36	0
T. Lyons, Esq., ...	12	0
Tulsi Rám, Zemindár, ...	27	9
Rev. S. Knowles, ...	24	0
Total, ... *Rs.*	393	9

SEETAPORE & LUKIMPORE.

	Rs.	As.
Maj. J. Reid, ...	80	0
O. Wood, Esq., ...	60	0
H. Ross, Esq., ...	28	0
J. Thomas, Nat. Doctor ...	16	0
W. Hollingbury, Esq., ...	9	0
N. Thomson, ...	5	12
Govt. grant for School, ...	600	0
Lt. Col. Ponsonby, ...	10	0
Háji Hosein, ...	2	0
Dr. Burney, ...	5	0
Rev. J. D. Brown, ...	25	0
Dr. McLean, ...	3	0
Lt. Boys, ...	3	0
Rev. F. C. Viret, ...	25	0
Lt. N. Parker, ...	10	0
Ras Bahare Basu, ...	5	0
T. H. Kavanagh, Esq., ...	5	0
W. Wright, Ex. Engineer, ...	10	0
H. Johnson, do. do. ...	10	0
Mr. Berrill, ...	10	0
B. Sing, 2; Matthias, 1, ...	3	0
Joseph Dowley, ...	2	0
Corporal Crauford, ...	5	0
Do. Clark, ...	4	0
Dr. J. Cameron, ...	25	0
Mr. Tea, ...	4	0
Rent on Lukímpore House,...	616	15
Schooling Fees, ...	93	14
Sacramental Collections, ...	14	8
Books sold, ...	18	6
Lakímpore land rent, 2 years,	85	0
Grass, wood, tiles, sold,	99	3
Total, ... *Rs.*	1892	10

NAWABGUNGE.

Major Chamier, Deputy Comr.	24	0
J. M. C. Steinbelt, Esq., ...	25	0
J. E. Burton, Esq., ...	13	0
Dr. J. P. Cromarty, ...	10	0
A. Penny, Esq. Ex. Eng., ...	5	0
Mrs. M. A. Bird, ...	8	0
Mr. J. E. Cearnes, ...	13	0
Mr. J. Sangster, ...	7	0
Mr. C. J. Ewart, ...	6	0
Mr. W. Ireland, ...	2	0
Total, Rs.	113	0

ROY BAREILLY.	Rs.	As
Gore Ousley, Esq., C. S.	192	0
Major A. P. Orr,	60	0
C. R. Cromelin, Esq.,	60	0
Major Ralph Ousley,	60	0
R. H. Davies, Esq., C. S.,	25	0
R. J. Whitten, Esq.,	60	0
Mián Uttum Sing,	30	0
W. Knighton, Esq.,	5	0
Captain Low,	2	0
Captian Procter,	8	0
T. B. Henslow, Esq.,	4	0
Mr. Quilter,	24	0
Lieut. Grigg,	10	0
W. Hutton, Esq.,	10	0
Rev. P. T. Wilson,	10	0
Baboo George Mayal,	6	0
Joseph Downey,	4	8
Govt. Grant-in-aid for Boys' Schools,	480	0
Do. Do. for School House,	1075	0
Total, ... Rs.	2125	8
Girls' Schools.		
C. R. Cromelin, Esq.,	45	0
Zenána School Fund, through Rev. J. W. Waugh,	30	0
Govt. Grant for Girls' Schools,	120	0
Total, ... Rs.	195	0
Poor Fund.		
Gore Ousely, Esq., C. S.	36	0
C. R. Cromelin, Esq.,	74	0
Major Ousely,	48	0
Major A. P. Orr,	5	0
W. Knighton, Esq.,	1	0
Capt. Sanders,	7	0
T. B. Henslow, Esq.,	4	0
Captain Low,	1	0
Mr. Quilter,	12	0
Dr. Cameron,	62	0
Rev. P. T. Wilson,	12	0
Baboo G. Mayal,	3	0
Total Rs....	265	0
To take Mrs. Barrows' Children to Orphanage.		
C. R. Cromelin Esq.,	10	0
Major Ousely,	10	0
Dr. Cameron,	10	0
Total,	30	0
Grand total, ... Rs.	2615	8

BAREILLY.	Rs.	As.
Govt. Grant for School,	1100	0
Rent of Mission House,	585	0
Jno. Inglis, Esq.,	50	0
A. O. Hume, Esq.,	40	0
H. F. White, C. E.	40	0
Col. Unwin,	30	0
"A well wisher,"	30	0
Rev. D. W. Thomas,	25	0
Rev. C. W. Judd,	25	0
Mr. A. Pocock,	25	0
Col. Bazalgatte,	10	0
Major Soady,	10	0
Maj. G. Hamilton,	10	0
M. Kempson, M. A.	10	0
E. Colvin, Esq.,	10	0
A. M. Markham, Esq.,	10	0
H. Templeton, Esq.,	10	0
R. E. Constable, Esq.,	10	0
D. C. Corbyne, M. D.	10	0
Rev. J. Richards,	10	0
Rev. J. T. Janvier,	8	0
Mrs. Graves,	5	0
Mr. J. Knight,	5	0
Pundit Nund Kishore,	3	8
Sacramental Collections,	20	9
Schooling Fees,	45	2
Miscellaneous,	74	10
Total, ... Rs.	2211	13

Girls' Orphanage.

Government Allowance for Famine Orphans,	2975	0
Do. for Orphans made over by Magistrate,	270	0
Govt. Grant for Schools,	1200	0
Profits from needle work,	195	8
Nand Kishore,	10	0
W. G. Allen, Esq.,	10	0
W. Drew, Esq.,	5	0
Hon. Mrs. Cust,	5	0
Mrs. Graves,	5	0
Mrs. Hume,	5	0
Mrs. Vansittart,	5	0
Mrs. Corbyn,	5	0
Mrs. Berkley,	5	0
Mrs. Pailly,	5	0
Mrs. Earle,	5	0
Mrs. White,	2	0
Mrs. Warwick,	2	0
Thos. Knight, Esq.,	3	0
Total, ... Rs.	4712	8

SHAHJEHANPORE.

	Rs.	As.
J. Powell, Esq., ...	60	0
Judge Thompson, ...	157	0
Miss Monteith, ...	10	0
Major Gibbs, ...	36	0
Dr. Bell, ..	6	0
Lt. Colonel Butler, ...	40	0
Captain Wingfield, ...	9	0
E. Beddy, Esq., ...	12	0
C. Twigg, Esq., ...	12	0
J. M. Pears, Esq., ...	12	0
C. Spurgen, Esq., ...	6	0
R. G. Currie, Esq., ...	24	0
R. Saunders Esq., ...	85	0
Rev. C. A. L. Whyte, ...	7	0
Capt. Carr, ...	5	0
Mr. A. R. Man, ...	15	0
Rev. C. W.Judd, ...	100	0
Rev. H. M. Daniel, ...	200	0
Hon. R. Drummond. ...	150	0
Rev. I. L. Hauser, ...	50	0
Munshí Sunder Lál, ...	10	0
Rev. T. S. Johnson, M. D. ...	100	0
Naraju Singh, ...	6	0
Philemon, ...	3	0
Horace J. Adams, ...	5	0
Rahyán Singh, ...	2	0
Baboo P. M. Mookerjí, ..	30	0
Baboo R. N. Ghose, ...	25	0
Orphan Boys, ...	25	10
Govt. Grant for Schools, ...	2100	0
Municipal Com. Do. Do. ...	600	0
Famine Relief Fund for Orphs.	829	0
From Govt. for boys made over by Magistrates, ...	332	4
Mission House rent, ...	573	0
Sacramental Collections, ...	21	6
School Buggy sold, ...	65	0
Grass sold, ...	20	0
Miscellaneous, ...	4	0
Schooling Fees, ...	53	12
Total ..... *Rs.*	5801	0

NYNEE TAL.

	Rs.	As.
Col. Ramsay, C. B., ...	180	0
Genl. Parsons, C. B., ...	120	0
Major Gen. Story, ...	60	0
Major Smyth, ...	60	0
Lt. Col. Cookson, ...	60	0
J. Inglis, Esq., C. S., ...	25	0
Judge Thompson, ...	25	0
Carried over Rs.	530	0

NYNEE TAL—*Continued.*	Rs.	As.
Brought forward, ...	530	0
R. Simson, Esq., Secy. Govt. N.W.P.	100	0
His Hon. Lt. Govr. N. W. P.	50	0
Rev. J. T. Gracey,	100	0
Lt. Col. Larkins,	20	0
Mrs. Dr. Guise,	24	0
Lt. Col. Dyas,	10	0
Mrs. Capt. Thomason,	5	0
Maj. Baugh,	5	0
Col. Unwin,	10	0
"Brae House,"	10	0
J. Carmichael, Commissioner,	16	0
"Cameronia,"	6	0
"Camplon Upmarden,"	10	0
Rev. C. W. Judd,	23	0
Mr. J. Macleod, Treas. to Lt. Gov.	10	0
H. Archer, Esq.,	4	0
Dr. Honigberger,	12	0
Col. Houghton,	2	0
H. M. H.	3	0
Rev. J. W. Waugh,	4	0
Sales of Tents, &c.and Coll'ns,	259	0
Govt. Grant for Schools,	840	0
Mr. L. Hill,	24	0
Mr. Jeffries,	12	0
Mr. Daugherty,	5	0
Mr. D. Dingwell,	3	0
Mr. Fraser,	1	0
Mr. Richie,	2	0
Wm. James, Bábú,	60	0
Mr. Mckibben,	1	0
Mr. Grassby, Apothecary,	5	0
Mr. Petter, Chemist,	5	0
Total, ... *Rs.*	2162	0

BUDAON.

	Rs.	As.
A. Boulderson, Esq., ...	80	0
J. R. Reid, Esq., ...	60	0
T. G. Hanson, Esq., ...	110	0
G. Debnam, Esq., ...	50	0
C. Smith, Esq., ...	20	0
C. P. Carmichael, Esq., ...	10	0
H. F. Tyrrell, Esq., ...	10	0
Major A. Corbett, ...	10	0
H. R. Wilson, Esq., ...	10	0
J. Shiels, " ...	4	0
Baboo T. P. Sircar, ...	2	0
Govt. Grant-in-aid for Schools,	760	0
Sacramental Collection, ...	33	13
Do. Do. Native Congregation,	16	14
Total, ... *Rs.*	1120	11

RANEE KHET.

Rev. J. T. Gracey, ...	10	0
" S. S. Weatherby, ...	2	0
" I. L. Hauser, ...	2	0
" J. W. Waugh, ...	5	0
B. Baptist, ...	3	0
Mr. Neeley, ...	1	0
J. Trench, ...	4	0
C. K. C. ...	1	0
" James," ...	5	0
Mr. Jeffries, ...	2	0
Mr. Norrins, ...	1	0
J. Narain, ...	1	0
Mr. Blackburn, ...	2	0
E. W. Lettly, ...	5	0
Mr. Brown, ...	2	0
Mr. Heny, ...	1	0
Mr. Carton, ...	5	0
W. James, ...	5	0
John Barker, ...	3	0
Prabhú Sahai, ...	1	0
Thomas William, ...	0	4
Ganga Dath Panth, ...	3	0
Budhi Bullabh, ...	1	0
"A Friend," ...	5	0
Zohad Khan, ...	0	2
Ramzán Ali, ...	0	4
Omrao Sing, ...	0	8
Súkh Lall, ...	2	0
Kanahi Lall, ...	2	0
Madhab Chandar, ...	2	0
Kidár Nath, ...	2	0
Krishna Nan, ...	1	0
Ishwari Datt, 1st, ...	1	0
Ishwaree Datt, 2nd, ...	1	0
Sobhan Khan, ...	2	0
C. Lett, ...	2	0
Ganga Datt Chowdhri, ...	1	0
Doorgah Sah, ...	1	0
Badrí Datt, ...	2	0
D. Dingwell, ...	4	0
Chowderí Bullobh, ...	1	0
Total, ... *Rs.*	95	2

AMROHA & BABUKHERA.

Sacramental Collections, ...	15	0
Donations & Subscriptions, ...	35	0
Govt. Grant-in-aid for Schools,	360	0
Total, ... *Rs.*	410	0

MORADABAD & CHANDAUSI.

B. Sapte, Esq., ...	35	0
H. Manderson, Esq., ...	120	0
Capt. H. N. Noble, ...	10	0
Rev. E. W. Parker, ...	100	0
F. F. Harkners, Esq., ...	10	0
Mr. W. I. Johnson, ...	10	0
Rev. A B. Spry, ...	5	0
R. H. R. ...	5	0
E. B. ...	2	0
Sacramental Collection, ...	32	2
Schooling Fees, &c., ...	315	0
Govt. Grant-in-aid for Schools	2550	0
Total, ... *Rs.*	3194	2

BIJNOUR.

S. Palmer, Esq. ...	201	14
E. W. Carpenter, Esq., ...	238	0
E. B. Gardner, M. D. ...	225	0
M. Sandys, Esq., ...	50	0
Rev. E. W. Parker, ...	60	0
Rev. H. Mansell, ...	50	0
Schooling Fees, ...	184	7
Govt. Grant-in-aid for Schools,	1920	0
Sacramental Collection, ...	17	11
Total, ... *Rs.*	2947	0

SAMBHAL.

Rev. E. W. Parker, ...	18	0
„ S. S. Weatherby, ...	1	0
„ Zahoor-ul-Haqq, ...	2	0
„ J. A. Cawdell, ...	116	4
E. Burge, ...	1	0
M. Brown, ...	1	4
Sacramental Collections, ...	16	15
Native Christians, ...	11	13
School Fees and sale of School Books, ...	126	2
Govt. Grant in aid of Schools,	960	0
Total, ... *Rs.*	1254	6

PAORI (GURHWAL)

Col. H. Ramsay, C. B. ...	150	0
D. M. Gardner, Esq., ...	100	0
Major E. Smyth, ...	120	0
London Working Party by Mrs. Smyth, ...	329	12
Mr. J. Docherty, ...	20	0
Sacramental Collections, ...	8	7
Govt. Grant in aid of School,	1260	0
Total, ... *Rs.*	1988	3

FOURTH

Annual Report

OF THE

MISSION STATIONS

OF THE

METHODIST EPISCOPAL CHURCH, U.S.A., IN INDIA.

For the Year 1868.

LUCKNOW:

PRINTED AT THE AMERICAN METHODIST MISSION PRESS.

Rev. J. W. Waugh, *Superintendent.*

1869.

PREFATORY NOTE.

Readers of Mission Reports comprise but a small fraction even of the Christian public. And this small fraction divides itself into three classes, to-wit: First, Those who wade through such documents,—no matter how heavy reading it may prove,—because they are in hearty sympathy with the great matter discussed, viz. the progress made in Christianizing and educating heathen and ignorant races, elevating them in the scale of being, and showing them the way to Heaven. Second, those who take up a Report and read it just enough to warrant them in criticising it, as to its literary merit, its business-like style and its general get-up; this class frequently *print* their impressions of such reports. Third, those who open a Report of any religious or charitable society, to see if haply their names may be found in the list of donors and subscribers. We would that the first and last classes were increased a thousand-fold; and that the friends named last would go a step further, and join class No. 1, in aiding the good work, not only with their pounds and shillings, but also with their prayers and sympathy. A couple of gold mohurs, accompanied and followed by the hearty prayers of the giver that the gift may be accepted of God, and with his blessing be productive of great good, are to be preferred to the Rs. 50 or 100 given in the hope that *one* source of annoyance has been stopped for another twelve-month, and the amount written off to the score of charity. It is not proposed in this to give the exact difference of value in material aid with prayer and without it, but to state in general terms that a small amount given with a blessing invoked upon it, is preferred to a larger gift which carries not with it the hearty good will and

"God bless you," of the donor. Neither need any, on reading this, deem it best to adopt the plan of giving the "small amount;" such inference is not legitimate.

That the patrons of our Mission, who have hitherto been so generous, and all who may desire still to aid us in our work, may do so understandingly, it may be well to state that certainly nine-tenths of the funds solicited and received are expended in carrying on the numerous Mission Schools of the several stations. When any other object requires aid, it is usually stated so distinctly. There are now 90 Boys' and Girls' Schools of all grades, within the bounds of the Mission, containing about 4,000 pupils, of whom over 600 are women and girls. The cost of carrying on all these Schools, not counting the superintendence of Missionaries, is in round numbers, Rs. 44.000. It is to assist in carrying these Schools forward, and making them still more efficient, that we solicit aid.

The year whose operations are partially detailed in the following Report, has been one of blessing and success. The God of Missions has been with us; and to his name be glory. We report 289 baptisms during the year; and the number of communicants at its close, is 665.

HOOSEINABAD STATION, LUCKNOW.

THE condition of the work in this station, and the record of Missionary operations during the past year, do not furnish materials for a very enthusiastic report. The Missionary force of the station was increased in the early part of the year by the arrival of the Rev. F. M. Wheeler and wife from America; but their subsequent removal to Moradabad deprived us of their assistance just as they were beginning to render very material aid in the work of the station.

I.—The Native church and congregation have been so much weakened during the year by removals to East Lucknow and other stations, that it has been almost impossible to keep up the regular services of the church. There are at present but four members resident in Hooseinabad; hence in the record of our work we confine ourselves to bazar preaching and the city Schools.

The protracted illness and death of Bro. J. Fieldbrave, and the almost constant ill health of the remaining local Preacher, practically reduced our working staff of bazar preachers to a young exhorter in his first year. Preaching has however been regularly maintained in four different places on our side of the city, and throughout the year large and attentive audiences have always been secured. The want of a suitable place to meet inquirers in the bazar, as well as of a suitable person to attend to this work, necessarily prevented that realization of results from our preaching that we believe would otherwise have been secured.

II.—There are six schools in operation in the station, with an aggregate of 432 pupils, maintained at an expense of Rs. 6,700. One thousand rupees of this sum have been received from America, the remainder has been obtained from Government grants-in-aid, and public and private donations. The condition of the Boys' Schools has improved very much during the year, and in nearly all, the number in attendance has increased. The Hoseinabad School has suffered much from the competition of other institutions; yet both in respect to scholarship and numbers, its condition is more encouraging than during any part of the past 18 months.

Our attempt to unite the four Zenana Schools into one central school, in order to bring them more thoroughly and practically under Missionary supervision, has not resulted so successfully as we could have wished. The excessive jealousies of the teachers, their utter want of principle, and their untrustworthiness, have been more fully developed by bringing them together. But while we regret that so little has been accomplished, we find in this strong manifestation of the degradation of the women of this country, louder and more urgent calls to do all we can to reach and save them.

Acknowledgments of subscriptions and donations will be found in the report of East Lucknow Station.

J. H. MESSMORE,
Missionary.

EAST LUCKNOW STATION.

East Lucknow Station embraces in rough outline the Civil Station of Lucknow, Amínábád, and the Sudder Bázár; and thus is quite distinct and fairly separate from Husainábád or Lucknow Station proper.

Although the Lucknow and East Lucknow stations were published as separate charges last year, 1867, still the work was arranged and operated as one. But during the year just closed, the two charges have been quite separate, and kept as much so, in fact, as any two stations in the Mission, except in the matter of collecting local subscriptions, which pertained alone to East Lucknow, and also that Bro. Messmore undertook the supplying of the pulpit for the English service in this station on Sabbath evenings.

On removing to East Lucknow early in March, the addition of a new room was found actually necessary, consequent upon the occupancy of the large room as a Chapel for both Hindustáni and English services. This addition was made to the house, and has proved to be a very valuable one. The house is now capable of giving accommodation to a Mission family without encroaching on the Chapel room, which could not fairly be said of it before, although the attempt to *stay* here had been made by several of our Mission.

Bazar Preaching was continued very much on the plan pursued by Bro. Jackson, who had just left, and who had carried forward this work with great spirit and vigor during the previous year. One Native preacher during the entire year, and during a good part of the year two brethren and an exhorter, have gone regularly five times each week, accompanied by the Missionary, when free for this work. Three particular points were chosen—Amínábád, Hassanganj and Hazratganj; and in each of these places large crowds gathered to hear the word preached, and sometimes to dispute and even mock; though the latter very rarely. The Missionary on a few occasions visited the house of a respectable and influential vakeel, where quite a number of learned Musalmáns, and also some of their moulvies and preachers assemble to search the Scriptures,—discuss the Bible, and if possible overthrow it by trying to show its teachings contradictory. These meeting are very interesting, and are an index to the amount of search and thought there is now abroad in the minds of the better classes in regard to the truths of Christianity.

Another item of interest may be mentioned, viz. the number of persons who have called at the Mission house, to talk of the merits of the rapidly spreading faith. A deep and wide-spread conviction seems to prevail not only in the cities but also in the country places, among the villagers, and indeed throughout all classes, that a day of overthrowing of old religions and effete faiths, of the breaking up of old forms and hoary customs, is rapidly drawing nigh, indeed is now at hand. How this impression has been produced is of much less importance to ascertain than to know what use to make of it, and how to guide it to the greatest results. The common people speak of the coming day of overturning, and seem not dismayed at its approach, but announce themselves as ready to join in the van, indeed are only awaiting its coming to break away from their present thraldom in the bonds of caste.

There is one school connected with the East Lucknow work, viz. that in the Sudder Bázár. This has been in a flourishing and satisfactory condition throughout the year, which closed with 111 boys upon the rolls, and an average daily attendance of 94. The amount of fees collected in this school, nearly Rs. 14-0-0 per mensem, is worthy of note, as none of the classes are yet very far advanced; the school having been in existence about two

years and a-half. Just as this Report closed for the year, a number of boys entered, showing the school on the increase, and in altogether a very satisfactory state; particularly when it is stated that with the Govt. grant of Rs. 40 and the fees, the entire school costs only some Rs. 26 additional *per mensem*.

COLPORTAGE.—During nearly the entire year, two well-paid men have been constantly at work as Colporteurs, both in Lucknow and in the surrounding country. The amount received from sales is, Rs. 101-9-0, and the number of books of all kinds disposed of,—wholly by sale—is, 2.405, none but the merest fly-leaf tract being given gratis. The plan of gratis distribution is in our opinion, not one to be commended, except in very rare and exceptional cases. One thing must be noticed in regard to this branch of our work; and that is, the tendency on the part of well-paid Colporteurs to *sacrifice* a certain per-centage of their salary, turning the same over to the account of *books sold*. This kind of sleight-of-hand, it was discovered, had been performed to a considerable extent in Lucknow; and there is little doubt of the same having been done elsewhere. A Colporteur who receives Rs. 15 per mensem, as salary, and Rs. 4 for a *kulí* to carry his books, can sit in his house, during the month, except at such times as he may have to visit the Missionary, or expect to meet him in the bázár—pay his kulí Rs. 3 or so, for waiting upon him, and on reckoning day return Rs. 5 or Rs. 5-8-0 worth of *books sold*, and still have a nice little balance for a poor Christian man, of 10 or 11 rupees saved, besides a shelf full of books for gratuitous distribution among his friends. The printed Colportage forms issued at the Mission Press during the year, have, in great measure, met this difficulty. The giving of dates, names and price of books, when and where sold, residence and occupation of purchaser, throws the Colporteur liable to detection, if the Missionary will only take the trouble to make a little inquiry, at a few points, of the correctness of the return. Though there still remains a *possibility* of *cooking* these returns, the *probability* of its being done is very much lessened.

At the beginning of the year no enrollment of Members, Probationers, etc., was found, as no Native church had been in existence at least for some time in East Lucknow. An effort was made at once to form a Society by gathering in all the native Christians and inquirers, appointing class and prayer-meetings, and organizing them into a Sunday School. We are now able to report,—

Members, 20; Probationers, 11; and Baptisms during the year, 9,—5 adults and 4 children. All the instituted means of grace have been regularly kept up, and a good degree of interest is manifest, and is indicated by the fact that our average Sabbath congregation numbers 45 or 50 persons, the majority of whom remain after service for Bible class, or Sunday School.

The English service has been continued throughout the year, with about the usual average attendance of some 35 or 40 persons, chiefly made up of those residing in the neighborhood of the Mission Chapel.

J. W. WAUGH,
Missionary.

THE MISSION PRESS.

The arrangement entered into during the year 1867 for having the immediate supervision of the Press and the printing of the greater part of the Mission publications done by contract, was found after a year's trial to be not altogether satisfactory, although possessing many advantages. Hence the contract was canceled in June last; since which time the Press has been conducted as usual, except the printing of those works issued in lithograph, which have been given out to other Presses to be done by contract.

The sources from which the Mission Press receives its principal supplies of funds are the Tract Society of the Methodist Episcopal Church, and the American Bible Society, New York. To Rev. Dr. Wise, Secretary of the former, and to Rev. Dr. Holdich, of the latter, we are greatly indebted for their kindness in thus aiding us. Besides these sources, the rent of the Press endowment Bungalow, and the receipts from sundry jobs of work, have aided in keeping the Press in funds. Parties who may be wishing pamphlets, blank forms, etc., neatly and carefully printed, would do well to lend us their patronage.

In accordance with the recommendation of the Sunday School Committee of last year, a large number of tickets on colored cards, each containing a verse of Scripture in Roman-Urdú, were printed and sent to the various stations. Some of them are still on hand. A still larger supply in both Hindí and Persí-Arabic will soon be issued. A good number of the lithographed Colportage forms distributed during the year, are still in store, for those who may apply.

If those sending a general order for a supply of books would also send an inventory of the books on their shelves, it would greatly aid in determining what kinds are most needed for the new supply.

Eight publications, large and small, have issued from the Mission Press during the year:

	Total No. of Pages.
1.—Sharíf Nisbaten,—A controversial Tract, giving a comparison of Christ and Mahomet with Moses,—By Munshí Rajab Alí. Persi-Arabic Type. 2,000 copies, 8vo., 48 pp. ...	96.000
2.—Ahwál Pádrí Waslí Sáhib ká,—An abridgment of Watson's Life of Wesley,—By Rev. H. Mansell. Lithographed Urdú. 1000 copies, 8vo., 188 pp.	188.000
3.—Chhoṭí Jen aur Gozel,—A small Sunday School volume, in Roman Urdú,—Translation by Mrs. Mansell. 18mo., 28 pp. 500 copies.	14.00
4.—Masíní Kámilíyat.—Translation of Wesley's "Christian Perfection,"—By Rev. H. Mansell. Urdú lithographed. 62 pp. 8vo., 1000 copies.	62.000
5.—Hitt Prakásh.—A Tract, by Tára Chand, Shástrí, showing the religious books of the Hindús to be of purely human invention. Hindí, 16mo. 40 pp. 1000 copies. ...	40.000
6.—Tahqíq-ul-Mazhab,—By Naráyan Singh, a Thákur Zamíndár; being a plain statement of his reasons for becoming a Christian. Lithographed Urdú. 76 pp. 8vo., 1000 copies.	76.000
7.—Mission Report, and Minutes of Mission Conference, English, 400 copies, 8vo., 100 pp.	40.0000
8.—"Kaukab i Íswí,"—A Roman Urdú monthly Newspaper. Ten Numbers. 4to, 8 pp. 400 copies, ...	32.000

There are three works now in the Press, and well advanced: An Urdú edition of Dr. Murray Mitchell's "*Letters to Indian Youth;*" "*Scripture Selections,*" in Roman-Urdú, for use in Schools, and a tract in Hindí, Kamauní dialect for use among the hill people. These will probably be ready for distribution by the time this Report issues from the Press.

J. W. WAUGH,
Superintendent.

SEETAPORE and LUCKIMPORE CIRCUIT.

THERE is perhaps no part of a Missionary's duty more unpleasant and distasteful than the writing of annual reports of the work under his charge. One potent cause of this aversion is that it seems too much like sounding his own trumpet; because, if his labours have been crowned with visible success during the year, he feels that, clothe his account of this success in the simplest language, still his report appears to the eyes of the world as magnifying not only his office, but to some extent at least, magnifying himself. Hence the church and the world never hear of much which is both interesting and important in Missionary work. The age too is utilitarian; and the public cries "Show us results, if you want our patronage." Real successes are often underestimated. Too many imagine that the conversion of a low caste heathen is of little importance, and inquire, as of old a certain class of fault finders were wont to do, "Have any of the rulers believed on him?" Unfortunately for the Missionary, his work is one which, let him be ever so faithful, does not always show immediate results commensurate with the labor bestowed. "The kingdom of God cometh not with observation." He may have, during the year, planted a handful of corn "upon the top of the mountains," the fruit whereof shall yet "shake like Lebanon;" but the world fails to see the secret yet powerful influences for good which have been set at work by one who weeps in secret over his own inefficiency and want of success, which he himself *feels* more deeply than others even *see;* yet feeling deeply impressed with the undeniable fact, that both the church and the world at large, need information in order to enlist their sympathies and assistance in what to him is a work of infinite importance, he sets aside his own preferences, which would lead him to toil on in seclusion, and *writes* as well as labors for Christ, and for immortal souls perishing for want of the bread of life. Prompted by such motives, and with feelings of profound gratitude to God, for the manifold mercies and blessings conferred upon himself and family, and especially for any success which has followed Missionry effort on the Seetapore and Luckímpore Circuit during the year, the Missionary in charge thus briefly reviews the year's work, and its present condition.

THE CHURCH.

Our little church organization is composed of 14 church members, and 11 probationers; but these are widely scattered over the circuit. Some of the latter are in Fuzzalnugger, twenty miles beyond Luckímpore, and nearly fifty miles from Seetapore. This of course is detrimental to their spiritual training: but being farmers, and having the means of gaining their support there, it was not considered prudent to remove them, to a point nearer Missionary influence. It was proposed at one time to send a Native helper to reside in that vicinity, as there seemed to be a number of families desirous of receiving Christian instruction; but a suitable man was not available. There have been *seven* adults and *three* children baptized during the year. Some of the former have been inquirers for years.

SUNDAY SCHOOL.

Our Sunday School in Khyrabad prospered during the early part of the year. About thrity boys were in attendance, and were making good progress in the acquisition of Scriptural knowledge. All were committing texts of Scripture to memory; but, as is so frequently the case, ignorance and superstition have almost shut this door of usefulness against us. The parents became alarmed lest their children should become Christians, and many have been prevented from coming. The school continues, but the attendance is small; and an experienced and energetic superintendent is much needed.

BÁZÁR SCHOOL.

The Khyrabad bázár school has slightly increased in numbers this year; there being, for December, 108 names on the roll. The scholars generally are not far advanced in their studies. The Bible is taught and explained daily by Christian teachers; and many of the older boys have already acquired a very fair knowledge of the fundamental principles of the Christian religion. Some important and much needed additions to the School apparatus have been made: others have had to be deferred for want of funds. The Missionary acknowledges with much pleasure the kind patronage the school has continued to receive from a number of the citizens of Seetapore.

BIBLE COLPORTAGE.

This important auxiliary to Missionary work has not been neglected. One agent has been kept at work, and has canvassed

the field pretty thoroughly the past year. By reference to the statistical tables, it will be seen that a very considerable number of Scriptures and religious books have been sold. A number of small tracts and a few of larger size, have been judiciously distributed gratis. The N. I. Bible Society has generously defrayed the expense of this agency; and, as recommended by the Conference last year, the Missionary put forth extra effort to increase the subscription, for this Society in his Station, and was enabled with the divine blessing, to about treble the contributions of former years.

ITINERATING AND BÁZÁR PREACHING.

Of the former about the usual amount has been done, and results remain with the Giver of seed time and harvest. Much of this labor is doubtless as seed sown by the way side; but faith sees a hundred-fold springing from the few seeds which fall into good ground. There is one point in connection with our bázár preaching, especially in Seetapore, worthy of notice. The gunge and sarái, near the gates of which we usually preach daily, are near the Kachahrí or court house, and a good sized congregation can be secured every evening. The hearers are from all parts of the District; and as the sarái is a very large and important one, on a central highway, travelers hearing the voice of the preacher, frequently come out and listen to the word. Perhaps there is no place in the bounds of our Mission so favorable for scattering broadcast the seed of life every day in the year. Another advantage in connection with this is, that the people who come in from the District to attend court, and thus have an opportunity to hear the Gospel preached, are frequently men who can read; and a tract given to one of these is carried away to a distant village, and read among those who have never come within the reach of the Missionary.

It is for this reason we advocate the establishment of a vernacular newspaper in Persian type. The monthly tracts issued by the Lodiana Mission Press have had a wide circulation in this district, and are deservedly popular among the natives. The bázár congregations have been larger this year than heretofore. Opposition has been stirred up, and a verbose, if not eloquent Mahammadan has, for a long time been harranguing the crowd almost daily. His great effort seems to be, to keep the people from hearing the Gospel; but in this he has signally failed; for our bázár congregations were never better than since he com-

menced preaching. His theme is, Mahammad the promised seed of Abraham! In order to prove this preposterous claim, he makes his prophet out to have been of the seed of Isaac, and not of the bond woman. We have simply continued to preach "Christ and him crucified," well knowing that although the cross doubtless is a stumbling block to these blind idolaters and self righteous Mahammadans, still it is man's only hope; and that Mahammadanism and Hindúism need no better refutation than the daily lives of their votaries. Two or three good Native preachers are urgently needed, to man the out-stations of this large circuit; and did our Mission force but allow it, a Missionary ought certainly to be stationed at Luckímpore.

J. D. BROWN,
Missionary.

NAWABGUNGE STATION.

Wázih howe ki sál i guzashta meṇ Nawábganj aur us ke bázár ke tín mutafarriq maqámoṇ ke darmiyán hamesha dúsre roz Kalám i Iláhí kí basháratmere wasíle se dí gaí. Aur logoṇ kí jamaạt ba waqt parhne Injíl i Muqaddas ke sunne ko rozína báham hotí. Aur sab chhoṭe o baṛe, ạurat o mard, khaṛe hoke ḳhushí o ḳhámoshí ke sáth sunte; magar jab koí in meṇ se kuchh mazhabí guftugú kartá, to aur bhí kasrat hotí, ki shumár meṇ sab 200 tak hote the. Aur aksar in meṇ ke aur bhí ziyáda sunne ke mushtahaqq, ḳhátima ke baḍ tak ṭhahre rah játe, aur kaí ek in meṇ ká mere sáth makán tak áte, aur thoṛí der kí bát chít ke baḍ kuchh kuchh Injíleṇ yá aur koí risálaját le le kar játe the.

Ạláwa is ke maiṇ ganj i mazkúr ke un sab raísoṇ o mahájanoṇ aur Brahmanoṇ ke pás bhí ki jin se merí muáfiqat hai, játá, aur waháṇ par unkí dúkánoṇ aur deroṇ o makánoṇ par baiṭh kar ḳhúb guftugú un se kiyá kartá; so in jagahoṇ meṇ log bahut achchhí tarah se sunte. So yih jamaạt bhí 15 se 40 tak hotí thí, aur in sab ke bích meṇ 25 kitábeṇ, yạne Injíl aur risále wg., áriatan diye, aur sab un ko ba gaur dekhte haiṇ. Aur ab Khudá ke fazl ká ásár bhí in ke darmiyán nazar átá hai. Phir yaháṇ aur aur jagah ke bhí Mahammadíoṇ ne tín martaba 30 se 100 tak ádmíoṇ kí bhíṛ ke sáth mere ghar par mubáhise ke liye áye; aur qaríb do ghanṭe ke bahas kar kar ke gae; balki in meṇ se ek mubáhise meṇ janáb pádrí Fuchs sáhib bhí shámil the.

Dúsre. Qaríb 150 gáṉwoṉ ke darmiyán jo ki ganj i mazkúr se 24 míl ke fásile tak the, Injíl i sharíf kí manádí kí gaí, aur sunnewále in meṉ 5 se 20 tak hote, aur bahut hí ḳhushí se sunte the; par bázároṉ ke din albatta 30 se 400 tak jamá húá karte, aur ḳhushí se sunte the. Magar in meṉ ke do gáṉw, yane *Thasauli* aur *Chaukhandí* ke Nambardároṉ ne, jab ki maiṉ un ke gaṉwoṉ meṉ gayá, to mujh ko bahut hí ḳhushí se qabúl karke chár roz tak apne yahán rakhá, aur har tarah se merí unhoṉ ne mizáj bardárí kí, aur mujh se Ḳhudá ke Kalám ko sunte rahe; balki we mere sáth apne aur gair gáṉw kí manádí meṉ barábar játe aur sunte rahe; aur ab tak bhí we mere pás makán par áte aur guftugú karte o sunte haiṉ.

Tísre. Ganj i mausúf ke zile ke sirf 5 meloṉ meṉ jo ki wáqi húe the, gayá, aur har ek meṉ ek se chár roz tak ṭhahrá, o rozína do yá tíṉ bár Injíl se naját kí ḳhabar un sab ko sunáí, aur bahutoṉ ko kitábeṉ bhí díṉ, aur sunnewále qaríb 10,000 tak honge. Aur log bhí in meloṉ meṉ ek lákh se ziyáda the. Pas in sab meṉ ummed hai ki Ḳhudá apne Kalám aur qudrat se bahutoṉ ko apne karegá; aur to bilfail 7 mutaláshí maujúd haiṉ maa aurat o mard ke; balki in meṉ se ek ne baptismá ke zarie se kalísiyá meṉ daḳhal bhí páyá hai. Aur ek aurat ne, agarchi us ne baptismá nahíṉ páyá, taubhí sab ko chhoṛ kar sirf Masíh ko pakṛá, aur barábar us se donoṉ waqt poshídagí meṉ duá mángá kartí thí. Garaz ki us ne marte waqt apní ákhirí áwáz se yih kahkar ki He Prabhú Ísá, merí sahái kar, so gaí. Aur ab us ke dúsre dewar kí bíbí ne bhí duá mángná aur Injíl ko sunná shurú kiyá hai. Ḳhudá is par bhí apná fazl karke apní kare.

J. DAVID,
Native Missionary.

ROY BAREILLY STATION.

Christian Missions are based upon the idea that salvation is found alone in Christ. If it be not true that "except a man be born again, he cannot see the kingdom of God;" if it be not a fact that "there is none other name under heaven given among men whereby we must be saved," except the name of Jesus, then indeed *Missions* may be a mistake; but if "all have sinned and come short of the glory of God," and if "he that believeth and is baptized shall be saved, but he that believeth

not shall be damned." then *Missions* are the pulsations of the great heart of the Church, by which she seeks to bring to spiritual life a lost world. If we acknowledge the authority of Christ, we need not stop to enquire whether Missions have been a success or not; his command is imperative: "Go ye into all the world, and preach the Gospel to every creature." As his loyal subjects, we are in reason bound to obey without any reference to results. Still, for the information of the friends of Missions, the following brief report is presented.

During the year there have been six baptisms; three of these were adults, and three children.

It was mentioned in the last report that a young pundit, named Isa Das, had been received into the church by baptism; thus far his conduct has been circumspect, and he having been licensed to exhort, has become an efficient bazar speaker. When Isa Das determined to become a Christian, he had to "forsake *wife* and *mother* and *all*, for Christ's sake and the gospel's." They thought of him as one dead to them. The law in India provides that if one become a Christian, and his companion refuse to live with him, he can call her to court, to see whether she will change her mind or not; and if she continue to refuse to be his companion for more than a year, he can get a divorce. Isa Das's wife not only refused to live with him, but he could not even get to see her; so after waiting fourteen months, believing that if he could have an interview with her he could persuade her to cast in her lot with him, he had her summoned to court; but when her father saw the expense and trouble he was about to be put to on her account, and not knowing how it might result, he turned her out; so she went to her husband's mother, whence she arrived in Roy Bareilly in time to be reconciled to her husband before the case was called up in court. Since then she has been baptized and called *Chameli* (Jasmine,) and seems a faithful and promising convert. This has been a joy to the little church here: for when a high caste man becomes a Christian, he literally forsakes "house and brethren and sisters and father and mother and wife and children and lands for Christ's sake and the gospel's."

During the year *Jais*, an out-station, has been re-occupied, where Joseph Downey and Khairáti with their families have been stationed; this work seems promising, as there are quite a number of enquirers there.

Several itinerations have been made, and many important melás visited. Baboo George Mayal has done good service in the city School and bázárs; Bhowání and Ḳhairátí continue to act as Colporteurs; thus the good seed is being sown with no sparing hand.

The new School house was ready for occupancy by the first of March last; at the same time the Missionary began to teach, and to arrange for paying off a debt of some fourteen hundred rupees, incurred in building the house. An increase of forty-three rupees in the monthly grant-in-aid, with the amount saved by the labors of the Missionary and his munshí in the school, enabled him to so adjust his Mission finances, that only seven hundred rupees would have remained unpaid at the beginning of the present year; but special donations for this purpose reduced the debt to two hundred and forty-eight rupees; so that with the help of the usual monthly contributions of friends, it is expected that this deficit will be paid by April, 1869.

If found practicable, it is desired to make the Sudder Mission School one of high grade, in which may be gained all information requisite to passing the Entrance Course of the Calcutta University, and in addition to this to teach the way of life through faith in Jesus Christ. There are now one hundred pupils in this school; and if the numbers increase to any great extent, it will be very desirable to enlarge the School house—a design which has been kept in view from the first.

The Girls' School continues much as before reported, with an attendance of from fifteen to twenty scholars; an attempt was made during the year to establish one among the better classes, which failed; it is hoped however that greater interest may be awakened on this subject in the future.

The Missionary is under many obligations to gentlemen of this station for liberal subscriptions, chiefly for Mission schools, and to pay off the School house debt; and specially to Major Orr, for the amount he so kindly secured from Tálooqdárs and native gentlemen, for the latter purpose.

The Missionary asks the prayers of those who love the Lord Jesus, that the Holy Spirit may be given to the people, and that multitudes be gathered into the fold of Christ.

P. T. WILSON,
Missionary.

GONDAH STATION.

If our work in Gondah be estimated by the number of baptisms that have taken place, or by the number of rupees that have been collected, the readers of this Report will be sadly disappointed. No mere number of baptisms, nor amount of rupees, can express the religious influence at work, like some mighty under current, among the people living in the towns and villages, where the Missionary and his Native helpers have been privileged to preach "repentance towards God and faith in our Lord Jesus Christ."

1.—CHAPEL SERVICES.

A service in the Vernacular has been held every Sabbath morning, and (when the Missionary has been in the Station) a service in English every Sabbath evening, during the year. The first has numbered, Hindoos, Mahammadans, and Native Christians, fifty; and the last, officials and clerks, with their families, about twenty persons. Both these services have been appreciated, and I know much good has been done by them.

2.—SABBATH SCHOOL.

After the morning vernacular service, a Sabbath School has regularly been conducted. In this school Rajab Ali, our Native preacher, Dídár Masíh, our Exhorter, Mrs. Knowles, and the Missionary have taken part. Rajab Ali has taken the Christian male adults, Dídár Masíh the boys from our bázár school, Mrs. Knowles the female adults, while the Missionary has had the general superintendency. The means used in this School to instruct some more thoroughly in the principles of our holy religion, and to lead others to a knowledge of God and his Christ, are, verbal instruction, the New Testament, Indian Pilgrim, Catechism, and Hymn Book, all in Hindí.

3.—BÁZÁR PREACHING.

Preaching in the Gondah bázár has been regularly carried on during the year by the Missionary, or his Native helpers. Large crowds of city people and villagers have collected round the preacher's stand, and have, almost without exception, listened attentively and respectfully to the exposition of the good news that "Jesus Christ came into the world to save sinners," and therefore to save them. In this blessed work Rajab Ali and Dídár Masíh have been most earnest and faithful. At times, during the year, this work has been lifted out of its usual course by the presence of a fanatical Musalmán khatíb, or preacher, from Faizábád. This, however, has done good; as it has enabled us to show the difference between the soul destroying, sensual, and God-dishonoring religion of a false prophet, and the sin-destroying, peace-giving religion of Him in "whom dwelt all the fullness of the Godhead bodily,"—and who, by his example of perfect purity, his teachings of peace and good-will to man, and glory to the eternal Creator, and his atoning sacrifice on the cross, has proved himself to be the only "*Way, the Truth*

and the Life." These controversies have originated one or two useful tracts, written by Rajab Alí, which have been printed and published, and which are now doing a good work. This Mahammadan preacher is an intelligent, good looking man, about 35 years of age, of the Sunní, or orthodox sect. He is an eloquent speaker, and has great influence among his co-religionists; carrying the "Qurán" and the New Testament in his wallet, he goes all over Oudh, preaching a regular jihád, or religious war. The burden of his preaching is that all Christians are káfirs, and that—"Yaukum Waikum Walladin," *i.e.* spread your religion by the sword,—is the only true doctrine.

The *opium melá*, held within a few hundred yards of the Mission compound, gave us, all through last September, a good opportunity of preaching the truth as it is in Jesus. Hundreds of the farming classes listened every day to the Missionary, or his Native helpers, preaching a full, free, and present salvation through faith in the Son of God.

The *Rám Lílá*, too, brought crowds of villagers and city people together on a plain near the Government School house, and not far from the Mission Bungalow, where another special opportunity of offering the pardon of sin, a new heart, and hope of a glorious immortality beyond the grave, through the life, death and resurrection of Jesus Christ, presented itself. This melá is not carried on with so much bustle and noise and tumult, as in Ajodhyá, the birth place of Rám Chandra, the son of Dasharatha, the seventh ávatár. There is no acting and speaking in pantomime; Rám winning Shítá by breaking the bow; Rávana enticing Shítá from the sacred gandí, or circle, and carrying her off in his flying chariot to Lanká, his kingdom of flowers and spices—and finally the setting fire to a giant image of wicker work filled full of combustible matter—representing the destruction of Rávana and the release of Shítá. An episode of the Rámáyaṇa is read by some old pandit—and the crowds gather round where this teacher of the doings of Rám sits under a richly embroidered canopy, to listen for hours to what can neither benefit them temporally nor spiritually—how Rám, with the help of the god-monkey Hanumán, rescued Shítá from the hands of Rávana. Here it was we stood up, us long as the melá lasted, and showed them the *true* Rám,—the pure incarnation, Jesus Christ, who could rescue their sin-chained soul from the hands of a more deadly and cruel foe than Rávana—the "roaring" lion, the Devil,—and who could give a grace and power that not all the fascinating enticements of sin and Satan should be able to lure the soul from the sacred circle of her faithfulness and loyalty to the throne of her God, Creator, Preserver, and Saviour!

4.—VERNACULAR SCHOOLS.

The Boy's School in the bázár has numbered 40 boys in daily attendance. These boys have made considerable advancement in Hindí, writing, reading, and arithmetic, under a Lálá. Most of these boys can repeat the ten commandments, a portion of the first part of our No. 1 Catechism, the Lord's Prayer, and the first four hymns in our Hindí Hymn Book. The Missionary, or his Native helper, has

visited the school four or five times a week, and has conducted a religious service of reading, singing, and prayer. All these boys are regularly brought up to Sabbath morning vernacular service, where they hear the love of Jesus explained to them. We need a building for this school very badly, but have no means at present of erecting one. A very hopeful young man, originally in this school, a Káyath by caste, was baptized during the year. He had to pass through many severe trials from without, but out of all the Lord delivered him. He is now doing a good work as teacher in the Karnelgunge School.

5.—DISTRICT WORK.

1.—*Itinerating.* Since the commencement of the cold season, one itinerating tour has been made to Bairám Ghát—another to Bahraich—a third to Paraspore, and a fourth to Bareilly in Rohilcund. The latter tour was taken, however, to be present at our Annual conference. In all these itinerations a large number of villages have been visited, and the saving truths of the Gospel preached to hundreds of Hindoos and Musalmáns. In his journey to Bareilly the Missionary remained four days at the Ḳhyrábád melá, assisting in the work of preaching to the assembled multitudes there. In these visits the Missionary has met with unmistakable signs which point to a time, perhaps not far distant, when all these towns and villages shall no longer ring with the sound of "Rám jai jí Rám," but shall be made vocal with the praises of Jesus as their Saviour and their king.

2.—*Melás.* The Missionary attended the large melá held on the banks of the Sarjú near Karnelgunge, in last November, and remained a few days preaching to crowds of Hindoos, who had come during the púrṇ mási, or full moon, to wash away all their sins. These crowds of eager listeners were pointed to the cleansing and refreshing power that could reach the true seat of sins, their hearts, "even to the Lamb of God that taketh away the sins of the world."

The great melá of the year, in the district, was the Deví Páthan. It is held at Tulsípúr on the borders of the Nipaul jungles, about forty miles from Gondah, and near five miles from the Nepaul hills. This melá is very popular, and people from all parts of Oudh attend it. The three points of attraction in the melá are the temple of the Deví, a Musalmán's tomb, and a large pukká tank. Before the temple a goat, a sheep or a buffalo are offered up every minute from sunrise to sunset of every day for over a week. In front of the tomb a sucking pig has its brains dashed out, and its quivering, bleeding body carried in to have its blood dropped over the grave of Marzá, the supposed lover of the Deví, and convert to Hinduism. This takes place every moment during the day for as long as the melá lasts. The Missionary, one evening, counted over more than 500 of these sacrificed pigs lying outside the tomb, and selling at a pice each. The tank is crowded from morning till night with the blood-stained worshippers and priests offering flowers, fruit, and grain to gods that exist not save in the "vain imagi-

nation" of these heathens. The temple and tomb are situated on a rising piece of ground, and in a dense gloomy grove of bamboo and tamarind trees. On the first day of the melá we stood up under the out-spreading branches of one of the latter, and witnessed a scene that made our very hearts sick within us. To our left the Musalmán tomb, before which stood the blood-splashed priests giving the sign to strike the blow, and taking the pice from the devotee ere he rushes in with the stricken victim; the rows of men each holding a squeaking pig by the hind legs, waiting for his turn to come; and the fast repeating sounds of the cruel hard dull heavy thumps, as the head of the wretched animal is dashed on the stone outside the tomb. To our right the temple of the gory goddess, in front of which stand the butcher priests, one seizing a goat by the hind legs, another by the two ears, while a third, with a short broad bladed heavy knife severs with a blow the head from the body; men rushing into the temple with the bleeding heads; streams of people returning with headless trunks; the ground on which we stand stained, and the air we breathe tainted, and the crowd assembled round us spotted, and the tomb and idol deluged with blood, blood! Never did we open the Word of the blessed and long-suffering God with more profound emotions; never did words thrill our souls with deeper feelings than those we uttered in the hearing of over three hundred persons—"Without the shedding of blood there can be no remission of sin,"—and, "It is not possible that the blood of bulls and of goats should wash away sin," but "The blood of Jesus Christ cleanseth from *all* sin." Never before had a Missionary stood up in that dark dismal place, and uttered such saving truths—years ago it would have been death for him to have preached there—and never before had their ears drunk in, and their eyes glistened, and their hearts moved by such a loving invitation from the throne of heaven, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Blessed Jesus! We thank thee for these words. We remained a week at this melá, preaching generally twice a day. Some fruit has already been seen; but eternity, I believe, will reveal much more.

3—*Work in Karnelgunge.* This is the largest corn market in Oudh, with quite a large population. This place we have taken up during the year. Wilbur Fisk, Native preacher, and his wife, have been living there most of the year. A Boys' school numbering 30 boys, and a Girls' school, numbering 12 girls, have been opened, and are doing well, and giving promise of future good in this out-station. The Gospel has been preached regularly to large crowds of villagers and trades-people in Karnelgunge, and in the surrounding villages and towns. A service on the Sabbath, and a Sunday School have been started. These have been conducted in a "hired house," and have done much good. One convert, a Kanaujiya Brahman, has been baptized from this place; and two inquirers, heads of families, the one a jotishí Pandit, the other a Koormí or farmer, the Missionary hopes soon to baptize.

In closing this imperfect view of what we have tried to do during the year in the Gondah district, I may say that our Missionary work in this country is very much like the building of the walls of Jerusalem in the days of Nehemiah, "When Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian," laughed the prophet to scorn, and despised him, and said: "What is this thing that ye do?" Many ask us, "What is this thing that ye do?" But our answer to all such doubters of the power and willingness of God to save, is the answer that Nehemiah gave: "The God of Heaven, He will prosper us; therefore we his servants will arise and build."

S. KNOWLES,
Missionary.

BAHRAICH STATION.

Bahraich Station and District in some respects is a most desirable field for Mission labor. Although the District is not so densely populated as some others, (containing but 750,000 inhabitants,) there are many large towns and villages accessible to the Gospel. Bahraich city has a population of about 15,000 inhabitants, and is a place of great interest. Several large melas are held annually near it, one of which is the "Sayad Salár mela," the largest Mahammadan fair in India.

The past year has been one of much encouragement in this Station. Our attention has been chiefly given to bázár preaching, and although we have had no inquirers, a most friendly spirit has been shown by the people in listening to the preached word. We have made two itinerating tours, and feel assured from the attention given by the people, our labor will not prove fruitless.

Two services have been held every Sabbath. One in the morning, attended by the native Christians and the Missionary's servants: the other in English, attended by the officials and their families. I trust these services have been appreciated, and that much good has been done by them.

The European officials have been most friendly to the Missionary and his work, giving liberal aid toward the opening and establishing of a Mission here. About Rs. 1,200 have been subscribed.

S. S. WEATHERBY,
Missionary.

BAREILLY STATION.

This has been in many respects the happiest and most successful year in our work since we have been in this station. In fact the work on the whole district has been more encouraging than ever before.

CHURCH.—There is manifestly more spiritual life among the people professing Christianity than formerly; particularly has this been the case, since our district camp-meeting at Tilhur. Many who were Christians only in name up to that time, there found Jesus as their Saviour from sin, and have since then gone forward joyfully in the service of God. The good work begun there has also spread in our congregation since we returned. There was such a marked change in those who attended the camp-meeting, that on their return home, those who had not attended noticed it, and were thus stirred up to seek the same grace. They soon found they had no well grounded hope of heaven; and thus casting about, they at first became alarmed at the wickedness of their own hearts, sought pardon and peace through faith in Jesus, and I have no doubt several of them found it. The great good thus gained to the church can at present hardly be comprehended; for this work will no doubt deepen in the hearts of those who have thus found the Saviour, and others seeing the change in them, will be induced to believe on Christ for salvation. In this way the infant church has received strength also to stand against the wiles of Satan, as it could not do before.

Our Sabbath congregations are very much larger than they were at the beginning of the year, and our membership has more than doubled, as may be seen by the Statistical returns.

BÁZÁR WORK.—The general mission work outside of the native church, has been carried on much as formerly; that is, the bázár preaching has been vigorously kept up most of the time Our plan has been to go two together, and visit two or three prominent places in the city four days every week, thus preaching thirty, forty and sometimes fifty times weekly in the bázár. Besides this we have done some preaching in the villages, and country around the city. In one village about eight miles from Bareilly, a very interesting work has been opened by one of our Native helpers. But the part of our bázár work which to us appears to have been most blessed, is our Sabbath service in the city school house. The congregation, though very fluctuating,

has regularly increased, and we trust great good has been accomplished by this regular service. A very interesting Sabbath School has also been conducted in our mehtar's School in the city.

Schools.—The three Boys' schools mentioned in last year's report, have enjoyed prosperity throughout the year. The numbers in attendance have not increased very much, but a marked advancement has been made in their studies. We can but look upon our Schools with great hope for the future, as the Bible is taught in all of them, and in some of them our hymns are sung, and the Catechism taught. For the most part this department has been conducted by Christian teachers.

The Girls' schools have been more unsettled. This department of our work is comparatively new. We often fail in carrying out our plans, by coming in contact with some of the foolish native prejudices, or by being unable to meet their numberless demands. Yet we are not without hope in this work. Some of the girls are learning to read very well. During a part of the year we had four girls' schools, but as one was unsatisfactory, we recently closed it. In these schools Mrs. Judd has been very much assisted by two of the native Christian women, wives of our native helpers.

Colportage.—We have had three colporteurs employed most of the year, and they have sold as follows: Bibles and Testments to the value of Rs. 92-6-9, and other books, Rs. 49-1-9. They have thoroughly canvassed the districts of Bareilly and Pilibheet, scattering the above books.

Out Stations.—The out-stations connected with this work, Kerah Bajerah and Alligunge, have also enjoyed a good degree of success, particularly Kerah Bajerah. The Schools there are doing remarkably well, having increased in numbers and interest. The girls' school is a clear success. It has become a center of good religious influences in the village.

On the whole every department of the work is more encouraging than at the commencement of the year, and we feel to thank the kind providence that has preserved us and prospered our labors.

C. W. JUDD,
Missionary.

GIRLS' ORPHANAGE.

The Report of this institution this year is very much what it was at the close of 1867, there having been no remarkable changes, especially in its general condition.

I think that I discover from year to year in several important points encouraging improvement; especially during the past year we have received an unusual degree of public attention and favor.

Through the very kind interest taken in our orphans by the Hon. R. Drummond, Commissioner of Rohilkund, several native gentleman have been induced to visit the institution; and in every instance they have expressed themselves highly pleased with both the intellectual attainments of the girls and their manual labor; and in nearly every instance these gentlemen have given a respectable donation as a token of their satisfaction—one Mahommedan giving Rs. 100, and several others, both Mahommedans and Hindoos, Rs. 20 each. This interest shown in our Orphanage by the most respectable native gentlemen of Rohilkund, we look upon as very hopeful and encouraging. His Honor the Lieutenant Governor of the N. W. P., and Lady Muir, and many other ladies and gentlemen of our station and district, have honored and encouraged us by visiting our institution and aiding us with liberal donations. For this very kind attention and aid given us by these friends, we would here express our hearty thanks; and we trust that none may ever have occasion to think that their beneficence has been bestowed in vain.

The *health* of the orphans has been remarkably good during the year; and the religious interest, though not what we would desire, is still encouraging.

In our Industrial Department we have made some advancement. Last year we had only twenty spinning wheels in operation, but now we have sixty; and I have also recently commenced the manufacture of fancy carpets, rugs, &c., by the orphan girls; and I am quite confident that this will prove a very suitable and somewhat profitable vocation for our orphans. But in addition to what has been done for the manual employment of the inmates of our Orphanage, we have also commenced, during the year, a manufactory outside of the Orphanage, for the purpose of affording employment to native Christians.

For the present this Industrial establishment is divided into three departments, viz. *Cloth*, *Darí*, and *Furniture:* and we now have employed in these manufactures *eighteen* native Christian men and *ten* Christian women; and in addition, about thirty good

heathen mechanics, for the purpose of teaching the native Christians, and also enabling us to supply the public with good articles of manufacture.

This enterprise was commenced on the 16th July, 1868; and since that date we have manufactured and sold articles to the amount of about Rs. 900, and have orders on hand to be filled amounting to over Rs. 300. Thus far the efforts which we have put forth on this new enterprise have proved to be a success; and we are convinced that with proper attention and support, this Institution will become a valuable auxiliary to our Missionary operations, and also an asylum for the poor; and we desire that this Conference may take measures to constitute it a permanent establishment of our Mission, and also make provisions for its pecuniary assistance. This, and all other interests connected with our work, we commend to your kind and prayerful attention.

D. W. THOMAS,
Missionary.

NYNEE TAL STATION.

Nynee Tal, as a Mission field, is divided into two distinct parts; and in giving an account of our work during the year, perhaps I cannot do better than to consider these respectively, and notice some of the peculiarities of each. The first part comprises the mountain or hill work proper, which is confined to Nynee Tal and the lower ranges of Kumaon. This is almost entirely the field of our operations during the hot and rainy seasons.

About the middle of March we opened our work in Nynee Tal, by commencing the usual Sabbath services, which consist of a Hindustanee service, followed by Sunday School service in the morning, and an English service in the evening. These services were steadily continued until the end of November.

The Hindustanee service has been attended by no special results that need be mentioned in this Report. As in previous years, the congregation has been mainly made up of members and servants of the Mission and of Mission families temporarily residing in Nynee Tal, and of the teachers and boys of the School. The attendance of the latter has been somewhat irregular, both upon the service and Sunday School.

The congregation at the English service was at first small, but as the season progressed it steadily increased, until our chapel became too small to afford the accommodations required. In course of the season it was proposed to enlarge and repair the chapel, and near nine hundred rupees were subscribed for this purpose.

The enlargement, and some useful improvements have been made, making the chapel commodious and comfortable. The cost of such enlargement, and repairs already made, has amounted to about twelve hundred rupees. It will cost from three to five hundred rupees more to finish and seat it properly, which amount I hope may be realized during the next season.

We have also had a week night service at the chapel, which has been very well attended; and during a part of the season we had a service at the Soldiers' chapel. In the early part of the season the Soldiers' temperance organization was revived, and meetings for the promotion of total abstinence have been held weekly, in which members of the Mission, temporarily residing at Nynee Tal, have taken an active part, and rendered very efficient service.

Our School in Nynee Tal has had a larger attendance than previously, and has on the whole progressed favorably. Towards the close of the season a public examination was held, at which Sir W. Muir presided, distributed the prizes and, together with Col. H. Ramsay, C. B., and others, addressed the school and native gentlemen present. I hope to see the good effect of this exercise during the coming season in a larger attendance, and in greater diligence in study on the part of the pupils. A Girls' School has been sustained during the greater part of the season, with a daily average attendance of about eleven. There were twenty different girls in attendance during the season. As we have the prospect of a "grant-in-aid" for this school the coming year, we hope to be able to accomplish more.

Preaching in the bázár has been carried on much as in other seasons. In this department of the work we have had efficient and very acceptable aid from members of the Mission who have had occasion to spend more or less of the season with us. I also have much pleasure in acknowledging my indebtedness to those brethren for aid in the school, and in the services of the Sabbath, both Hindustanee and English.

We have had a colporteur, Obadiah, engaged either in the mountains or bháber during the year. Though he has not visited quite as many villages nor sold as many books as were reported last year, still he has done a good work. He has gone among the people and mingled with them freely; and the good effects of his labors in some localities are quite apparent. Martha, his wife, has been appointed a Bible-reader to the women, and is supported by a Sunday School of a Presbyterian church at home, in memory of two pious ladies who have recently died. She goes about from place to place with her husband, and while he goes to the men, Martha seeks the women, and has succeded well in her work thus far, and has a good prospect for more extended usefulness.

The second part of our field comprises the bháber. Although this is by no means an unknown part of the world, yet a few words with regard to it may not

be inappropriate. The *bháber* is a narrow tract of land lying in between the mountains and the Tarrái. It is formed of deposits washed down from the mountains, and has a gentle descent towards the plains, but not sufficient to be observable to the naked eye. The term signifies a "waterless forest." It is so called because of the depth of the gravelly deposit above mentioned, which makes it impossible to obtain water by sinking wells. A system of irrigation has been very successfully introduced here by the Commissioner, Col. Ramsay, which is fast changing this "wilderness" into a "fruitful field." As the cold season approaches, the exodus from the mountains begins, and all the roads for weeks are filled with men women and children, with their herds and flocks, making their way down to the bháber. The lower ranges of mountains are almost depopulated during the cold season; while the bháber is alive with people. As the hot season approaches, the tide of emigration turns up the mountains, though many now remain in the bháber during the entire year. The great advantage of the bháber to the people of Kumaon is incalculable. Here they raise fine crops during a season when they can raise nothing at their homes in the mountains. Advantages offered them here must place them in advance of mountaineers in other localities in the possession of wealth. In vice, they do not seem to me to be at all behind the inhabitants of any other locality, in either hills or plains; but being in better circumstances temporally, and having a desire for the education of their children, there is great hope for the rising generation and for the future of this Province.

As a field for Missionary operations to the Hill people, there is nothing, in my opinion, equaling the bháber during the cold season. The bázárs are full of people, and any day or hour of the day a congregation may be gathered. We have seven schools in operation in this locality at present, and there are three more to be opened soon. Six new school houses are in course of construction, or soon will be. When these are completed, we shall have ten schools with good school houses, with a room attached, or separate house with each, for the teacher. At present there are about 330 boys in these schools, all perfectly open to religious instruction. A more pleasing and promising field for preaching Christ I have never seen. These school houses are being built by the Commissioner, who places them at our disposal, with funds sufficient to carry on the schools.

Soon after arriving at Nynee Tal, in communication with Col. Ramsay relative to my desire to establish a Medical Mission, or associate medicine with my work as a Missionary, the bháber with its Dispensaries, was suggested as a field every way suitable for such a work. In due time the Dispensaries located at Haldwáni, Kálidoongi and Rámnuger, were placed under my charge. When making my tours to visit the schools, I make a practice of inquiring for the sick, and after a visit or two I am sure to have a good number of patients. The worst cases, or where surgical operations are required, I send into the Hospitals, and in this way the usefulness of these institutions is increased, and much suffering relieved.

Since coming down I have performed several surgical operations, or had them performed under my own eye, by the Native Doctors; such as the removal of tumors of various kinds, fractures, dislocations, and one amputation, removing a cancerous tumor.

To be able to speak of results in a work like this, time is necessary. So much as this I may now say: I often have opportunity to speak to persons under circumstances well calculated to make an impression; I am often introduced into families by this means, and my acquaintance generally is extended. I think the benefit of this kind of labor must ultimately appear. The opening before me seems to be providential, and full of promise. It is especially favorable, as it occasions no extra expense to the Mission or the Board, as all the expenses of these Dispensaries are met by Government. In addition to supplies furnished by Government, our excellent friend, Col. Ramsay, has placed a large supply of medicines at my disposal which cost in England not long since more than £100. I cannot close my Report without expressing my gratitude to him for this and many other substantial favors. I would also record my thanks to all who have so kindly aided us with subscriptions and donations. During the year a good man, full of years and rich in works of charity and beneficence, a true friend of the poor, and a faithful servant of Jesus, has been removed by death, in the person of Lieutenant General Parsons, C. B., of Almorah, who has been a subscriber to our Mission for more than ten years past. He does not need our gratitude; his reward is in heaven. As the Missionary in charge at Nynee Tal, I may say in behalf of the brethren who have preceded me, and of myself, that we shall ever remember with lively emotions of gratitude the aid we have so steadily received during the past ten years, or from the commencement of our Mission in Nynee Tal, from this good man, now at home in heaven.

Our work seems opening in another direction, to which I wish simply to allude in this Report. A proposition has been made to me by a highly intelligent native gentleman, to take charge of a class of young native women in midwifery and diseases of women and children. He has engaged to be responsible for one-half of the expense of a class of ten for a six-months course for two successive years, and has placed an application to Government, for a grant-in-aid for the remaining half, in the hands of the Commissioner.

I have only to add in conclusion that our work seems encouraging, and prospects good. I can but feel that the day is not far distant when fruit will be gathered in this Province from the seed sown by faithful men of our sister Mission in Almorah, and of our own Mission in Nynee Tal, and of laymen who have so untiringly labored for the good of this people.

J. L. HUMPHREY,
Missionary.

SHAHJAHANPORE STATION

In the division of the charge consequent upon our appointment here, a majority of the members of the Church in this vicinity were naturally and properly connected with the Boys' Orphanage. Hence the members of

OUR CHURCH

Are but few in number. The communicants are 11 Members, and 18 Probationers. A large majority of the latter is composed of the persons living in the villages Manjhi, Kirwa and Parsa, in the Bardai zilla, who were baptized at the close of the year 1881, and were appointed to us in the division of the work. These persons are not as hopeful cases as could be desired, having been discouraged by peculiarly trying difficulties, which appear to them to be in the way of salvation through Christ. Nevertheless some seem determined to hold fast the confession they have made, and are struggling to know more of Christ's will and spirit. The fervent prayers of all the readers of these lines, who delight to draw near "the throne of grace," are earnestly besought in behalf of these weak and tender lambs of the fold.

In a camp-meeting recently held in Tilhar, some of the members residing there and in this city, were graciously enlightened by the divine Spirit and enabled to partake of his gifts. We adore and praise God for the blessed results of this meeting seen in members in this and other stations.

Reading in the homes of our city and in the neighborhood has been regularly, as well as frequently, maintained during the year.

Out Stations.—Of these we have two, connected with our charge. One is Tilhar, in which a native Preacher and Colporteur and their families live. It is probably the most important point in the district, and the work there is encouraging. The other is Powayn, a neat and pleasant Hindoo town, which affords a fine opportunity for preaching and other work. An exhorter and his family live there. Each of these two points is the centre of a circuit, consisting of 12 or 15 towns about and near them, each of which is monthly visited by our native helper, and the villagers thereon pointed to the "Lamb of God, which taketh away the sin of the world."

ITINERATING.

Considerable time and attention, during the past year, have

been devoted to this work. Besides spending three or four weeks in Manjlá and its neighboring villages, two tours were made, in which several of the largest and most important towns in this and the Hurduí districts, and many surrounding and intermediate villages, were visited, and the gospel of Christ proclaimed in them, and, in most instances, to attentive and numerous hearers.

Colportage has, we think, received its share of our attention. We have constantly employed two energetic native Christians in this important work. They frequently pass through the various parts of the district, visiting all towns and places where they can dispose of Bibles and religious works, and, at low rates, sell a really encouraging number of them.

SCHOOLS.

In the city we continue to have our main School. It contains 4 English teachers, one of whom, the Head Master, is a native Christian, 1 Arabic and Persian, 2 Persian and Urdú, and 2 Hindí teachers, and 197 scholars. The school is enjoying quite cheering prosperity.

We have in the city 4 Vernacular Branch schools, containing 5 teachers, and 150 boys. We have also in the city two *Girls' Schools*, which are very encouraging and interesting. They contain about 50 pupils, who are learning the elementary vernacular branches, and different kinds of needle work, the latter of which is very attractive to them, and they are rapidly learning it. We have an Anglo-vernacular school, established during the year, in each of our two out-stations, viz. Tilhur and Powáyan. That in the former is quite promising, containing about 40 pupils, who are making a good beginning in their studies; that in the latter, established recently, contains 60 scholars. In the latter also there has been lately opened a small Girls' school.

We devoutly praise God, that in carefully reviewing our work in its course, during the year, we can, with some reason, state that it is enjoying a healthful prosperity, gradually gaining strength and stability, as well as taking advanced ground. We are also deeply grateful to the Government for an increase of grant-in-aid, to the amount of Rs 40, for our main Boys' school, and for a new grant of Rs. 20 for our Girls' school; and to our friends in the station and neighborhood, for their sympathy and substantial aid granted us.

F. A. SPENCER,
Missionary.

EAST SHAHJAHANPORE STATION.

The East Shahjahanpore charge consists largely, though not entirely, of the Boys' Orphanage. There are 75 communicants, and the joint congregation numbers 130. In Azízpore, a village in which thirty-three persons were baptized last year, a house has been erected, in which Bro. Sunder Lál lives, calculated to answer the three-fold purpose of dwelling, school house, and chapel. There is not that hope in these and others baptized last year, that we confidently expected; most of them are not letting their light shine, but are living much after their former customs; and apparently would like to be restored to their caste, and former relations. Still there are a few who have taken a decided stand, and our daily prayer is that they may all become earnest followers of our Lord.

BOYS' ORPHANAGE.

Increased efforts are being put forth to systematize and improve both the educational and mechanical departments of this Institution. The School Inspector's report is better than has been previously given, and the Government grant-in-aid has been increased from Rs. 100 to Rs. 200 per mensem. This enables us to employ a good Head Master—Mr. Ross, and otherwise improve the staff of teachers, which it is hoped will result in great improvement to the School. Eleven boys have been admitted during the year, two have died, two ran away, and one has been expelled—leaving an increase of six, making the number in the School at present one hundred and ten. The number studying English is sixty. A class in Anatomy and Physiology has been organized, and three from the Theological class—which numbers ten, have been recommended for appointments. The mechanical department continues to increase; the number now learning trades is forty-five. We hope soon to build a good shop, employ better mechanical instructors than we now have, and in every possible way increase this department. There are many boys who *must* depend upon their trades for a livelihood, and in order to compete with the mechanics of the country, they must be able to produce a superior kind of manufacture. The premises have been enlarged by the purchase of three additional acres of land, which may yet be much needed by the Institution. The necessity of a separate department for Boarders, is such that some more special provision should be

made for it. Government has kindly increased the allowance for orphans sent by Magistrates, from one to two rupees per mensem, which will be great assistance to this, as well as other similar institutions. All the larger boys attended the district association and camp-meeting in Nov'r., which met in Tilhur; and many of them, as well as many others, were greatly profited. The work of grace there commenced still continues, and many have been quickened, and made alive unto God. There is no doubt that this is a genuine work of the Lord, to whose most holy name be everlasting praise. We have been placed under special obligations to His Honor the Lieut. Governor, and Lady Muir, and many other ladies and gentlemen for their visits to the Orphanage during the year, and for their kind words and liberal donations.

T. S. JOHNSON,
Missionary.

BUDAON STATION.

In presenting a brief Report of Mission work in Budaon Station, we begin with,—

1.—*The Native Church.* The Native church in every Mission is the visible measure of its success. The entire number of communicants at Budaon is 42—nearly double what it was in the beginning of the year. This has been very encouraging numerical growth. In no previous year in the history of the Mission has the *Native church* at Budaon been so satisfactory in the Christian character of its members. They have grown spiritually. In the establishment of the church, it is still true as of old, that in the providence of God, "not many wise men after the flesh, not many mighty, not many noble are called." If recently a well-to-do Zemindar and a Moulvy of some ability, have joined us, still the majority of our Christians are the poor of this world; and we are not discouraged by this, with the precedent of the apostolic church before us.

An effort was made during the year to deal with the question of support for some of the poorer Christians at Budaon. Often converts on becoming Christian, lose even the meagre means of support they formerly had. This was early one of the questions that the apostolic Church had to deal with. A sum of rupees 282 was raised as capital with which the poor Christians at Budaon might work. Some of the Christians themselves contributed liberally for their means, to this fund. As the most profitable way of using this money, which they are not to sink, they have engaged in brick-making, which promises success.

We have been encouraged by the regular and systematic way in which the native Christians themselves are learning to contribute for the propagation of the gospel in this land. The native Christian community, young and old, at Budaon now numbers 64 souls.

2.—*Evangelism.* Under this head attention is asked to direct efforts to win converts to Christ. Several points of attack on Hindú and Mahammadan error are always kept open. An effort is made to push the conquest "in season and out of season," from all possible points of approach. The chapel congregation at Budaon furnishes one opening. Generally from 25 to 35 Hindú and Mahammadan hearers are present on the Sabbath. The sermons are largely directed to convincing these of sin, and the need of Christ as a Saviour. An unmistakable good impression is made. Weekly lectures are delivered in the Mission Anglo-vernacular school. These are often more or less of a scientific character, but always made to contribute in some way to moral and religious enlightenment. Some of these lectures are simply explanations of Christian doctrines, with exhortation to seek for deliverance from sin. Preaching is kept up *regularly* in the Budaon bázár. We aim at making this bázár preaching a constant and persistent means of religiously enlightening the residents of Budaon, and impressing them with their sinfulness and need of Christ the Saviour.

In cities generally there is a class of people who are not reached by open bázár preaching. The *raís* often deem it beneath them to listen in a promiscuous bázár crowd, yet they can frequently be reached by more private interviews for the avowed purpose of discussion, or simply for friendly religious conversations. Paul not only "disputed in the market daily with them that met him," that is, the promiscuous multitude, but also in the synagogues of the Jews, and "in the school of one Tyrannus." We availed ourselves of this method of reaching a large class of Mahammadans for a month during the hot weather. In a private house a discussion was opened in a friendly spirit on the points most at issue between Mahammadans and Christians. A goodly number of hearers were present during the daily disputings, which resulted in manifest good, such as begetting in the confident and exaggerated assertions of Mahammadans a more modest and less assured tone, and awakening in some a sincere spirit of inquiry. Outside of Budaon our work was organized in the form of a circuit of 12 villages during the hot weather. These were regularly visited by the Native helpers, in addition to keeping up bázár work in Budaon city. During the cold season we were all out in itinerating tours most of the time. Camp was located for about a week in a place, so that in a circle of villages around it the Gospel was fully preached. In threshing floors, at the village chaupál, or by some little fire where the loved hukka was passed round, we found groups of villagers who generally heard the word with attention. It was always encouraging to see their prejudices giving way as a

more intelligent conception of Christianity was gained. We are convinced that the great *pressing* want in Mission work among the masses, is more simple popular preaching, by good patient trusty men. In order to meet this want we have been selecting prominent centers among the villages in which helpers' houses may be built, so that some of the helpers may remain out in the hot weather also. Colportage has been an important part of our work. At least one Colporteur is kept constantly moving about the district. Last year the district was so thoroughly convassed and supplied with Scriptures, books and tracts, that sales have been more limited this year ; still the Colporteur as he passes around leaves a gospel, book or tract with many a reader, and contributes largely to the enlightenment of the people in "preparing the way of the Lord."

Encouraging results have followed these efforts at spreading the gospel by preaching and "disputing," and circulating scriptures, books and tracts. Seventeen adults and five children were baptized during the year. A dozen interesting enquirers are now enrolled and under instruction. We have unmistakable evidence that the people at large are acquiring a more teachable spirit, regarding Christianity. Even Mahammadans, noted as they are for bigotry, are becoming more reasonable in conversation and discussion. Light and truth are spreading. It will assuredly be Gospel day by and by.

3.— *Schools.* We have always labored under difficulty in our school work at Budaon. A good school building has not yet been secured; and in the entire city no suitable building can be rented. Thus we are always placed at a disadvantage in keeping up a good Anglo-vernacular school; but we have kept on trying, and the school has steadily improved. The enrollment for the year averages about 95 pupils. A course of weekly lectures, as intimated, has been kept up in this school. The pupils have manifested interest in these, often suggesting moral and religious subjects themselves.

Three Vernacular schools are kept up, with an enrollment of about 60 pupils. Two Girls' schools were kept up during the year, and recently three have been added to the list. The success of these is somewhat of an experiment yet. We still look upon schools as one of our most hopeful means of evangelizing the people of India.

4.— *Urgent wants.* If asked what seem to be the most pressing wants of our work just now, the reply would be, *first* some wide spread agency to carry the Gospel regularly into every bázár, town, and village. What the people need is communication with the truth. No doubt the best agents are good living preachers and teachers, sufficient in number to reach all the masses. Books and newspapers might be made to supply in part the deficiency of living teachers. A small evangelistic paper, simple and popular in style, regularly and widely circulated, would undoubtedly do great good. *Secondly*, we greatly need more money, which in Missions also, in an important sense, is the "*sinews of war.*"

Our schools, itinerating, and Native preaching corps could all be made much more efficient by the aid of a not very large sum of money. At present the sources of supply seem inadequate for our pressing needs. We need money for a school house, for additional teachers, for keeping up itinerating, for building helpers' houses in a few villages, and for finishing a little chapel. In this connection we record our thanks for the liberality of friends during the year.

Mission work in Budaon district was never before so encouraging. A number of hopeful inquirers are under instruction, and in many directions our way seems opening up. May the Lord of the harvest raise up laborers.

T. J. SCOTT,
Missionary.

MORADABAD STATION.

The work of this station embraces the city of Mooradabad and the southern part of the Moradabad district, including the city of Chandausí. During the year one of our members has died, fifteen have removed to other stations, four have left without proper letters of dismissal, four probationers have been discontinued, and twenty-three adults and twenty-two children have been baptized.

In the city of Moradabad very little visible impression has as yet been made upon the people. A considerable number of Christians are now living in the city, but nearly all of them have been gathered in from the villages. Preaching has been constantly conducted in the bázárs, in the mahullas of the lower castes, and, at times, in the schools; but up to this time, no permanent foothold has been gained among the people.

At Haraura, a little society was organized two years ago, and the two Native helpers there have been doing a good work. One family has been baptized during the year, and some other inquirers give us hope. The impression made upon the people of the surrounding villages has been most marked and satisfactory. The minds of many seem prepared to receive the truth, and we hope for good results in the future.

Chandausí is a large and important city, but it has not, thus far, proved very favorable for missionary work. The people are rude and, comparatively, ignorant, and have usually been hostile to our preaching in whatever way it has been attempted.

Missionaries have very frequently been insulted in the streets, and some of our Native helpers have had to endure great annoyance while trying to preach. One family has been baptized during the year, making six adults baptized since the opening of our mission in the city.

A new work has recently been opened at Bahrámpore, a village about twelve miles north-west of Moradabad A considerable number of Mazbí Sikhs reside in the village and its vicinity, some of whom have Christian relatives in Moradabad. Through these they gained some knowledge of Christianity, and during the latter part of the year several of them applied to the Missionary for baptism. Early in December five families were baptized, and a large number of names were enrolled as inquirers. A Native helper has been sent to the village, and a school will be opened among them, regular services conducted, and instruction given in the villages.

The schools at Kánt and Chandausí have been discontinued, the Government having declined to give grants-in-aid for them. The former was a good school, but the latter was less efficient. The other schools in connection with the Mission have not materially changed during the year. The High school at Moradabad has maintained its former standing, and has now a stronger staff of teachers and a more advanced class of pupils than ever before. The grant-in-aid has been increased to Rs. 250 *per mensem,* and the prospect of the school and its branches is highly encouraging.

The Mission maintains five Girls' schools in Moradabad. Comparatively little progress can be expected in this work at present, but it is believed that the importance of female education is becoming more highly appreciated by the better classes of the people. The only objection which the Missionary has heard during the year, is that a knowledge of reading would give the women access to the corrupt literature of the country, with the worst results to their morals.

The religious tone of our native Christians is much higher than ever before. Many of them have professed a change of heart, and their outward lives, thus far, bear witness to the reality of their profession. We begin the new year with greatly increased confidence in Him who has helped us hitherto.

J. M. THOBURN,
Missionary.

AMROHA and BABUKHERA STATION.

Wázih ho ki Amrohá aur Bábukherá meṉ banisbat guzre sál ke is sál meṉ bahut taraqqí húi hai. In dinoṉ us ilāqe meṉ 6 yá 7 Skúl haiṉ; un Skúl meṉ 80 laṛke laṛkiáṉ paṛhte haiṉ; minjumlá un ke 17 laṛkiáṉ aur 50 laṛke Ísáioṉ ke haiṉ; ġáwa is ke Hindú aur Musalmánoṉ ke laṛke bhí mau úd haiṉ. Is ilāqe meṉ pánch jagah Sabbath Skúl aur girjá hotá hai; aur ek jagah jo ki Bástá nám se mashhúr hai, is sál meṉ wahaṉ par nayá kám járí húá hai. Aur us tamám ilāqe meṉ qarib pánch sau ádmí ke mutaláshí aur baptismá páye húe haiṉ; aur un har gáṉw meṉ kám bahut achchhí tarah se hotá hai. Aksar auqát maiṉ wahāṉ jáyá kartá húṉ, aur har tarah se un logoṉ ko taʿlím o tasallí detá húṉ; aglab hai ki us taraf jald Khudá ká kám phail jáegá, aur logoṉ ke dilon par tásír karegá. Aur is sál meṉ qarib 80 ádmíoṉ ke chhoṭe baroṉ ne baptismá páyá Aur maiṉ bazár kí manádí aur gáṉw ká daurá aksar kiyá kartá húṉ. Hamáre ilāqe meṉ ek príchar aur chand madadgár ekzáṭar haiṉ; aur wahāṉ ke Ísáí log jismání taur par bahut hí garib haiṉ.

ZAHÚR-UL-HAQQ,
Native Missionary.

SAMBHAL STATION.

In presenting a report of the work in connection with this station for the year past, we acknowledge the kind oversight of Divine Providence in preserving the lives, and to a large extent, the health of all connected with us. The year has been one of peculiar trials, physically and spiritually; but "hitherto the Lord hath helped us."

During the cold season of 1867 the usual itinerations were carried on, and the good news of salvation taken into the villages around. The early part of this year was largely taken up in secular work—the altering and enlarging the Mission house, chapel, etc., so that in addition to the regular appointments, little direct missionary work was accomplished. Our work has consisted of four appointments, at which regular congregations meet for the worship of God, and have the gospel preached to them, to which

they listen with attention, and often with apparent interest. One of these is new, and presents special interest It is situated about four miles from the Mission house. A native helper resides there and daily has a number of people to converse with him upon their best interests. Up to the present none have manifested any particular desire to embrace Christianity, but their anxiety for instruction and willingness to listen to the truth, is an encouraging feature; and as "faith cometh by hearing," we entertain the hope that at least some of them may be saved. A congregation of at least 80 persons on the average meet on the Sabbath for worship. The service is held in the open air in the yard or compound attached to the helper's house. There is a small school room, but the congregation has out grown it.

Another appointment carried on a great part of the year, was 25 miles distant. At this a Native helper was posted, and in most respects it was like the former. This has however been abandoned, though not without some fruit—two men have been baptized, and are promising probationers.

A third appointment is the Chumárs' mahulla, referred to in a former report. The people there still attend the services, and send their children to school on the Sabbath and week days They are now well acquainted with the Scriptures, profess their faith to be in Christianity, in a general way, but keep from an open profession of it. The fourth is in the Mission compound. Here there is a preaching service twice on the Sabbath. The congregation consists mostly of the members and probationers, etc., immediately connected with us, with occasionally a few persons from the city. The christians are collected every evening for prayers and reading the Scriptures, and thus enjoy an opportunity to grow in grace and in the knowledge of Christ Jesus. In addition to these regular appointments, the bázár and villages have received as much attention as health and opportunity have allowed; this has not been much in the hot season especially, for the Missionary's health was so impaired as to make it impossible for him to undertake anything. In the beginning of the present cold season itinerations were commenced, the Ganges melá visited, and all efforts possible were brought into operation for the enlightening of the thousands around us.

The Schools now in connection with the work are *six* in number: 4 male, and 2 female; of the latter, one is in the Mission compound for Christian females, the other four miles distant, is

a zenána school, in which at present there are 12 scholars. In the Boys' schools there are 240 names on the register, with an average attendance of 180. The church has passed through severe trials during the year, on account of the unstableness of several of its members; four have been expelled, and others have removed, which has greatly weakened us in numbers, and the influence has injured our strength. But our hope for the church in Sambhal is in the Lord, and we feel confident that He that has commenced the work there will carry it on, and bring glory to His own great name.

J. A. CAWDELL,
Missionary.

BIJNOUR CIRCUIT.

The work on Bijnour circuit has had an unusual degree of prosperity during the past year.

The church membership has been under constant daily instruction; most of those received on probation have begun to learn to read, and all have been thoroughly drilled in the Catechism and parables of the New Testament. The communicants have increased an hundred per cent, and several openings have been made in villages which give promise of a much greater work next year.

We have sought to give every Christian child the very best facility for education, believing that if the Christian element is well developed and thoroughly trained, the triumph of Christianity will be greatly hastened.

The school of Bijnour is well filled with scholars, and well taught; the school of Nagína never has stood so high, nor been so well manned; and the school of Najíbábád retains its well earned name with an increased number of scholars.

But little bázár preaching has been done, partly on account of the new Missionary's inability to speak the language, and partly because of the conviction of its inutility compared with mahulla work.

The little church at Nagína, numbering thirty-one souls, is steadily gaining strength. Ummed Singh in charge there is laying deep the foundations of an enduring work.

At Mundáwar there is a Christian community of twenty-two, most of whom are adults. Many more are asking to be numbered among the Saviour's flock, and soon probably these will be baptized.

The church at Bijnour begins to assume the character of permanency; members not connected with the Mission as servants or helpers are gathering here, and the hope is entertained that in a very few years, a strong and self-supporting society will be formed.

Three Colporteurs have been at work during the latter part of the year, and they sold a large number of books and tracts. The works that sold most readily were the Lodiana tracts, priced 8. 10, or 12 cowries; the small books like Mukt Mála, Rám Priksha and Hit Prikásh. Two editions of Jumát ul Faráiz, were sent out exactly alike, save the covers. The one having the title printed in Arabic letters sold very freely, the other printed in common Urdú no one wanted.

Thirty-seven adults and sixteen children have been baptized. Most of these were from the lower classes; but they already evidence the Gospel's power to elevate. If we follow implicitly our Saviour's command to go to the poor and consciously sin sick, our triumph will be sooner the more marked and inestimably greater.

R. HOSKINS,
Missionary.

GARHWAL STATION.

By the blessing of God the work in this Mission has continued to p osper during the past year.

Native Church. The statistics of the church show an increase of seven members and six probationers, making the total communicants amount to twenty-six. When we add the 12 orphan boys and 2 girls, and the children of Christians, our native Christian community numbers over forty souls.

Nearly all of these can read, and all except the small children can earn their living. They all meet daily for reading the Scriptures and prayer, and all are required to read one hour a day, at least, with the pandit. We are firmly resolved that so

far as at all possible, every person old or young bearing the Christian name, shall be able to read the word of God, and that all shall know how to support themselves.

Baptisms. Following the advice of his predecessor, the Missionary has been *very* careful with candidates for baptism; so, nearly all of the thirteen adults baptized were carefully catechised for seven or eight months previous to their admission to this sacred rite. We wish all candidates to experience in their hearts all that this ordinance typifies. Nearly double the number might have been baptized, had we considered a willingness to receive the sign, a fitness for it.

Schools. No new schools have been organized, and none have failed during the year. The Girls' schools continue in numbers about as last year, except that the one in Paorí has increased to 14 girls. The Anglo-Vernacular school at Srínaggar, under Thomas Gowan, as Head Master, has improved very materially both in attendance and efficiency; while the Boarding school at Paorí has improved so as to demand a more competent staff of teachers, and a complete re-organization on a broader basis, so as to impart a thorough education that will fit the boys for any position in Government, or any other service to which they may aspire. A good Head Master has been engaged, as also a Persian teacher. One more good English teacher is required, and we hope to find one soon. We sincerely trust the Missionary Society will aid in this by liberal appropriations. More buildings are required for boarders, and we confidently hope soon to have at least 12 more houses for them. This school is certainly an interesting and important as well as very hopeful Mission enterprise.

Sunday School. All the boys of the Boarding School attend the Sunday School, read Sunday School books in English and Hindustání, and learn verses of scripture and Christian hymns and bhajans. As high as 150 verses have been recited on a Sunday by one boy. This sight of nearly 100 persons on Sunday all engaged in learning the scriptures and religious books, is really encouraging, and gives promise of fruit to the glory of God.

Orphans. Two orphan boys and two girls have been received; so we have now 12 boys and 2 girls. We wish to teach all of these some useful employment; some have already begun to learn trades, and two could now earn their living as masons. They have all except two made good progress in their studies.

Evangelistic. Direct preaching to the natives of Garhwál is very difficult, as there are no bázárs, and all the paháŕí melas are literally "scenes of rioting and drunkenness," and offer no possible opportunities for preaching the Gospel. We must go among the villages (which we think at any rate to be the best way) and make the people understand the gospel message. This has been done among the nearer villages with much encouragement; but the Missionary could not spend enough time from the school to go far. More scriptures and tracts have been sold and distributed than last year, and we notice an increasing desire to read and inquire about our religion.

We are sincerely thankful to all who have helped us, or wished us God-speed in this work.

H. MANSELL,
Missionary.

Minutes

of the

FIFTH SESSION

OF THE

INDIA MISSION ANNUAL CONFERENCE

of the

Methodist Episcopal Church, U.S.A.,

HELD AT

BAREILLY, JANUARY 14-21, 1869.

LUCKNOW:

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1869.

Minutes

OF THE

FIFTH SESSION

OF THE

INDIA MISSION ANNUAL CONFERENCE,

HELD AT BAREILLY,

January 14--21st, 1869.

REV. C. W. JUDD, - - - - - - - - - - - - - *President.*
" J. D. BROWN, - - - - - - - - - - - - - *Secretary.*
" S. S. WEATHERBY, - - - - *Asst. and Recording Secretary.*

FIRST DAY.

BAREILLY, *Jan. 14th*, 1869.

THE India Mission Conference of the M. E. Church, U. S. A., assembled according to appointment, for its Fifth Annual Session, in the Orphanage Chapel, Bareilly, January 14th, 1869.

The Conference was called to order by the Secretary of the previous Conference. Rev. J. L. Humphrey conducted the opening religious services, which consisted of reading the Scriptures, and singing the 707th Hymn, commencing—

"And are we yet alive,"

followed by prayer by several brethren.

The Roll of the Conference was called: and the following members answer-to their names: C. W. Judd, J. W. Waugh, J. M. Thoburn, J. H. Messmore, D. W. Thomas, J. D. Brown, S. Knowles, T. S. Johnson, H. Mansell, T. J. Scott, P. T. Wilson, F. A. Spencer, S. S. Weatherby, Zahúr-ul-Haqq, J. T. Janvier, J. L. Humphrey; also J. David, R. Hoskins, F. M. Wheeler, Sunder Lál, Probationers. Three members, H. Jackson, J. T. Gracey and E. W. Parker, were absent on leave; and one, J. Fieldbrave, had died in great peace.

No Bishop being present, Conference proceeded to elect a President from among its Elders, and C. W. Judd was elected. The President, upon taking the chair, addressed to the Conference a few brief and appropriate remarks, urging the importance of continued and fervent prayer for a general blessing during the Session. J. D. Brown was elected Secretary, and S. S. Weatherby, Assistant and Recording Secretary, of the Conference.

On motion the first half-hour of each daily session of the Conference was set apart as a time for prayer.

On motion the Presiding Elders were appointed the Committee on Missions.

On motion the Presiding Elders were appointed a Committee to nominate standing Committees.

On motion 11 o'clock, A. M. and 3½ P. M., were appointed the hours for opening and closing the sessions of Conference.

On motion the Roll-call was dispensed with for the remainder of the Session.

The Committee appointed to nominate Standing-Committees, reported the following nominations :—

Standing Committees :

1.—*On Statistics*—
S. S. WEATHERBY, J. A. CAWDELL, J. T. JANVIER.

2.—*On Education*—
P. T. WILSON, T. S. JOHNSON, R. HOSKINS.

3.—*On Sunday Schools*—
H. MANSELL, J. D. BROWN, F. A. SPENCER.

4.—*On Temperance*—
J. L. HUMPHREY, F. M. WHEELER, J. DAVID.

5.—*On Colportage*—
T. J. SCOTT, S. KNOWLES, ZAHÚR-UL-HAQQ.

6.—*On Publishing Minutes*—
THE SECRETARIES AND SUPDT. OF MISSION PRESS.

7.—*On Memoirs*—
J. H. MESSMORE, D. W. THOMAS, J. T. JANVIER.

On motion the Report was received and adopted.

On motion the following were appointed a Committee on Public Worship: C. W. Judd, D. W. Thomas, J. T. Janvier.

On motion the following were appointed a Committee to audit the Presiding Elders, Accounts : S. Knowles, F. A. Spencer, R. Hoskins.

On motion the following Committee was appointed to audit the Mission Treasurer's Accounts: J. D. Brown, P. T. Wilson, F. M. Wheeler.

On motion the auditing of accounts of traveling expenses to and from the Mission Sanitarium was referred to the Committee on Auditing Treasurer's Accounts.

On motion the call for Statistics was made the order of the day for to-morrow.

On motion a Committee was called for, to take into consideration the subject of Leave from the Mission: J. L. Humphrey, T. S. Johnson, and H. Mansell were appointed said Committee.

A Committee to consider the expediency of forming a Medical Class at Nynee Tal for young Native women was called for, and the following were appointed said Committee: D. W. Thomas, T. J. Scott, J. H. Messmore.

On motion the reading of Station Reports was made the order of the day for to-morrow at 12 o'clock.

On motion Conference adjourned, with the Benediction by D. W. Thomas.

SECOND DAY.

BAREILLY, *Jan. 15th*, 1869.

Conference met at 11 o'clock, the President in the Chair. The religious services were conducted by F. A. Spencer.

The Minutes of the previous session were read and adopted.

The order of the day for 12 o'clock, *viz.* reading Mission Reports, from the various Stations of the Conference, was postponed until the call for statistics should be finished.

The statistics from all the stations having been collected, the order of the day, viz. reading Reports from the various Stations, was taken up and Reports from all the Stations in the Bareilly District were read before the Conference.

On motion the order of the day for the present session was made the order of the day for to-morrow at 12 o'clock.

A brief letter from Col. Ramsay, Commissioner of Kumaon, on the subject of English Schools in Paorí, having been presented and read before the Conference, the following resolutions were adopted:

Resolved.—That the thanks of this Conference be hereby tendered to Col. Ramsay, for the interest manifested by him in our Garhwál Mission.

That the Committee on Missions be instructed to represent the wants of the Paori Boarding School to the Board, and ask for aid from contingent Fund for an increase of teachers, and also for the erection of additional rooms for boarders.

The Committee on memoirs reported. [See Report I.]

After hearing the memoir of Rev. J. Fieldbrave, on motion it was resolved, that the order of the day for to-morrow at 3 o'clock, be a memorial service, with special reference to our deceased brother.

On motion the following resolution was adopted:

Resolved.—That a Committee of three be appointed to consider the expe-

diency of adopting, in connection with other Missions, some rules regulating the transfer of helpers from one Mission to another. J. L. Humphrey, J. M. Thoburn, T. J. Scott, were appointed said Committee.

A paper from the Lucknow Quarterly Conference concerning Joseph Fieldbrave's family, was referred to the Committee on auditing the Mission Treasurer's accounts.

The 2nd question of Conference business, *viz.* "Who remain on trial?" was then taken up, and Sundar Lall was reported as having passed examination on the first year's course of study, and on motion was continued on trial.

The Committee on first year's course of study reported that R. Hoskins and F. M. Wheeler had passed a good examination in the first year's course.

The 3rd Disciplinary question, "Who are admitted into full connection?" was called, and James David, who had passed his examination last year, R. Hoskins, and F. M. Wheeler, after having satisfactorily answered the usual Disciplinary questions, were on motion received into full connection.

The Committee of fourth year reported that S. S. Weatherby, J. T. Janvier and R. Hoskins, had passed good examinations in the fourth year's course of Conference studies.

The 5th Disciplinary question:—"Who have been elected and ordained Elders this year?" was called, and Joel Janvier was on motion elected to Elder's orders.

The 11th Disciplinary question,—"Are all the Preachers blameless in life and conversation?" was called, and the character of the following members was passed: C. W. Judd, D. W. Thomas, J. T. Janvier, F. A. Spencer, T. S. Johnson, T. J. Scott, J. L. Humphrey, J. T. Gracey, J. W. Waugh, J. H. Messmore, H. Jackson, J. D. Brown, S. S. Weatherby, S. Knowles, P. T. Wilson, James David.

The Committee on second year's course of studies reported, that R. Hoskins had passed an excellent examination in all the English Studies, and that S. S. Weatherby had passed a very creditable examination in all the books of the Hindustáni course for that year.

On motion the Secretary was instructed to procure a book in which to file Reports of Examination on Course of Study.

Conference adjourned on time, with prayer by S. S. Weatherby, and the Benediction by the President.

THIRD DAY.

BAREILLY, *Jan. 16th*, 1869.

Conference met at 11 o'clock; the President in the Chair. The religious services were conducted by R. Hoskins. The Minutes of the previous session were read and adopted.

The Report of the Committee on Statistics was read, and referred back to the Committee for correction.

A paper from the President and Secretary of the Furrukhábád Presbytery was read and referred to the Committee on Rules of transfer of Native helpers.

On motion the Mission Treasurer was instructed to pay the Secretary's Bill for Minute Book, Stationery, &c.

The Committee of Examination on third year's course of Conference studies reported that R. Hoskins had passed a good examination in the studies for that year.

On motion the order of the day, *viz*, "reading Mission Reports," was taken up, and Reports from Lucknow, Seetapore and Lukímpore, Bahraich, Boy-Bareilly, Moradabad, Amroha & Babukhera, Sambhal, Bijnour, and Paorí Stations were read.

On motion the reading of remaining Station Reports was made the order of the day for 12 o'clock on Monday.

The Committee on Auditing the Mission Treasurer's Accounts presented their Report, and it was adopted. [See Report II.]

The same Committee, to which had been referred a paper from the Lucknow Quarterly Conference concerning Bro. Joseph Fieldbrave's widow and child, presented their Report, and it was adopted. [See Report on File.]

The Conference Publishing Committee presented their Report, which was on motion received, and taken up item by item, and after some changes finally adopted. [See Report III.]

The 17th question of Conference business, viz.

"When and where shall our next Conference be held?" being called, Lucknow was chosen.

A paper from J. A. Cawdell, asking permission to seek a change of climate, was referred to a Committe to be appointed by the Chair. D. W. Thomas, J. M. Thoburn, H. Mansell, were appointed said Committee.

On motion the Memorial service with special reference to the demise of our brother Joseph Fieldbrave, was made the order of the day for the first half hour of the session on Monday.

FOURTH DAY.

BAREILLY, *Jan. 18th*, 1869.

Conference met at 11 o'clock, the President in the Chair. J. L. Humphrey conducted the religious exercises including the Memorial services.

The Minutes of the previous session were read and approved.

The order of the day, viz. the reading of Station Reports, was taken up, and Reports from Gondah, Nawábgunge, and East Lucknow were read.

The Committee to which was referred a paper from J. A. Cawdell requesting permission to seek a change of climate, presented their Report, and it was adopted. [See Report on File.]

The Committee appointed to consider the expediency of establishing a Medical class at Nynee Tal for young native women, presented their Report, and it was adopted. [See Report IV.]

The Committee to which was referred the auditing of accounts for traveling expenses to and from the Mission sanitarium presented their Report, which was amended and adopted. [See Report on File.]

The 11th question of Conference business, *viz.* "Are all the preachers blameless in life and conversation?" was then taken up, and the name of E. W. Parker, being called, his character was passed, and on motion he was granted a supernumerary relation.

The character of J. M. Thoburn, H. Mansell, Zahúr-ul-Haqq, and J. A. Cawdell, was passed. On motion J. A. Cawdell was located at his own request.

The 12th question of Conference business, *viz.* "Who have died this year?" was called, and Joseph Fieldbrave, a man of childlike simplicity and John-like love, was reported as having died in the Lord.

A Committee was called for to take into consideration the propriety of establishing an Industrial Institution in connection with the Girls' Orphanage, to supply employment for Native Christians, and J. L. Humphrey, P. T. Wilson, and S. S. Weatherby, were appointed said Committee.

On motion it was resolved that the balance of unappropriated rent from the Lukímpore Mission House for 1868, be appropriated to paying the rent for a house in Bahraich during 1869.

A paper concerning an English School at Nynee Tal was presented, and referred to the Committee on education.

A letter from Rev. Dr. Mullens, Corresponding Secretary of the London Missionary Society, to the Preacher in charge of Nyneé Tal, was read and referred for consideration to a Committee consisting of the President of the Conference, J. L. Humphrey and J. M. Thoburn.

On motion the following was adopted:

Resolved.—That the rent of the Mission Kothí in Shahjahanpore be as formerly devoted to the support of the Mission Schools connected with that Station.

On motion Conference adjourned, with prayer by J. W. Waugh, and the Benediction by the President.

FIFTH DAY.

BAREILLY, *Jan. 19th*, 1869.

Conference met at 11 o'clock; the President in the chair. F. M. Wheeler conducted the religious services. Minutes of the previous session were read and adopted.

The Committee on Education presented their Report, and it was adopted. [See Report V.]

The Committee to which was referred a communication from Rev. Dr. Mullens presented their Report, and it was re-committed to Committee for amendment.

The Board of visitors to the Mission Orphanages presented their report and it was adopted. [See Report VI.]

The Committee appointed to take into consideration the establishing of an Industrial Institution in connection with the Girls' Orphanage, presented their Report, and it was adopted. [See Report VII.]

The Committee on endowments presented their Report, and it was adopted. [See Report VIII.]

On motion the following was adopted :

Resolved.—That the Mission Bungalow and premises situated east of the Girls' Orphanage in Bareilly, be devoted to the use of the Mission Industrial School during the ensuing Conference year.

On motion a paper on the location of the Mission Press was referred to a Committee of three, and the following were appointed said Committee : J. H. Messmore, J. L. Humphrey, F. M. Wheeler.

The Committee on Sunday Schools presented their Report, and it was adopted. [See Report IX.]

The Committee to which was referred a paper from the Farrukhábád Presbytery, presented their Report. During the discussion of the Report the hour for adjournment having arrived, on motion the time was extended, and after further discussion, the Report was adopted. [See Report X.]

On motion Conference adjourned, with prayer by P. T. Wilson, and the Benediction by the President.

SIXTH DAY.

BAREILLY, *Jan. 20th*, 1869.

Conference met at 11 o'clock, the President in the chair. H. Mansell conducted the religious services. The Minutes of the previous session were read and approved.

The 1st question of Conference business, *viz.*, "What preachers are admitted on trial?" was called; and Ummed Sing, recommended by the Bijnour Quarterly Conference, was admitted.

The following was adopted :—

Resolved, That a Committee of three be appointed to prepare and report to our next Conference a plan for the better organization of our Native helpers. The Presiding Elders were appointed said Committee.

The Committee on Auditing Presiding Elders' Accounts presented their Report, and it was adopted. [See Report XI.]

The Committee on Colportage presented their Report, and it was adopted. [See Report XII.]

The Committee to which was referred a letter from Rev. Dr. Mullens, presented their Report, and it was adopted. [See Report on File.]

The Committee appointed to take into consideration the location of the Mission Press presented their Report, which was on motion received, and taken up item by item, and after some discussion, it was finally adopted. [See Report XIII.]

Rev. J. Richards, Chaplain of Bareilly station, was introduced to the Conference.

The 7th Disciplinary question, *viz.* "Who are the supernumeraries?" was called: answer—J. T. Gracey and E. W. Parker.

On motion C. W. Judd was granted a supernumerary relation.

The following was adopted:

Resolved, That this Conference has learned with deep regret that in the Providence of God it has become necessary for our dear brother and sister Judd to return to America for a time.

2. We desire to express our sympathy for them in thus being called to sever themselves from us and our work, at a time so full of encouragement as we feel the present to be, and especially as it has pleased God of late to so largely bless them in efforts to lead our Native brethren into a higher life of spirituality. But we would reverently and lovingly submit to the will of Providence, and with sincere hearts thank our Heavenly Father for their presence and faithful labors among us so long.

3. We assure them that we shall not forget their manner of life amongst us, and we shall not cease to pray that their return home may be blest to them and us, in the realization of the end sought—the restoration of our dear sister to health; and that in due time we may have the unspeakable pleasure of welcoming them back again to share with us in toil, and triumph, in this our glorious field of labor.

The Committee on sale of property at Nynee Tal presented their Report, and it was adopted. [See Report XIV.]

The following was adopted:

Resolved, That the thanks of this Conference are due and are hereby tendered to Rev. Dr. Holdich, Senior Secretary of the American Bible Society for the opportune aid given our Mission Press in the kind donation of one thousand dollars in currency during the year 1868, for the purpose of Publishing Bibles and portions of Scriptures for use in our Mission.

On motion the following was also adopted:

Resolved, That the thanks of this Conference be tendered through the Rev. Dr. Wise, Secy. of the Tract Society of the M. E. Church at New York, U. S. A., to that Society for their kind and timely donation to our Mission Press, of $1000 in gold during the past year; to be used in the publication of tracts and tract volumes for circulation throughout our Mission and Northern India.

The Committee on Rules of Leave from the Mission, presented their Report, and it was adopted. [See Report on File.]

On motion Conference proceeded to ballot for a Mission Treasurer for the ensuing year, and D. W. Thomas was elected.

Conference then proceeded to elect by ballot a member of the Orphanage Board of Visitors, as provided for, and S. Knowles was elected.

On motion Conference proceeded to elect by ballot a member for the Publishing Committee for three years, and J. D. Brown was elected.

On motion the following was adopted:

Resolved, That the thanks of this Conference are hereby tendered to our excellent friend, Dr. J. H. Condon, Civil Surgeon of Nynee Tal, for procuring statements from various Medical gentlemen on the subject of furlough rules for the Mission, and for the carefully prepared minute with which he accompanied them.

At the request of the Chair, Rev. J. Richards briefly addressed the Conference in words of Christian sympathy and encouragement.

On motion a rising vote of thanks was tendered to the speaker for his kind address.

On motion Conference adjourned to meet this evening at 7 o'clock. Rev. J. Richards led the Conference in prayer and pronounced the Benediction.

EVENING SESSION.

BAREILLY, *Jan. 20th*, 1869.

Conference met pursuant to adjournment; the President in the Chair. S. S. Weatherby conducted the religious services.

The Minutes of the previous session were read, and after some corrections adopted.

A communication from Rev. E. W. Parker was presented, and read; after which the following preamble and resolutions were adopted:

Whereas, Our brother E. W. Parker has been compelled on account of serious illness of himself and wife, to leave for America since the last Conference, therefore:—

Resolved, 1. That in the judgment of the Conference, the emergency in Bro. Parker's case was amply sufficient to justify him in leaving India, without waiting for the customary permission from the Conference or Bishops.

2. That we assure Bro. and sister Parker of our constant solicitude for them, and sincerely trust God may speedily restore them to health and bring them back again to our midst.

3. That we sincerely thank our New England friends for the generous welcome which they have given brother and sister Parker, and rejoice to know that they are making their sojourn in America eminently useful to our beloved cause.

The Board of Trustees for Lucknow College presented their Report, and on motion it was made the order of the day for to-morrow immediately after the reading of the Minutes.

On motion Conference adjourned to meet at the call of the Chair. J. L. Humphrey led the Conference in prayer, and the President pronounced the Benediction.

SEVENTH DAY.

BAREILLY, *Jan.* 21*st*, 1869.

Conference met pursuant to adjournment; the President in the chair. The Minutes of the previous session were read and approved.

The Committee on statistics presented their Report, and it was adopted. [See Appendix.]

The Order of the day, *viz.* the Report of the Board of Trustees for the Mission College, Lucknow, was taken up, and after some amendment, was adopted in full. [See Report XV.]

On motion D. W. Thomas was allowed to record his vote in the negative on the third article in the Report of the Board of Trustees.

On motion the following was adopted:

Resolved.—That the Board of Trustees for the Mission Colloge at Lucknow be requested to add to their Report such additional information with respect to the condition and prospects of the institution as they may deem advisable.

On motion the Conference proceeded to elect by ballot a member of the Board of Trustees for the Mission College, Lucknow, as provided for, and T. S. Johnson was elected.

The Committee on Temperance presented their Report, and it was adopted. [See Report XVI.]

On motion the vote appointing Lucknow as the place of our next Conference was reconsidered, and Bareilly was chosen.

On motion the following was adopted:

Resolved.—That the Superintendent of the Mission Press be allowed to insert his Report in the published Report, without presenting it to the Conference.

The Committee on Missions presented that part of their Report which referred to the Appropriations for the present year.

On motion the following resolution was adopted:

Resolved —That the balance of appropriation of the General Committee not distributed by the Mission Committee, be made a contingent Fund, to be used for moving expenses, Native helpers, etc., during the year.

On motion the Report as amended was adopted.

The following was adopted:

Resolved.—That the thanks of this Conference be returned to Rev. C. W. Judd, for the courteous and able manner in which he has performed his duties as President during our present Session.

The following was also adopted:

Resolved.—That the thanks of this Conference be tendered to our friends in Bareilly for their kindness and hospitality towards us during our stay with them.

The Committee on Missions presented their Report on Estimates for 1870, and after some changes the Report was adopted. [See Report on file.]

The hour of adjournment having arrived, on motion the time was extended.

On motion the following was adopted:

Resolved.—That in view of the famine already pressing heavily upon the poor of some parts of our Mission, the Presiding Elders of the Conference be appointed a Famine Relief Committee, to receive and disburse funds for the relief of our indigent native Christians.

On motion it was resolved that after reading the Minutes, and hearing the Appointments, Conference adjourn.

The 799th Hymn was sung, and P. T. Wilson and F. M. Wheeler led the Conference in prayer.

The President, after making a few appropriate remarks, read the Appointments for 1869, pronounced the Benediction, and the preachers separated for another year of toil.

APPOINTMENTS FOR 1869.

BAREILLY DISTRICT.—T. J. Scott, *Presiding Elder.*

BAREILLY.—T. J. Scott. C. W. Judd, supernumerary.
GIRLS' ORPHANAGE.—D. W. Thomas.
PILIBHEET.—To be supplied.
SHAHJAHANPORE.—F. A. Spencer, Sunder Lall.
EAST SHAHJAHANPORE & BOYS' ORPHANAGE— T. S. Johnson.
BUDAON.—H. Jackson.
NYNEE TAL.—J. L. Humphrey.
HURDUI.—To be supplied.

LUCKNOW DISTRICT:—J. W. Waugh, *Presiding Elder.*

LUCKNOW.—J. H. Messmore.
EAST LUCKNOW.—J. W. Waugh. J. T. Gracey, supernumerary.
SEETAPORE & LUKIMPORE:—J. D. Brown.
BAHRAICH.—S. S. Weatherby.
GONDAH—S. Knowles.
ROY BAREILLY.—P. T. Wilson.
NAWABGUNJ.—J. T. Janvier.

MORADABAD DISTRICT.—J. M. Thoburn, *Presiding Elder.*

MORADABAD.—F. M. Wheeler. E. W. Parker, supernumerary.
AMROHA.—Zahúr-ul-Haqq.
SAMBHAL.—J. M. Thoburn, J. David.
BIJNOUR.—R. Hoskins, Ummed Singh.
GURHWAL *(Paorí).*—H. Mansell.

Rev. T. S. Johnson, to preach the Annual Missionary Sermon.
" J. W. Waugh, *Supdt. of Mission Press.*

COMMITTEES FOR 1869.

COMMITTEES OF EXAMINATION.

FIRST YEAR.—S. S. WEATHERBY, R. HOSKINS, ZAHÚR-UL-HAQQ.

SECOND YEAR.—P. T. WILSON, F. A. SPENCER, J. T. JANVIER.

THIRD YEAR.—J. L. HUMPHREY, S. KNOWLES, D. W. THOMAS.

FOURTH YEAR.—H. MANSELL, T. J. SCOTT, H. JACKSON.

On Candidates for Admission on Trial.

T. S. JOHNSON, J. T. GRACEY, P. T. WILSON.

On Candidates for Local Deacon's Orders.

J. H. MESSMORE, J. D. BROWN, F. M. WHEELER.

Publishing Committee.

	Elected.	*Term expires.*
T. J. SCOTT,	1867,	1870.
H. MANSELL,	1868,	1871.
J. D. BROWN,	1869,	1872.

Board of Visitors to Orphanages.

	Elected.	*Term expires.*
J. M. THOBURN,	1867,	1870.
T. J. SCOTT,	1868,	1871.
S. KNOWLES,	1869,	1872.

Trustees of Mission College.

	Elected.	*Term expires.*
D. W. THOMAS,	1867,	1870.
E. W. PARKER,	1868,	1871.
T. S. JOHNSON,	1869,	1872.

Ex-officio members:

J. H. MESSMORE, J. W. WAUGH.

COURSE OF STUDY FOR NATIVE PREACHERS & EXHORTERS.

ADOPTED BY THE CONFERENCE.

EXHORTERS—Second Grade.

Read well in Persian, or Hindí, and Roman.
Write in Persian, Hindí or Roman.
Qawáiḍ i Urdú, or Hindí, Part 1st.
Mabád ul Hisáb, or Ganat Parkásh, Part 1st.
Jugráfiyá i Hind; Gospel and Acts.
Catechism, No. I; Kitáb i Muqaddas ká Ahwál.

EXHORTERS—First Grade.

Qawáiḍ i Urdú or Hindí, Part II; Mubád ul Hisáb, Part II.
Shamsh ul Jugráfiyá, Discipline, Articles and General Rules.
Haqáiq ul Maujúdát, Epistles.
Catechism No. II, Bádan i Báran.

LOCAL PREACHERS—Second Grade.

Hiqáyat i Hind, Ḳhulásá Niyam ul Shamshí.
Tulú Áftáb i Sadáqat, Dín i Haqq kí Tahqíq.
Catechism No. III, Pentateuch, Sharíf Nisbateṉ.
Mamoksh Británt, Discipline finished.

LOCAL PREACHERS—First Grade.

Muntaḳhbát ul Tawáríḳh, Miftáh ul Asrár.
Mízán ul Haqq, Niyáz Náma.
Wáz Náma, Tawáríḳh i Kalísiyá (Barth's)
Tafsír i Kitáb i Muqaddasa.
Life of Wesley.

CONFERENCE REPORTS.

REPORT I.

MEMOIR OF REV. JOSEPH FIELDBRAVE.

JOSEPH FIELDBRAVE was born in Sardhana, in the territory of Shamru Begam. He was baptized at Cawnpore, and spent several years as scholar and teacher in the Free School of the Station. He also spent several years in the service of Amjad Alí Sháh, King of Oudh, and was also for sometime connected with the Baptist Mission at Mutrah. He was found among the Lucknow Police on the opening of our Mission in the city in 1859, and at his earnest request he was received as a Native Preacher and appointed to Bareilly, to aid Rev. J. L. Humphrey, in re-opening the work of the Mission in that city. He reached Bareilly in March 1859, and as the passions of the people were still under the excitement of the late mutiny, it was feared by the officers of Government that disturbances would arise, if it were attempted to preach the Gospel in the bázárs of that city. But Bro. Fieldbrave appeared to have been specially provided for this emergency; and by his uniform good temper and pleasing address he was allowed to preach the Gospel in all plainness to crowds of listeners, often indeed acting as mediator, when the indiscretion of another Native preacher who generally accompanied him, had excited the crowd to anger and violence. Large numbers attended his preaching in the bázárs in Bareilly, from among whom an enquirer appeared, who has since become a member of this Conference.

After spending 2½ years in Bareilly he was removed to Moradabad, at the close of 1861 and gave invaluable assistance in the work of the Mission there. He was indefatigable in preaching in the city and surrounding villages, and the Missionary who was at that time at Moradabad, states that in his opinion we are indebted to the labors of our late brother for the opening of the work among the Chumárs of that District, which has since assumed such encouraging proportions.

In 1863 he was removed to Lucknow, where he remained until the time of his death, July 20th, 1868.

He was admitted as a probationer in the Conference held at Lucknow December 1864, and after the usual probation of two years, was admitted into full connection at the Shahjahanpore Conference, January 1867.

Bro. Fieldbrave's natural gifts as a speaker were of a high order; and had he enjoyed the advantages of a thorough systematic education in his youth, he would undoubtedly have risen to a position of marked prominence. His style of speaking was smooth and elegant, his imagination vivid and comprehensive, his paraphrase of scripture incidents, surrounding his text often given as an introduction to his sermon was so clear and forcible that it remained in the mind of the hearer as an illustrative picture during the entire discourse. Whether in the church among his fellow Christians, or in the bázárs of the city, or in the quiet court yard of the village zamindár, Joseph was always ready with Gospel message suited to the time and place. During his last illness, which was of more than a year's duration, his heart was sorely tried on account of his inability to assist in that work he loved so well. As he lived several months in the immediate anticipation of death, he had abundant opportunity of testing the strength of his faith and love for the Redeemer. His constant testimony was "Victory through the blood of the Lamb;" and as long as he was able to speak, he continued to give assurance of his interest in the blood of Christ, and sure hope of heaven. May we so live that our departure may be peaceful and triumphant as his.

J. H. MESSMORE,
J. T. JANVIER,
D. W. THOMAS,
} *Committee.*

REPORT II.

ON AUDITING MISSION TREASURER'S ACCOUNTS.

The Committee appointed to audit the Mission Treasurer's Accounts, beg to report that the Accounts were found correct, with a credit balance of Rs. 97-2-7.

J. D. BROWN,
F. M. WHEELER,
P. T. WILSON. } *Committee.*

REPORT III.

ON PUBLISHING.

The Publishing Committee beg to present the following report:

I. The following books and tracts have been passed by the Committee, and placed in the hands of the Superintendent of the Press, for publication, *viz:*

1. Urdú translation of Dr. Mitchell's LETTERS TO INDIAN YOUTH.
2. Do. do., of "WESLEY'S CHRISTIAN PERFECTION."
3. Roman-Urdú translation of "PERSIAN GIRL." and other stories.
4. TAHQÍQ-UL-MAZHAB.
5. HITT PRAKÁSH.
6. BRIEF SUMMARY, OF CHRISTIANITY in the Kumaon dialect.

The Committee have also recommended the re-print of the following books, *viz:*

1. Roman Urdú BIBLE SELECTIONS.
2. HAL-UL-ASHKÁL.
3. IḲHTITÁM-I-MUBÁHISÁ-I-DÍN.

II. The following books and tracts remain in the hands of the Committee, pending their examination and approval, *viz:*

1. Urdú tract on the Brahmo Samáj.
2. Hidáyat Náma.
3. Haqíqí Áftáb.
4. Urdú translation of Binney's Theological Compend.
5. Ilm i Mantiq.

III. As recommended by the Conference last year, the Committee has issued a monthly Roman-Urdú Newspaper, the "KAUKAB I Ḥswí," at an expense of about Rs. 400, inclusive of Rs. 60 for postage. About Rs. 300 will be realized from subscribers to the paper; and the Committee recommend that they be authorized to continue the publication of the paper for another year.

IV. As instructed by the Conference last year, the Committee have audited the accounts of the Press, and find a balance on hand of Rs. 1409-6-9.

V. The Committee recommend that the proceeds from sales of Bibles donated by the American Bible Society, in the various stations, be regularly remitted to the Superintendent of the Press.

VI. As instructed by the last Conference, the Committee have prepared a Course of Study for Native helpers throughout our Mission, which is presented with the Report.

VII. The Committee also recommend the publication of an evangelistic monthly Newspaper in Persian Urdú, designed for sale to subscribers, and by Colporteurs, and also for gratuitous distribution; and that 100 per-cent of copies subscribed for by any station be furnished gratuitously, provided that the receipts of sales from such grants be remitted to the Press.

J. H. MESSMORE,
T. J. SCOTT,
H. MANSELL,
} *Committee.*

REPORT IV.

ON FEMALE MEDICAL CLASS.

The Committee to whom was referred the correspondence between Pundit Nund Kishore, Deputy Commissioner of Kumaon, and Dr. Humphrey, with reference to the establishment of a Female Medical Class in Nynee Tal, beg leave to report, that in view of the very liberal offers made by Pundit Nund Kishore, to secure the necessary funds for the establishment of a Female Medical Class in Nynee Tal, they heartily recommend to Dr. Humphrey to organize such a class as soon as possible.

D. W. THOMAS,
T. J. SCOTT,
J. H. MESSMORE.
} *Committee.*

REPORT V.

ON EDUCATION.

It is evident that we live in the midst of an intellectual revival; western thought and culture are gradually but surely undermining systems of philosophy and religion older than modern

civilization itself; the people are being educated whether we take part in the movement or not; and the question is "How far can we make this cause subservient to the spread of the Gospel in India?"

Your Committee deeming this a legitimate branch of Mission work, second only to the proclamation of the word, are devoutly thankful to God for the degree of prosperity attending our educational efforts during the past year. We are glad to see by reference to the statistics, that out of 3906 pupils attending Mission schools, 616 are females, indicating fair progress in this enterprise. We are pleased also to find that our schools are as far as practicable strictly Christian in their character, and that twenty pupils are reported to have been converted during the year.

Your Committee regret the want of funds in many instances to build good school houses, and employ first class teachers, so necessary to the success of this cause.

Your Committee are still impressed with the importance of a first class institution, in which our pupils may complete their studies, and hope that the efforts of the Trustees of the Mission College to raise the requisite funds, may meet with speedy success.

In order to ensure greater uniformity and efficiency in our schools, your Committee recommend that each Presiding Elder suggest a course of study for the various schools in his district, keeping in view as far as practicable the course of study used in Government schools, and also having special reference to religious instruction. Your Committee also recommend that the Presiding Elders be requested to examine annually each school in his district, either orally or by written questions.

With reference to the proposed Boarding school at our Sanitarium, your Committee beg to acknowledge the courtesy of gentlemen in Nynee Tal in deferring an enterprise of a similar character till we could hear from our Mission Board. Your Committee beg to say to Dr. Condon, and other gentlemen concerned, that an estimate for this purpose not being allowed, we are unable to take any further steps in the matter; and we beg to assure them that they have our best wishes for the success of their proposed enterprise.

P. T. WILSON,
T. S. JOHNSON,
R. HOSKINS. } *Committeee.*

REPORT VI.

REPORT OF BOARD OF VISITORS TO MISSION ORPHANAGES.

The Committee's visit to the Girls' Orphanage has assured them of its success as a Missionary Institution. Some forms of Missionary effort have more encouragement than others; this one promises well in our Mission field, and is worthy of increased sympathy and attention, as the means of training mentally and morally a large number of girls from year to year, and sending them forth to usefulness among this people.

The Committee found an enrollment of 126 Girls in the Orphanage; 133 attend school regularly, 6 of whom are from without; 9 have been admitted during the year. There have been only two deaths for the year. This with the general good health of the girls, indicates that the sanitary arrangements of the Orphanage are good.

The finances of the Orphanage are in a satisfactory condition. Material aid has been found in the generous donations given by friends who have visited the institution during the year. Those who thus contributed can hardly appreciate the aid thus rendered in our work here.

The Committee, as was their duty, audited the accounts of the Orphanage, and found a slight Cr. balance in hand.

The Committee conducted a pretty thorough examination of all in the classes in the school. As a whole the school is very encouraging. What is after all to most of the girls of chief importance, they read *Urdú* in both the native and Roman type, and Hindí fluently, and many of them write Persian and Nágri and Roman quite legibly. The Committee was encouraged to find most of the lower classes not only familiar with their books, but even apparently capable of advancing more rapidly than their teachers seemed to be putting them forward. The Committee felt with the Principal of the Orphanage, that a better corps of teachers, particularly for the lower classes, is a felt desideratum. At the same time they appreciate with him the difficulty of securing capable and trustworthy teachers for such a school.

The Committee fully agree with the Principal of the Orphanage that the main effort of the school should be directed to fitting the girls for the ordinary duties of practical life, when they leave the institution. They justify the teaching of English in the school only to a limited extent, and are gratified with the success that has attended the normal training of a large class of girls. Some of them are already teaching with a good degree of aptitude in several classes.

The prospective usefulness of this Orphanage is indicated in openings which are presenting themselves. There is a demand rapidly growing in the country for female teachers. The Committee believe that really good teachers

can be sent out from this Orphanage, and earnestly recommend the Principal to direct more attention to preparing the more promising girls for posts as teachers. The success of the Normal class in furnishing teachers for this school, indicates what can be done in this direction.

There is a growing conviction that a most urgent want in this country is found in a demand for female doctors. So urgent is this want as felt by intelligent natives, that a wealthy Hindú of Bareilly city came forward last year with a proposition to bear the expense of training a medical class of girls for practical duties among native women. Another native gentleman proposed to our Missionary at Nynee Tál to bear half the expense of supporting and training a medical class of ten girls for two terms of six months. Also an offer was made by the Civil Surgeon of the Station, to train one of the girls for taking charge of females in the city lunatic asylum. Thus a sphere of great usefulness is more than hinted at for this institution, and the Committee decidedly recommend that effort be made to enter any field of usefulness that may present itself here. It is thus that such institutions may become a great providential blessing among this people. It is suggested however that no girls be sent out to such situations until they have been married.

BOYS' ORPHANAGE.

The number of Boys at present in the Orphanage is 110, being an increase of 6 over last year. During the year 11 have been admitted, 2 have died, 2 have run away, and 1 has been expelled. Three young men having acquired a fair education, and having other qualifications for usefulness, have been recommended by the Committee for employment as Mission helpers.

The examination of the boys was less thorough than in previous years, but the result was, in the main, satisfactory. A few of the boys have done remarkably well, and give much promise of future usefulness. A number of the larger boys having failed to make satisfactory progress in English, have been removed from their classes, and are now taught in the vernacular only, while at the same time they are learning trades in the industrial department, with a view to earning their livelihood by manual labor. This change is best for the boys themselves, while its effect cannot fail to be salutary on the other boys.

The Committee were pleased with the progress made in the industrial department. At present all the boys except the very smallest, and a few in the most advanced classes, are employed daily in some kind of manual labor: 12 are weavers, 12 shoemakers, 12 tailors, 8 carpenters, 2 cooks, 1 bearer, and 1 gardener. The rest cultivate the land attached to the Orphanage. The Committee advise that hereafter it be made an inflexible rule, that every boy admitted to the institution be taught some reputable trade, even though he may give the most certain promise of usefulness in the Mission service.

The Committee beg leave to repeat the recommendation of last year, that special appropriations be asked for, to aid the industrial department, but suggest that the Principal use every possible endeavor to make it self-supporting as soon as possible.

At a suggestion made by His Honor the Lieut. Governor, during his late visit, the Principal has organized a class to prepare for the Entrance examination of the Calcutta University. Seven boys have been admitted into the class, all of whom have had their energy greatly stimulated by the prospect of university honors.

The moral and religious tone of the Orphanage is much better than last year. A considerable number of the boys give good evidence of having experienced a saving work of grace, and the fruits appear in their general deportment, in their increased religious zeal, and in the better influence which they exert upon others. We cannot be too thankful for what God has done for some of these lads, and no pains should be spared to keep alive the holy fire which has been kindled in their hearts.

The Committee noticed with pleasure that a number of distinguished visitors, the Lieutenant Governor of the N. W. P., among others, have recorded very favorable notices in the visitor's book, showing a high appreciation of the institution. The same remark applies to the Girls' Orphanage.

The accounts of the Principal were carefully audited by the Committee, and the institution found free from debt.

In conclusion the Committee recommend that the following be added to the rules of the Board of Visitors :

Rule VIII.—They shall approve the Annual Estimates before being submitted to the Conference.

PAORI INDUSTRIAL SCHOOL.

In accordance with the action of the last Conference, a representation of the project for an Industrial School at Paorí was sent forward to the Board, with a request that sanction might be given for it; but thus far no reply has been received. It is observed however, that the aid asked for has not been included in the annual appropriation of the Board; and the Committee therefore do not feel at liberty to recommend the further prosecution of the enterprise.

The boys and girls in the school have done very well during the year, and means have been found for maintaining them without any expense to the Board.

The Committee recommend that the Missionary at Paorí be instructed to incorporate the children of the industrial school into the boarding school at that place.

J. M. THOBURN,
T. J. SCOTT,
J. H. MESSMORE, } *Committee.*

REPORT VII.

ON INDUSTRIAL INSTITUTION.

The Committee to whom was referred a paper concerning an Industrial Institution in Bareilly, beg to present the following report:

Whereas, We have witnessed with great pleasure the successful beginning of an industrial enterprise in this station, with a view to afford means of support to Native Christians, and

Whereas, We have good hope that under the efficient superintendence of Bro. Thomas it may become permanent and extensively useful; therefore

Resolved, That the Committee on Missions be instructed in disbursing the funds of the Mission this year, to appropriate the sum of Rupees 500 for the purpose of building houses for native Christian workmen; and to include in the estimates for the year 1870 the sum of $500 for building workshops.

J. L. HUMPHREY,
S. S. WEATHERBY,
P. T. WILSON,
} *Committee.*

REPORT VIII.

ON ENDOWMENTS.

The Committee appointed at the last Conference on Endowments, beg leave to report as follows:

The only endowments of the Mission over which the Conference has control, are two, viz: The Press Endowment Bungalow in Bareilly, and the Kherah Bajera hSchool Endowment in a Bungalow in Shahjehanpore. Your Committee beg to state that in their opinion the avails of the Press Endowment should be regularly made over to the Superintendent of the Press.

The Kherah Bajerah School Endowment is at present in a house in Shahjehanpore, formerly owned by this Mission, which house must be sold within three months, as it is proposed to run the Rail Road through the premises, thus destroying the house, or so nearly so that it will have to be torn down. Therefore your Committee request that the Presiding Elder of Bareilly district, the Missionary in charge of Shahjehanpore station, and the Treasurer of the Mission, be constituted a Committee empowered to sell the above mentioned house, and invest the proceeds to the amount of Rs. 5000 (the original Endowment) in the best manner possible for said Kerah Bajerah school; the balance to be used as the Conference may direct.

C. W. JUDD,
J. W. WAUGH,
} *Committee.*

REPORT IX.

ON SUNDAY SCHOOLS.

The Committee on Sunday Schools beg to report as follows:

1. Your Committee report with thankfulness that the statistics show an increase of five Schools, six Officers and Teachers, 108 scholars, 151 average attendance, 115 vols. in libraries. There are sixteen conversions in Sabbath Schools reported this year.

There appears to be a decrease of sixty-two scholars in infant classes. Your Committee think however that this decrease is not real; but the result of failure on the part of some to fill up this part of the blank forms.

2. Every Sunday School Committee since the organization of our Conference has urged upon the Publishing Committee the necessity of preparing suitable Sunday School books, but as yet comparatively little has been done to meet this great want. On consulting with the Publishing Committee, your Committee has learned the fact, that not a single manuscript designed for a Sunday School book has been rejected; so it is evident that the blame lies not with the Publishing Committee, but with the members of the Conference.

The Committee notices with pleasure that the last General Conference has made it obligatory upon all pastors, to organize all the Sunday Schools into Juvenile Missionary Societies. In view of the above, your Committee recommend the adoption of the following resolutions:

Resolved, 1.—That each member of this Conference be and hereby is requested to furnish or have furnished the Publishing Committee at least one well prepared Sunday School book during the present year.

2. That the members of this Conference are hereby reminded of the Disciplinary requirement in regard to Sunday School Missionary Societies.

3. That the brethren in charge of the several Stations be requested to secure at least the nucleus of a Sunday School Library, with suitable arrangements for its careful preservation, and to use every effort to increase and improve such as may have already been established.

4. That the Officers of the Conference Sunday School Society be requested, in the distribution of the funds at their disposal, to apply a part to the printing of tickets in Hindí and Persian Urdú.

H. MANSELL,
J. D. BROWN,
F. A. SPENCER, } *Committee.*

REPORT X.

ON FARRUḴHÁBÁD MISSION LETTER.

The Committee to whom was referred the letter of the Farruḳhábád Mission, beg leave to present the following Minute for adoption by this Conference:

1. We are sincerely thankful to our brethren of the Farruḳhábád Mission for their frank letter to us, and beg to assure them that we fully reciprocate their desire to maintain the most fraternal relations between the two Missions.

2. We sincerely regret that any thing has occurred in the past to grieve the feelings of any parties, although we cannot but feel convinced that, were all the facts known, less real cause of offence has existed than has been apparent to the parties concerned.

3. By referring to our scale of pay for Native helpers, we notice that it does not materially differ from that adopted at the Lahore Conference, and we cannot conceive it possible that it tempts helpers in other missions to leave their employers. For reasons growing out of peculiarities of our organization, we do not think it advisable to make any change in our Course of Study, nor would it be convenient to re-arrange our scale of salaries.

4. We cordially and cheerfully accept the proposal to adopt the seven rules agreed upon by the Missionaries in the Punjáb, and hereby pledge ourselves to be guided by those rules in the future.

5. We hereby signify our willingness to appoint a member of our Mission to represent us on a Committee of reference, such as exists in the Punjáb, should other Missions in the N. W. Provinces and Oudh take similar action.

7. We trust that all the brethren of our Mission will exercise extreme caution in the future, and recommend that they avoid all cases in which there may be any ground for controversy, even though it may be clear that no wrong is involved. We also trust that we may have grace not to be hasty in our judgment of our brethren, should it at any time appear that we have suffered by transfers of our helpers to their missions.

J. L. HUMPHREY,
J. M. THOBURN,
C. W. JUDD. } *Committee.*

REPORT XI.

ON PRESIDING ELDERS' ACCOUNTS.

Your Committee beg to report that they audited the Accounts of the Presiding Elders of the Bareilly, Morádábád and Lucknow Districts, and found all correct, with a balance to the credit of the last district of Rs. 200.

S. KNOWLES,
F. A. SPENCER, } *Committee.*
R. HOSKINS,

REPORT XII.

ON COLPORTAGE.

In the art of printing is power, power for good or evil. It gives to Gospel truth in modern Missionary efforts, a multiplied power that it had not in apostolic days. Colportage *work* is an outgrowth of the modern religious press. Your Committee are happy to report that efficient Colportage operations are now carried on in nearly all our Stations. Scriptures, books, and tracts are thus constantly and persistently disseminated throughout most of our Mission field.

Undoubtedly this distribution of printed matter is a most important complement to the preaching of the word, as carried on in our Mission. The Committee marked that the statistics for the year show an increase of seventeen Colporteurs in this work for the year. There has been a decrease in the number of publications distributed gratuitously, but an increase of sales. This indicates an improvement in the *mode* of distribution. Your Committee recommend that as good a class of men as possible be secured for this work. There are but few really good Colporteurs. In some instances, however, it might be well, where indifferent men must be employed, to pay them only moderate salaries, to preclude the temptation of returning a part of their salary as proceeds of sales in their work. Instances have come to notice where this has been done to keep up an appearance of efficiency in this work, and retain employment. A lower grade of salary with some Colporteurs might correct this evil.

Your Committee recommend that our Native helpers as far as at all practicable, be enlisted in the work of distributing scriptures and religious publications. Finally, it is earnestly recommended that the Colporteurs be made to go over the fields

regularly, and keep at this work *persistently*. Let Colportage be recognized and systematically kept up as a settled and important part of our Missionary system of work, and all our field will soon be filled and kept filled with the sacred Scriptures and religious publications. Most important results for the cause of God will certainly follow.

T. J. SCOTT,
S. KNOWLES,
ZAHÚR-UL-HAQQ, } *Committee.*

REPORT XIII.

ON REMOVAL OF MISSION PRESS.

The Committee to whom was referred the proposition for removing the Mission Press from Lucknow to Bareilly beg leave to report as follows:

I. In our opinion the removal of the Press from Lucknow at the present time is not expedient.

II. In the judgment of this Conference the Press should be made as far as possible efficient in aiding to build up a Christian community wherever it may be located; and should it appear in the future that this is not likely to be successfully accomplished in *Lucknow*, the question of its removal may be very properly reconsidered.

III. That we consider the proposition to establish a Job Printing Press in Bareilly in connection with the Industrial School with favor; and that we leave the question of the expediency of doing so entirely to the discretion of the Superintendent of the Industrial School.

J. H. MESSMORE,
J. L. HUMPHREY,
F. M. WHEELER, } *Committee.*

REPORT XIV.

ON SALE OF NYNEE TAL PROPERTY.

Your Committee beg leave to report as follows:

That as the Chapel has been enlarged and repaired, so as to be likely to meet the demands of our congregation there for years to come, we do not think it desirable to dispose of the property as was previously proposed.

C. W. JUDD, D. W. THOMAS,
J. W. WAUGH, J. L. HUMPHREY, } *Committee.*

REPORT XV.
ON MISSION COLLEGE.

I. With respect to the proposed College endowment, but little effort has been made to raise funds in this country during the past year; and the Trustees fully realize that the great bulk of our College endowment must come from America. Bro. Baume has reported three donations of Rs. 1000 each; and donations from other sources have been indirectly heard of.

II. During the year the Trustees sent forward to the Mission Board official notification of our College enterprise, asking their sympathy and support, though not making any definite application for financial aid.

III. Inasmuch as a Theological Seminary and College are both very necessary to the success of our Mission work, and as the interests of both institutions will be most fully subserved by uniting them, therefore we recommend that the union be effected by the formation of a Theological department in the College, said department to be opened as soon as possible, without waiting for the completion of the endowment, or the organization of the literary department of the College. And in accordance with this design, the Trustees further recommend that all endowments secured in the interests of the Theological department be separately applied to its support, and that the agents of the institution in this country and in America, be requested to urge distinctly and specifically the claims of the Theological department for immediate and efficient endowment.

IV. Revs. J. Baume, and E W. Parker have been requested to act as agents of the College in America, and the Trustees now recommend that these brethren, together with C. W. Judd, be requested to act as agents in America for raising funds for our College endowment, including the Theological department.

V. The Trustees recommend that all College subscriptions to date be published with our Station Reports this year.

VI. The Trustees also recommend the adoption of the following resolution:

Resolved,—That the Board of Trustees be requested to make an application to our Mission Board for aid to our Mission College, Lucknow.

The Trustees would also observe, that in accordance with the plan of the "prospectus," all subscriptions to the endowment fund have been placed on interest, awaiting the completion of the proposed sum before permanent investment.

The recent establishment of a Board of Education in our church in America, for the purpose of aiding such enterprises as this, both in America and abroad, encourages us to expect liberal aid from that quarter, and the Trustees anticipate very favorable reports from their agents in America during the year.

The steady advancement of our schools throughout the Mission, and the certain prospect of greatly increased facilities for travel, assure us that our College when fully opened, will not fail to secure a large attendance of students. A convenient site and suitable buildings have not yet been secured in Lucknow; and the Trustees, though very desirous of moving in the matter as soon as practicable, deem it their first duty to make provision for the necessary staff of teachers in the institution.

J. H. MESSMORE,
Sec'y. of Board of Trustees.

REPORT XVI.

ON TEMPERANCE.

The cause of Temperance is not an insignificant matter among the many interests in which our Mission is engaged. While temperance sometimes exists when vital piety is not found, we doubt that vital piety can long exist when temperance is not faithfully practiced.

We can but feel deep solicitude for the Native church, when we see this sinful practice increasing among the native population. We can not recede from the advanced position which we have already taken, and further feel that we must increase our watchfulness in this matter.

We therefore recommend the following resolutions, in addition to those adopted last year:

Resolved,—I. That we understand our General Rule on Temperance to prohibit wine and beer drinking, except as remedies for illness.

II. That when such remedies are prescribed, we will use caution as to how far we adopt them.

III. That we believe the use of tobacco hurtful to the health, injurious to the manners, and an obstruction to the usefulness of any Christian man, particularly a Minister of Christ.

IV. That we discountenance the use of tobacco among the Members and Probationers of this Conference; that we will speak against it in the churches, and dissuade our Local Preachers and Exhorters from its use; especially those who are placed as pastors over native flocks, and those who expect to become members of the Annual Conference.

J. L. HUMPHREY,
F. M. WHEELER,
J. DAVID,
Committee.

LIST OF BOOKS, TRACTS, ETC.,

PRINTED AT THE MISSION PRESS, WITH STATEMENT OF PRICE, AND No. OF COPIES NOW ON HAND IN THE PRESS DEPOSITORY.

URDÚ LITHOGRAPH.	Rs.	As.	P.	No. of Copies in Depository.
Zabúr kí Kitáb,	0	6	0	1343
Dín i Haqq kí Tahqíq, 1st part,	0	4	0	662
Dín i Haqq kí Tahqíq, 2nd "	0	4	0	982
Tahzíb i Atfál,	0	4	0	605
Waz Náma,	0	5	0	372
Ek Waz,	0	3	0	344
Rúhání Tazkira,	0	2	0	1193
Kutub i Iláhí ke Qawánín kí Tafsír,	0	2	0	1112
Girdáb i Nashabází,	0	2	0	5
Miftáh ul Majlis,	0	3	0	152
Hall i Mushkilát,	0	1	6	56
Musaddiq Kutub i Iláhí,	0	1	0	38
Misbáh ul Ímán,	0	1	0	138
Tawallud i Jadíd,	0	1	0	130
Wesley Sáhib ká Ahwál,	0	6	0	80
Khudáwand kí Duá,	0	0	3	116
Sharíf Nisbaten, (Type)	0	3	0	800
Masíhí Kámilíyat,	0	2	0	693
Tahqíq ul Mazhab,	0	4	0	654
Khutút Hindustání Jawánon ke wáste,	0	6	0	2000
ROMAN URDÚ.				
Talímát aur Discipline,	1	0	0	96
Talímát aur Discipline, cheap ed.,	0	8	0	200
Masíhí Gít,	0	8	0	24
Masíhí Gít, cheap ed.	0	4	0	6
Sawál o Jawáb, No. 1	0	1	0	77
Sawál o Jawáb, No. 2	0	2	0	115
Akhláqí Kahánián,	0	4	0	52
Ámus Ámfild,	0	3	0	6
Naját Dihinda kí Ráh,	0	2	0	105
Devánágrí Roman Primer,	0	1	6	24
Chhotí Jen aur Gozel,	0	1	0	266
Pák Kalám ke Intikhábí Sabaq,	0	8	0	800
HINDÍ.				
Ek Upadesh,	0	1	6	60
Prashn Uttar,	0	1	0	26
Padwí Biswás Dípak,	0	1	6	14
Gít kí Pustak,	0	2	0	6
Dharm Charchá	0	2	0	5
Hitt Prakásh,	0	1	0	540
Nawín Kurmí Pustak,	0	1	0	1000

APPENDIX A.

STATISTICS FOR INDIA MISSION CONFERENCE FOR 1868.

STATIONS.	Numbers.				Baptisms.		Church Property.				Benevolent Contributions.			Sunday Schools.			
	Members.	Deaths.	Probationers.	Local Preachers.	Adults.	Children.	Churches.	Probable Value.	Parsonages.	Probable Value.	For Missy. Soc'y.	North India Tract Society.	North India Bible Society.	No. of Schools.	Officers & Teachers.	Scholars.	Vols. in Library.
BAREILLY DISTRICT.								*Rs.*		*Rs.*							
Bareilly,	20		28	3	9	5	1	500	2	10000	3410- 0- 0	30	100- 0- 0	2	6	60	12
Bareilly Girls' Orphanage,	53	2				2	1	10000	1	5000	432- 2- 0			1	11	131	200
Kherah-Bajherah,	2		1	1		1			1	2000	2250- 0- 0						
Pilibheet,	2		2	1					1	500							
Shahjehanpore,	11		26	2		2	1	700	1	600	4213- 0- 0	12	75- 0- 0				
East Shahjehanpore,	42		33			3	1	8000	1	6000	4212- 0- 0			1	9	122	125
Budaon,	42		12	1	17	6	1	1000	1	5000	1504- 0- 0	5	46- 0- 0	4	5	70	50
Nynee Tal,	5		1	1	2	3	1	6500	2	16000	2558- 0- 0			1	6	30	200
Total.	177	2	103	9	28	22	6	26700	10	45100	18579- 2- 0	47	221- 0- 0	9	37	413	587
LUCKNOW DISTRICT.																	
Lucknow,	5	1		1			1	800	2	16000	5000- 0- 0						
East Lucknow,	20	1	11	2	5	4	1	1500	1	5000	6218- 8- 0	5	10- 0- 0	1	3	13	
Seetapore & Lukhimpore,	14		11	1	7	3	1	1800	2	6000	2084- 0- 0		69- 0- 0	1	3	10	
Bahraich,	3										1200- 0- 0			1	1	4	
Gondah,	14		3	3	2	1	1	1000	1	1000	268- 0- 0			1	4	30	
Roy-Bareilly,	9		4	2	3	3			1	3000	2417- 0- 0	70	60- 0- 0	1	2	10	
Nawabgunge,	5		4		1									1	3	16	
Total,	70	2	33	9	18	11	4	5100	7	31000	17187- 8- 0	75	139- 0- 0	6	16	100	
MOORADABAD DISTRICT.																	
Mooradabad,	46	1	23	3	23	22	2	2000	1	4000	3898- 0- 0			3	11	80	205
Amroha & Babukhera,	39	6	61	1	47	32	1	400			377- 8- 0			4	8	87	
Sambhal,	18		10	1	7	7	2	400	1	2000	1150- 0- 0			2	4	20	
Bijnour,	14		45	1	37	16			1	4800	2284- 0- 0		10- 0- 0	6	8	100	
Gurhwál,	13		13	1	13	6	1	200	1	1000	2695- 0- 0	20		1	8	60	127
Total,	130	7	152	7	127	83	6	3000	4	11800	10404- 8- 0	20	10- 0- 0	16	39	347	332
Grand Total,	377	11	288	25	173	116	16	34800	21	87900	46171- 2- 0	142	370- 0- 0	31	92	860	919
Last Year,	338	4	212	21	160	119	15	31600	20	84850	33110- 0- 0	69	82- 8- 0	26	86	752	802
Increase,	39	7	76	4	13		1	3200	1	3050	13061- 2- 0	73	287- 8- 0	5	6	108	117

APPENDIX B.

COLPORTAGE STATISTICS OF INDIA MISSION CONFERENCE FOR 1868.

STATIONS.	Number of Agents specially employed in this work.	Amt. expended in this work during the year.	Number of towns and villages visited for this work.	Probable population reached by the circulation of Scriptures, &c.	Number of Bibles distributed.			Number of Copies of the New Testament distributed.			Number of single Gospels or portions of Scripture distributed.			Number of Copies of the Book of Psalms distributed.			Number of Miscellaneous Tracts and Books distributed during the year.			Total sales of Scriptures during the year.	Total sales of Books and Tracts during the year.	Total sales of Scriptures, Books and Tracts during the year.
					Sold.	Gratis.	Total.	Sold.	Gratis.	Total.	Sold.	Gratis.	Total.	Sold.	Gratis.	Total.	Sold.	Gratis.	Total.			
BUDAON, ...	1	184-11-6	250	100000	8	0	8	36	4	40	299	12	311	3	0	3	670	25	695	27-14-9	19- 6-6	47- 5- 3
BAREILLY, ...	3	390-0-0	0	0	0	0	0	168	10	178	432	27	459	0	0	0	1562	270	1832	49- 1-9	0- 0-0	141- 8- 6
SHAHJAHANPORE, ...	2	441-4-9	500	100000	9	0	9	103	2	105	567	10	577	12	2	14	1124	10	1134	102-13-3	37- 8-0	140- 5- 3
NYNEE TAL,...	1	185-0-0	34	0	0	0	0	5	6	11	171	80	251	1	0	1	28	69	39	18-12-0	3- 4-0	22- 0- 0
EAST LUCKNOW, ...	2	385 5-6	73	27000	16	0	16	76	0	76	520	0	520	93	0	93	1700	46	1476	64-14-0	36-11-0	101- 9- 0
SEETAPORE, ...	1	159-7-9	0	0	6	0	6	30	0	30	172	0	172	32	0	32	339	206	545	22-11-0	8- 0-3	30-11- 3
NAWABGUNGE, ...	1	0-0-0	0	0	4	0	4	16	0	16	56	0	56	0	0	0	826	125	951	7-12-3	4- 1-3	11-13- 6
ROY BAREILLY, ...	2	312 0-0	500	0	12	0	12	3030	3	33	500	94	594	20	2	22	2000	373	2373	56- 9-6	48-15-3	105- 8- 9
GONDAH, ...	1	120-0-0	150	7500	0	0	0	127	0	127	0	0	0	3	0	3	365	0	0	6- 0-0	26- 1-9	32- 1- 9
MORADABAD, ...	1	72-0-0	0	0	0	0	0	12	2	14	180	0	180	0	0	0	2170	450	2620	3- 0-0	17-11-0	20-11- 0
SAMBHAL, ...	3	176-0-0	150	1500	0	0	0	8	0	8	347	0	347	2	0	2	710	0	710	20- 4-6	8- 6-6	28-11- 0
GARHWAL, ...	0	24-8-0	0	0	2	0	2	13	5	18	44	82	126	5	6	11	363	401	764	4- 7-6	5- 8-0	9 15- 6
BIJNOUR, ...	3	35-0-0	0	0	1	0	1	18	22	40	18	20	38	4	3	7	1200	300	1500	0- 0-0	0 0-0	28- 0- 0
Total Number, ...	21	2485-5-6	1657	307000	58	0	58	914	54	676	3306	325	3631	175	13	188	11456	2266	14909	384 5-6	215- 9-6	720- 4- 9
Last year, ..	18	1798-4-9	2089	0	47	30	77	489	109	593	3805	337	4148	93	27	120	15387	3078	17585	316-11-9	284-13-7	649 12- 4
Decrease, ..	0	0-0-0	432	0	0	30	19	0	55	0	499	12	517	0	14	0	3931	812	2676	0- 0-0	0- 0-0	0- 0- 0
Increase, ...	17	687-1-9	0	0	11	0	0	425	0	83	0	0	0	82	0	68	0	0	0	67- 9-9	30-12-0	70- 8- 6

APPEND

SCHOOL STATISTICS OF THE INDIA MISS

VERNACULAR SCHOOLS.

STATIONS.	No. on the Roll at the end of the year.					Average daily attendance.	No. on the Roll the end of the year.					Average daily attendance.	N	
	Boys' Schools.	Christians.	Hindoos.	Mahommedans.	Total.		Girls' Schools.	Christians.	Hindoos.	Mohammedans.	Total.		Boys' Schools.	Christians.
Bareilly, ..							3		12	39	51	40	4	
Girls' Orphanage, ...														
Kherah-Bajherah, ...	1	2	37	13	52	44	1	2	16	2	20	18		
Shahjehanpore, ...	4		88	65	151	129	3		58	2	60	51	3	
East Shahjehanpore, ...													1	1
Budaon, ...	3	10	70		80	50	5		44	30	74	51	1	
Nynee Tal, ...	7	1	260	3	264	235	1	1	19	0	20		1	
Lucknow, ...							1				91	78	5	
East Lucknow, ...													1	
Seetapore, ...													1	
Gondah, ...	2		70		70	50	1		8	4	12	12		
Roy-Bareilly, ...	1		13		13	11	1			20	20	16	1	
Nawabgunge, ...													1	
Mooradabad, ..							5		5	56	61	55	4	
Amroha, ...	3	9	30	25	64	54	1	9			9	9	1	
Sambhal, ...	1		30		30	24	2	8	5	7	20	18	3	
Bijnour, ...	4	53			53	40							3	
Gurhwál, ...	3		114		114	70	3	10	30		40	27	2	
Grand Total	29	75	712	106	891	707	27	30	197	160	478	375	32	1

IX C.

ION CONFERENCE FOR THE YEAR 1868.

ANGLO-VERNACULAR SCHOOLS.								Grand Total.				Entire expense of the Schools for the year.			Annual cost of educating each pupil.			No. of conversions in the Schools.
o. on the Roll at the end of the year.				Average daily attendance.	Girls' Schools.													
	Hindoos.	Mohommedans.	Total.		No. on the Roll at the end of the year.	Christians.	Average daily attendance.	No. of Schools.	No. of Teachers.	No. on the Rolls.	Average daily attendance.	Rs.	As.	P.	Rs.	As.	P.	
2	143	32	177	160				7		228	200	2737	9	9	15	7	6	
					1	130	128	1	13	130	128	3600	0	0	27	0	0	
								2	2	72	62	600	0	0	8	13	0	
	168	129	297	242				10	22	508	422	4776	0	0	9	6	5	
10			110	100				1	5	110	100	2310	0	0	21	0	0	10
1	59	41	101	83	1	8	8	10	14	263	192	1607	0	0	6	1	9	8
	30		30	23				9	10	314	262	1899	0	0	6	0	0	
			341	256				6	26	432	334	6681	7	6	15	7	3	
3	83	15	111	91				1	5	111	91	959	12	0	8	10	4	
1	93	15	109	61				1	5	109	61	1263	8	6	20	3	0	
								3	4	82	62	214	0	0	2	7	3	
10	58	34	102	73				3	7	135	100	1604	0	0	16	0	0	
	28	18	46	32				1		46	32	420	9	0	13	2	9	
7	180	107	294	234				9	22	355	289	6960	0	0	19	7	3	
15	2	4	21	18				5	6	94	81	1006	0	0	10	12	0	
3	97	110	210	156				6	18	250	198	1374	0	0	5	5	3	
8	101	136	245	166				7	19	298	206	3500	0	0	11	5	0	
12	193		205	135				8	13	359	232	2424	5	3	11	0	0	2
82	1235	641	2399	1830	2	138	136	50	125	3906	3052	43937	4	0				20

APPENDIX D.

DONORS AND SUBSCRIBERS TO THE MISSION.

LUCKNOW, Hooseinabad.

	Rs.	As.
School Fees, ...	354	7
Govt. Grants-in-aid, ...	4280	0
Donation, through Miss Doremus, ...	301	6
Rents on Mission land and School Shops. ...	84	14
Receipts of Sales from Box, from Miss Webb, ...	75	0
From Lucknow Reform Club to Mission Poor Fund,	73	11
Totol ... Rs.	5169	6
(Mission College.)		
Col. McPherson, ...	100	0
Capt. Lang, R. E. ...	25	0
Rev. J. W. Waugh, ...	200	0
Judge E. Fraser, ...	16	0
W. D. Brockman, Esq., ...	50	0
Rev. J. H. Messmore, ...	100	0
Total ... Rs.	491	0

EAST LUCKNOW.

R. H. Davies, Esq., C. S. I. Chief Com'r. ...	50	0
Maharájah of Kuppurthula,	50	0
Capt. Morton, H.M. 55th Regt.	50	0
Lt. Downes, ...	30	0
Mrs. Hughes, ...	10	0
J. R. Reid, Esq., ...	60	0
Col. Hutchinson, Ex. Eng. ...	50	0
Col. Barrow, Fin. Com'r. ...	10	0
Rev. F. M. Wheeler, ...	40	0
Rev. J. W. Waugh, ...	60	0
J. M. C. Steinbelt, Esq., ...	16	0
Capt. Wood, H. M.'s 102nd	10	0
Major Elgee, ...	20	0
Col. Hume, H. M.'s 55th ...	10	0
Small Subscriptions, ...	23	0
Mrs. Brown, R. A. ...	5	0
W. D. Brockman, Esq., ...	25	0
G. Ousely, Esq., Com'r. ...	10	0
Rev. J. H. Messmore, ...	24	0
Carried over Rs.	553	0

EAST LUCKNOW—*Continued.*

Brought forward, Rs.	553	0
Rev. J. Baúme, ...	30	0
Soldiers' Bible Class, 55th ...	47	0
Wesleyan Chapel Collection, per Rev. H. G. Highfield,	120	0
Rent of Mission Land, ...	30	0
Collections in Mission Chapel,	95	0
Rent of Mission House, ...	30	0
Collections in Hind. Cong. ..	4	0
Sale of articles and old material, ...	114	0
Govt. Grant-in-aid, ...	480	0
Schooling Fees and sale of Books, ...	271	0
Total ... Rs.	1774	0

SEETAPORE & LUCKIMPORE.

O. Wood, Esq., ...	30	0
F. Currie, Esq., ...	50	0
W. Hollingbury, Esq., ...	9	0
C. Connors, Esq., ...	50	0
R. Davies, Esq., ...	20	0
W. Wright, Esq., ...	2	0
H. Johnson, Esq., ...	10	0
N. Thomson, ...	24	0
Mr. J. H. Senior, ...	30	0
Sgt. Geo. Jordan, ...	2	0
Capt. G. Gordon Young, ...	45	0
Lt. Jas. Marrett, ...	4	0
Rev. J. D. Brown, ...	33	0
Rev. F. C. Viret, Chaplain,	20	0
Col. J. Ross, ...	10	0
Segt. C. Clarke, ...	5	0
Mr. Thomas Cooper, ...	14	0
Books sold, ...	25	6
Sacramental Collections, ...	12	4
Govt. grant-in-aid for School,	600	0
House rent, Luckimpore, ...	634	0
Shops, do. do., ...	4	0
House rent, Seetapore, ...	305	0
Grass etc. sold, ...	11	0
Schooling Fees, ...	96	8
Ground rent in Lukimpore,	38	0
Total, ... Rs.	2084	2

(Mission College.)	Rs.	As.
Rev. J. D. Brown, ...	100	0
Rajah Amrood Singh, ...	5	0
A. Hutton, Esq., ...	5	0
E. E. Grigg, Esq., ...	5	0
F. J. Grose, Esq., ...	5	0
J. Southon, Esq., ...	5	0
J. W. Collins, Esq., ...	2	0
H. S Boys, Esq., ...	5	0
C. Connors, Esq. ...	50	0
Total, ... Rs.	182	0

BAHRAICH.

Major E. G. Clark, ...	600	0
J. G. Anderson, Esq., ...	100	0
J. Reid, Esq., ...	60	0
M. L. Ferrer, Esq., ...	50	0
Capt. Vanrenen, ...	50	0
Captain Maynard, ...	50	0
H. S. Boys, Esq., ...	35	0
Mrs. Bird, ...	40	0
H. Smith, Esq., ...	25	0
Rev. S. S. Weatherby, ...	56	0
Col. C. W. Hutchinson, ...	10	0
Jno. Kavanagh, Esq., ...	10	0
T. H. Kavanagh, Esq., ...	5	0
R. Adam, Esq., ...	5	0
A Friend, ...	71	0
Total, ... Rs.	1167	0

NAWABGUNGE.

Maj. F. E. A. Chamier, ...	36	0
W. C. Wood, Esq., ...	21	0
J. Butts, Esq., Asst. Setl. Off.,	7	0
Capt. J. Burton, ...	24	0
J. M. C. Steinbelt, Asst. Comr.,	6	0
O. Wood, Esq., Setl. Officer,	9	0
J. Bird, Esq., Asst. Eng., ...	11	0
P. L. Luard, Dy. Opium Agent,	8	0
A. G. Grote, Esq., Asst. Comr.,	6	0
Captain Erskine, Offg Set. Off.,	3	0
Mr. C. Cearnes, Hd. Clerk, ...	24	0
Mr. C. Ewart, Insp. of Police,	24	0
Mr. J. Sangster, ...	6	0
J. Wilcox, Esq., Pleader, ...	2	0
Mr. James David, ...	6	0
Total, ... Rs.	193	0

ROY BAREILLY.

Gore Ouseley, Esq., ...	64	0
W. C. Capper, Esq., ...	20	0
C. R. Crommelin, Esq., ...	60	0
Col. Steel, ...	20	0
Major A. P. Orr, ...	60	0
Major Ouseley, ...	55	0
Dr. C. Cameron, ...	20	0
R. J. Whitten, Esq., ...	60	0
W. Hutton Esq., ...	18	0
Baboo D. Mookerjee, ...	36	0
Mr. J. H. Quilter, ...	20	0
Mr. R. J. Duffey. ...	14	0
Baboo J. C. Gangoly, ...	24	0
Rev. J. W. Waugh, ...	20	0
Rev. P. T. Wilson, ...	25	12
Baboo George Mayal, ...	6	0
Joseph R. Downey, ...	6	0
Govt. grant-in aid for Schools,	977	0
New School House.		
W. C. Capper, Esq., ...	50	0
Mrs. W. C. Capper, ...	100	0
Major A. P. Orr, ...	100	0
Major R. Ouseley, ...	100	0
Captain W. O. Bunbury, ...	10	0
Through Major Orr,— ...		
Maulavi Syud-ood-deen, ...	20	0
Mián Uttam Singh, ...	30	0
Th. koorain Uchul Koor, ...	10	0
Mittú Pansáí, ...	2	0
Rajah Jagmohan Singh, ...	25	0
Sardár Singh, Taalooqdár,	5	0
Sardár Capt. Gulab Singh,	20	0
Poor Fund.		
Gore Ouseley, Esq., ...	16	0
W. C. Capper, Esq., ...	32	0
C. R. Crommelin, Esq., ...	25	0
Col. Steel, ...	20	0
Major Ouseley, ...	44	0
Captain Danvers, ...	44	0
Mr. Quilter, ...	17	0
Baboo G. Mayal, ..	3	0
Rev. P. T. Wilson, ...	24	0
Total, ... Rs.	2202	12
(Mission College.)		
Gore Ouseley, Esq., ...	50	0
Major Ouseley. ...	25	0
Major A. P. Orr, ...	25	0
C. R. Crmomelin, Esq., ...	25	0
Rev. P. T. Wilson, ...	100	0
Total ... Rs,	225	0

GONDAH.

Major J. Reid, ...	60	0
Major J. S. Ross, ...	36	0
Capt. C. F. Sharpe, ...	24	0
T. H. Kavanagh, Esq., ...	16	0
W. E. Lyon, Esq., ...	24	0
J. Kavanagh, Esq., ...	8	0
Doctor J. Cromarty, ...	16	0
Rev. S. Knowles, ...	24	0
Rajah Krishn Datt, ...	36	0
O. Wood, Esq., ...	6	0
K. M. Nicholson, Esq., ...	4	0
Rev. J. W. Waugh, ...	10	0
Sacramental Collections, ...	5	0
Totál ... Rs.	269	0
(Mission College.)		
H. S. Reid, Esq., ...	50	0
Rev. W. Ayerst, ...	5	0
A. Parsick, Esq., ...	15	0
Capt. C. F. Sharpe, ...	10	0
Doctor J. H. Condon, ...	15	0
A. G. Grote, Esq., ...	10	0
Major J. S. Ross, ...	30	0
Mr. J. S. Pinto, ...	5	0
" E. Cook, ...	2	0
" J. Groves, ...	2	0
" Draper, ...	2	0
" Alexander, ...	5	0
" H. Daniel, ...	6	0
" Gopal Chunder, ...	3	0
" Wilber Fisk, ...	10	0
" Didár Masíh, ...	3	0
" C. O. Bose, ...	2	0
S. Naher, Esq., ...	15	0
Capt. W. Arthur, ...	5	0
F. B. Henslow, Esq., ...	3	0
Lieut. A. Murray, ...	5	0
Mr. M. Duffey, ...	3	0
H. Biennerhassett, Esq., ...	20	0
Through Mr. W. Morgan, ...	11	0
Capt. O. Smith, ...	12	0
J. G. Anderson, Esq., ...	30	0
Rev. S. Knowles, ...	100	0
Total, ... Rs.	379	0

KHERAH BAJHERAH.

Govt. Grant-in-aid for Boys' School for nine months...	225	0
C. W. Judd's subscription to Mission College, ...	300	0
Total Rs. ...	525	0

BAREILLY.

Hon. R. Drummond, ...	75	0
H. F. White, Esq., Ex. Eng.,	40	0
A. Pocock, Esq., ...	60	0
A Friend, ...	100	0
Maj. C. W. Irvin, ...	35	0
J. Warwick, Esq., ...	30	0
Col. Unwin, ...	24	0
Rájah Mádharáo Venick, ...	15	0
Maj. A. O. Hume, ...	10	0
S. Graves, Esq., ...	10	0
W. Kinsey, Esq., ...	10	0
Rev. J. Richards, ...	10	0
A Friend, ...	5	0
Hussan, ...	10	0
Nund Kishore, ...	4	0
Govt. Grant-in-aid for Boys' Schools, ...	1200	0
Do. Do. for Girls' Schools,	360	0
Rent, ...	70	0
School Fees, ...	49	2
Sacramental Collections, ...	18	0
Miscellaneous, ...	55	3
Fruit sold, Sadr Bázár, ...	40	0
A Tent sold, ...	25	0
Col. Gowan, for General Missionary purposes, ...	1200	0
Total ... Rs.	3455	5

BAREILLY, Girls' Orphanage.

Sir William and Lady Muir,	100	0
Khán Bahadur, of Futtehpore,	100	0
Mufti Ali, Saddar Sadúr, ...	20	0
Shekh-ud-deen Ahmad, D. C.,	20	0
Gulab Singh, Dep. Insp. ...	5	0
A. S. Harrison, Esq., M. A.,	15	0
Ganga Pershád, ...	10	0
Lála Lachmi Narain, ...	10	0
From Rajahs of Rohilkhand,	83	0
Dr. Corbyne, ...	5	0
Major Hume, Ex. Eng., ...	5	0
E. C., ...	2	0
Major Todd, K. C. B., ...	2	0
W. H. H., ...	2	0
G. T. H. E., ...	2	0
A. N. A., ...	2	0
E. C. M., ...	2	0
D. S. C., ...	2	0
Lieut. Col. Bent, ...	2	0
B. Rentridge, ...	2	0
Carried over, Rs.	391	0

GIRLS' ORPHANAGE—*Continued.*

	Rs.	As.
Brought forward, Rs.	391	0
Capt. Scriven, ...	2	0
Major Chalmers, ...	4	0
Capt. Coulson, ...	2	0
Col. Wallace, ...	4	0
A. S. Mc'Donald, Brig. Gen.,	5	0
Capt. Hughes, ...	2	0
R. D. Griffin, ...	2	0
Capt. Ramsay, ...	2	0
L. A. Homan, ...	2	0
Mrs. Thomason, ...	2	0
A Friend, ...	2	0
W. G. Allan, ...	5	0
Nand Kishore, ...	2	0
H. D. Willock, Esq., ...	4	0
Lál Jee, ...	0	12
Jhandú, ...	0	6
Lálí, ...	0	6
Munú, ...	0	6
Ibrahím, ...	0	2
Total, ... Rs.	433	0

East Shahjahanpore, Boys' Orphanage.

	Rs.	As.
R. G. Currie, Esq., ...	10	0
J. Powell, Esq., ...	5	0
Col. Gibbs, ...	10	0
Miss Monteith, ...	18	0
Fendall Currie, Esq., ...	50	0
Mr. J. G. Hashman, ...	5	0
Rev. C. W. Judd, ...	50	0
R. H. Davies, Esq., ...	25	0
Fendall Thompson, Esq., ...	125	0
R. F. Saunders, Esq., ...	130	0
Sir William Muir, ...	100	0
Mr. C. C. Lowe, ...	30	0
R. Simpson, Esq., ...	50	0
F. O. Mayne, Esq., ...	100	0
Hon. R. Drummond, ...	50	0
Rev. T. S. Johnson, ...	50	0
Sacramental Collections, ...	25	10
Govt. Famine Relief Fund,	780	0
From Govt. for Boys sent by Magistrate, ...	414	0
Govt. grant-in-aid for School,	2100	0
Through R. F. Saunders, Esq., for the School, ...	85	0
Total, ... Rs.	4212	10

NYNEE TAL.

	Rs.	As.
Lieut. Gen. Parsons, C. B., ...	90	0
Col. H. Ramsay, C. B., ...	200	0
R. Simson, Esq., ...	200	0
Sir W. Muir, ...	50	0
Lady Muir, ...	50	0
Major Gen. Story, C. B., ...	60	0
W. Johnston, Esq., ...	50	0
A. F. Burder, Esq., ...	50	0
J. Inglis, Esq., ...	25	0
Lieut. Cragie, ...	20	0
C. Robertson, Esq., ...	20	0
Capt. Liston, ...	16	0
J. H. Condon, M. D., ...	27	0
Mr. E. Claxton, ...	35	0
Mr. J. Fraser, ...	46	0
Major Baugh, ...	10	0
W. G. Allan, Esq., ...	5	0
Mr. K. R. Nestor, ...	20	0
J. M. Honigberger, M. D., ..	16	0
The Misses Honigberger, ...	15	0
Mrs. Sache, ...	25	0
Mr. E. Jeffries, ...	20	0
Rev. C. W. Judd, ...	30	0
Mr. C. H. Clegg, ...	16	0
Mr. L. Hill, ...	26	0
Rent of Chapel rooms, ...	60	0
Sacramental Collections, ...	266	0
Col. H. Ramsay, C. B., ... for Bhábar Schools, ...	360	0
Grant-in-aid of Schools, ...	840	0
Total, ... Rs.	2588	0

BUDAON.

	Rs.	As.
Sir Wm. Muir, Lieut. Gov. N. W. P., ...	100	0
C. P. Carmichael, Esq., ...	5	0
H. F. Tyrrell, Esq., ...	31	0
T. G. Hanson, Esq., ...	60	0
J. R. Reid, Esq., ...	100	0
H. R. Wilson, Esq., ...	20	0
Maj. A. C. Corbett, ...	10	0
Geo. Debnam, Esq., ...	10	0
N. M. Horsford, Esq., ...	10	0
Col. J. Y. Gowan, ...	150	0
Mr. W. B. Jones, ...	16	0
Grant-in-aid for Schools, ...	1020	0
Sacramental Coll. Nat. cong.,	22	1
Total, ... Rs.	1554	1

SHAHJEHANPORE.

Govt. grant-in-aid for Mission Schools, ...	1800	0
Chungee, ...	600	0
Rent of 2 Mission Houses,	817	8
Anonymous Donations, ...	201	4
Schooling Fees, ...	113	4
Lady Muir, ...	30	0
Judge Thomson, ...	72	0
R. M. Edwards, Esq., ...	20	0
R. Saunders, Esq., ...	48	0
R. G. Currie, Esq., ...	37	0
Mrs. F. Currie, ...	12	0
Miss C. Monteith, ...	10	0
Lieut. Col. Gibbs, ...	36	0
Lieut. Col. Wallace, ...	18	0
J. Smith, Esq., ...	16	0
W. P. Harris, M. D. ...	24	0
Rev. T. S. Johnson, M. D. ...	15	0
J. Powell, Esq., ...	60	0
Capt. Coulson, ...	10	0
K. D. ...	60	0
F. R. ...	36	0
Lieut. E. Beddy, ...	12	0
E. McAlister, Esq., ...	10	0
J. Hamilton, Esq., ...	15	0
Sacramental collections and Miscellaneous, ...	90	9
C. Twigg, Esq., ...	3	0
J. M. Pears, Esq., ...	5	0
T. Ryves, Esq., ...	8	0
Maj. Todd, ...	6	0
Mrs. A. R. Johnson, ...	3	0
F. F. East. Esq., ...	5	0
A Friend, ...	3	0
Mr. J. F. Powell, Jr. ...	2	0
R. J. N. ...	5	0
Mr. J. G. Hashman, ...	4	0
Mrs. Ross, ...	2	0
Baboo H. N. Banerjee, ...	2	0
Munshi Enech Burge, ...	1	0
Total, Rs.	4212	9

(Mission College.)

Fendall Thompson, Esq., ...	55	0
Rev. T. S. Johnson, ...	100	0
Rev. F. A. Spencer, ...	100	0
Col. Butler, ...	10	0
R. K. Carew, Esq., ...	25	0
Bazar Sargeant Smith, ...	1	0
Munshi Thomas Gowan, ...	16	0
Carried over, Rs.	307	0

MISSION COLLEGE—*Continued.*

Brought forward, Rs.	307	0
Munshi Sunder Lall, ...	10	0
Khwajú, ...	6	0
Philemon, ...	3	0
Horace Adams, ...	5	0
Kalliyan Singh, ...	2	0
Gulab Singh, ...	2	0
Baboo P. M. Mookerjee, ...	30	0
Orphan Boys of Shahjahanpore Orphanage, ...	25	10
Total, ... Rs.	390	10

MORADABAD.

R. Manderson, Esq., ...	100	0
R. Blunt, Esq., (one month,)	5	0
J. F. Harkness, Esq., ...	10	0
Mrs. Noble, ...	35	0
Rev. E. W. Parker, ...	20	0
Rev. E. Templeman, ...	14	0
Sacramental Collections, ...	48	5
Govt. grant-in-aid, ...	3660	0
Total, ... Rs.	3892	5

BIJNOUR.

C. M. Carpenter, Esq., ...	24	0
E. B. Gardner, M. D., ...	60	0
G. Palmer, Esq., ...	40	0
R. C. Bhattorchájea, ...	25	0
Quarterly Collections, ...	12	0
Govt. grant-in-aid, ...	1920	0
Total, ... Rs.	2081	0

PAORI, (Garhwal.)

His Honor Sir W. Muir,	200	0
Col. H. Ramsay, C. B., Commissioner Kamaon, ...	400	0
Bloomsbury Square Association of London, per Mrs. Major Smythe, ...	242	0
E. B. Gardner, Esq., (Civil Surgeon, Bijnour,) ...	50	0
J. Docherty, Esq., ...	36	0
Mrs. Docherty, for 1867, ...	20	0
Harriet Susan Docherty, ...	21	0
Rev. H. Mansell, ...	50	0
Scramental Collections, ...	16	0
Govt. Grant-in-aid for Schools,	1680	0
Total, ... Rs.	2715	0

FIFTH

Annual Report

OF THE

MISSION STATIONS

OF THE

METHODIST EPISCOPAL CHURCH, U.S.A., IN INDIA:

For the Year 1869.

LUCKNOW:

PRINTED AT THE AMERICAN METHODIST MISSION PRESS.
Rev. J. W. Waugh, *Superintendent.*

1870.

HOOSEINABAD STATION, LUCKNOW.

THE apparent results of a year's Missionary labor are often so far beneath the hopes and desires of the earnest Missionary, that the preparation of his report becomes a work of a painful character. Some of the high hopes with which the year 1869 was commenced, have signally failed, although on the other hand successes entirely unlooked for have been realized.

Unfortunately the condition of the Hooseinabad Station has necessitated the sacrificing of the higher interests and departments of the work for the sake of things rather secondary in character. So far as the labors of the Missionary have been concerned, preaching and direct evangelizing work have been to a great extent set aside for school duties. This certainly is not as it should be, and as a permanent arrangement, is doubtless indefensible; but, during a temporary weakening of the Mission staff in the station, it would not have been wise to abandon educational work that had been established after years of labor, and which if stopped, could not be resumed at pleasure. If, as has been the case for the last 18 months, but one Missionary is to be settled in Hooseinabad, the school work had better be abandoned. The schools have been and still are kept up in the hope that such help would be received that all the interests of Mission work would receive proper attention.

Schools.

There are 7 schools containing nearly 400 pupils. Three of these are Girls' schools—one a Hindú Mohullah school, but lately opened, and I believe the only one of the kind in the city. The old and flourishing Zenana school in Naubasta has been severely shaken, in consequence of the conversion to Christianity of the teacher Jáffry Begam, with her two married daughters. These ladies are of very good family, and their conversion has raised a great excitement among both the Hindus and Mohammedans of the city; the more so as the two law-suits growing out of the case have given a degree of publicity to the affair which we cannot but regard as providential. Nawáb Dula the husband of Jáffry Begam has not materially opposed the conversion of his wife; but her two daughters were more unfortunate; and to escape the violence of the persecution of their husbands, have taken refuge in their mother's house. One of the sons-in-law has filed a suit in the court of the Civil Judge of the city, asking for the possession of the person of his wife. The suit has been going on for nearly two months. The Mohammedan pleaders of the city courts making the case of the plaintiff their own, have rendered him every assistance, while we on the other hand thankfully acknowledge the assistance which we have received from G. T. Jack-

son, Esqr., pleader of the High Court, who has very kindly taken the case into his own hands, and without any remuneration whatever, has already spent several days on the defence. The case is not yet decided, though there is every hope that the court will not resign this Christian convert to the power of an infuriated Mohammedan husband; while the convincing triumphant testimony borne to Christianity by these ladies in open court before crowds of Mohammedan moulvies and lawyers compensates a hundered fold for the annoyance and fear to which we and our converts have been exposed. Friday the 14th of January, is a day that will not soon be forgotten in Lucknow; for three long hours the Mohammedan pleaders for the prosecution cross-questioned and examined Jáffry Begum and her daughter, in the hope of shewing that through ignorance, fear, or deception, they had renounced Mohammedanism for Christianity. But their efforts were fruitless; the answers of the witnesses were so clear and simple, and evinced such an intelligent comprehension of Christianity and utter rejection of Mohammedanism, that all present could not but feel that however the judge might eventually decide the case, Christianity had that day been gloriously vindicated in the presence of its enemies. Strange as it may appear, the conversion of these women has not seriously affected the attendance in our Zenána school, taught by them. The friends of female education among the most enlightened Hindoos and Mohammedans of the city told us that by baptizing these women we were ruining their cause; but the result does not so appear, and there is now every assurance that our Zenána school will be a Christian school in every sense of the term.

Our Boys' Schools are four in number, three of which are feeders to the Central School at Hooseinabad, which is steadily advancing in grade of scholarship, though not increasing in numbers. Our Entrance class for 1869 unfortunately failed, owing partly to the sickness and absence of the Missionary and partly to the fact that all the candidates were occupied in teaching in the various schools, and could not give the requisite attention to their studies.

It may not be amiss for me to add a word or two in defence of our school work. It is expensive; much of it is in the hands of Hindús and Mohammedans; it is most exhaustive of the Missionaries' time and strength; *yet we cannot do without it.* Our schools give us a local habitation and a name. They are the avenue of approach to important and influential classes of community, otherwise unapproachable. They firmly impress Christian ideas upon the minds of those who in a few years will be the leaders of native society and thought. Our scholars are led almost imperceptibly to examine every thing from the stand-point of Christian philosophy, and even when attempting to defend their own religion, they do it, not with the old time syllogisms based on essential error, but with the weapons which we have given them; and in such a conflict the result is inev-

itable. The converts from our schools are as yet few in number; but we are not laboring for to-day. The presumption is that more converts will appear from among our scholars after they leave our schools than while with us. The teachers of Dr. Duff's school in Calcutta complain of their want of success; yet we meet Christian converts from that school in every station of the North West. A few days since I received assurance of the conversion of an old pupil of my own, who up to the time of leaving school, had shewn no preference for Christianity; yet it was the teaching of the school that has placed him where he now is. It is morally impossible for a number of sympathetic, intelligent students to be associated for years with an earnest Christian Minister in the freedom of the class room, and not receive a bias in favor of Christianity which will prove stronger than the prejudices of childhood or the sophisms of superstition. If we hope to plant the Church of Christ firmly in India—if we expect to make our work a lasting one—if we expect Christianity to lay her hand upon both brain and heart of India, we must have our Mission Schools, and we must have them of every grade, that the educated classes of the land in which we labor may realize our influence during all the stages of their mental developement.

Preaching.

There are three Native Preachers employed in the Hooseinabad Station, one of whom lives at Saádatgunge, three miles distant from the Missionaries' residence; the remaining two in Hooseinabad. Bazar Preaching is regularly maintained at five different places in the city. There is no lack of hearers—disputations are frequent, sometimes accompanied by unmistakable tokens of hatred and enmity—our Native Preachers have been insulted and beaten in the streets; and at the request of the Missionary the city authorities readily granted us suitable protection, and now a policeman regularly takes his stand with our Preachers at three of our preaching places. The labors of these native brethern would be doubly effective could a Missionary always accompany them. His protection, his guidance, and the incentive of his presence, would be of the greatest advantage and profit to the work. Lucknow demands a Missionary, who free from other cares and responsibilities, shall spend his days and evenings in the streets of the city, preaching the Gospel not only to the permanent inhabitants, but also to the thousands of villagers who from a radius of more than 20 miles in all directions daily crowd the bazars and courts of the city. But for the past four years the station has been left without any such aid. There are streets and lanes of the city where the Gospel has never been preached, and for years my heart has yearned with desire to see a Missionary daily disputing in the streets of Lucknow; and I can conceive of no greater privilege than to be permitted to spend my days in this work.

Our Sabbath congregation numbers 20 persons, several of whom are Mohammedans residing in the city, who remain and take part in the Sabbath School also. A Sunday Bible class was for some time kept up in the house of Jáffry Begum, previous to her baptism, and now that former difficulties have been removed, it will be resumed.

The Missionary, in addition to the regular duties of the station, has also edited a semi-monthly newspaper in the vernacular, which in addition to the territory embraced by our own work, is circulated in Madras, Rajputána and the Panjaub.

J. H. MESSMORE,
Missionary.

EAST LUCKNOW STATION.

We regard the preaching of the Gospel, whether it be in the crowded bázárs of the city, in the village penṭh, at religious melás, or to the traveler by the wayside, as being the ordained and pre-eminently the best method for the conversion of any nation or tribe or people from heathenism to Christianity. The precedent set us by Christ and his disciples and apostles, if to be followed at all teaches that the proclamation of the truth by the voice of the living preacher, in the highways and by-ways, on the mountain side to the multitude, and at the well-curb to the lone widow, is Christ's chosen and appointed way. All other methods must be but auxiliary to this method. The lesson, too, taught us by Christ's preaching at the well of Sychar, to the woman of Samaria, is, that the smaller number is not to be despised, for we read that *many* believed on Him as the result of his single conversation with that one Samaritan widow.

But other means are also brought into use in order to bring about the great end in view, the salvation of the thousands immediately surrounding us in this great city, and in the outlying villages. In fact *all* the methods common in modern Missionary aggressive operations, are here brought into active and effective operation: The direct Preaching of the Word,—the circulation of the same by the hand of the Colporteur,—The printing of the Word of life and other good books, by the Mission Press,—the daily teaching in the School of both secular and religious knowledge,—the visitation of Zananas by the female teacher—the regular Zanana School,—the work of the Bible woman,—the stated preaching in the Chapel,—the Sunday School, and daily converse with those who come to learn something of our holy religion,—all are carried on with more or less vigor.

During the year, a very large part of the time of the Missionary has been taken up in superintending the operations of the Mission Press, a report of which is given elsewhere. On this account less time has been available for bázár prea-

ching, which indeed has only been supervised by the Missionary. But as the staff of Native assistants has been greatly strengthened by the addition of an excellent and experienced Native Preacher—the work of bázár preaching has been vigorously carried forward, especially during the latter part of the year. Good crowds uniformly attend on the preaching; and while frequently interrupted, for purposes of discussion, the preachers have rarely been shown disrespect, and in no instance have they received abuse. It is very desirable that the Missionary have more time to devote to this good work of accompanying and assisting by his presence and labors, the efforts of his staff of Native helpers.

One short itineration was planned and carried out in company with Messrs. Knowles and Weatherby in the Gondah and Bahraich districts,—and during this trip we were more than ever convinced of the importance of village work, and of the fact, each year becoming more apparent, that in these parts, even in the remote villages, the fields are rapidly whitening to the harvest. Oh for more sowers of the seed, and for more reapers, in this harvest.

During the year a neat, commodious, and permanent building has been completed in Amínábád for the purposes of a Zyatt or Book-Room. The site for this building was chosen, and the foundations laid by Rev. H. Jackson, during the year 1867, and we have pleasure in returning him our hearty thanks for the interest he has since taken in the work, by securing for it while absent from the Mission the sum of Rs. 300-0-0. The rooms are now supplied with shelves, and books are there for sale to all who may call to read or converse with the Missionary or Native Preacher present. It is generally known in what high esteem Dr. Judson held this style of Missionary effort, and how many days and months and years be spent conversing with the passers by, and with the more earnest inquirer. We harbor good hope, that great results may follow the erection and use of this building, in East Lucknow.

The English congregation has grown in numbers, especially toward the end of the year; during the earlier part of the year, and until nearly the close of the rains, the services were interrupted by sickness, and the absence of Bro. Messmore, who rendered most valuable assistance in our Sabbath evening services during the entire time they were kept up. The usual attendance at the close of the year was between 60 and 70 persons, and as the service becomes more generally known, the number will doubtless still increase.

A good and interesting work has sprung up in one department of female Missionary labor in East Lucknow. During the year we have been fortunate in securing the services of an excellent, well educated and experienced Bengálí Christian lady, as Teacher in the Zenánas of the many Bengálí Baboos about us. She daily visits their wives and daughters, reading to them and teaching them, and has met a hearty welcome from them all. She has among them a School num-

bering some 15 pupils, who are learning to read Bengáli books. A small grant of Bengáli Scriptures was recently received from the Bengal Bible Society, on application to the Secretary, Rev. J. H. Broadbent, Calcutta. This new feature of our work now looks very encouraging, and having succeeded beyond our hopes even in Calcutta, we have also good hope of it here.

During a good part of the year two faithful Bible women have been engaged in visiting from house to house, for the most part among the poorer classes, reading to the women of these houses tracts, chapters and stories from the Bible, and especially telling of Jesus Christ and his great salvation, and singing to them some of our Christian hymns and bhajans. These women have been uniformly well received, and we believe this to be one of the simplest, cheapest and best modes of Missionary operations.

A Zanána School for Musalmáni women and girls was started in Goláganj early in the year, and has been regularly kept up, with a daily attendance of about 26 scholars.

Two Colporteurs, supported by the N. I. Bible Society, have been constantly in the field, and have sold a large number of Scriptures, tracts and books.

Our Hindustáni congregation has continued to increase, and the Sabbath School is still held after the close of the morning service.

The Sudder Bázár School has continued as last year, with a slight decrease, this being caused by removal of Regiments from the station, and a few pupils having *graduated* into the classes of Canning College.

The year, though clouded at its opening with sickness—those fearful scourges the cholera and the small-pox having raged around us for weeks with a fatality rarely equaled,—has closed pleasantly, especially as we were privileged so highly as to enjoy during the last week of the year a visit from our beloved Bishop Kingsley, whose presence among us and ministrations in our midst, were highly enjoyable, and productive we doubt not of great good.

J. W. WAUGH,
Missionary.

SEETAPORE and LUCKIMPORE CIRCUIT.

THE past year has been, to some extent, one of trial and discouragement in the bounds of the Seetapore and Luckimpore Circuit; yet mercies have been so numerous and rich, that notwithstanding the multitudes to whom the Gospel message has been proclaimed another year continue with a few exceptions to reject the offers of salvation through a crucified Saviour, the Missionary in charge does not feel that his labor has been at all in vain, and is profoundly thankful to God for the privilege of standing up for Jesus, and testifying through another entire year to the saving power of his grace.

Although the heathen still rage, and the people imagine a vain thing, yet a few from among these poor slaves of sin and satan, have "turned to God from idols to serve the living and true God." And some of these we trust have through divine grace, been enabled to rejoice, though it be with trembling. There have been eight adults and eight children baptized during the year: and we report a membership of eleven, and fourteen probationers. Experience and observation have convinced us, that, as a general rule, a much longer probation is required for our Native Christians, than is considered necessary at home. Acting on this conviction, our list of probationers includes names of persons who have been on trial over a year.

Out Stations.

We have to our great satisfaction, been enabled to send an experienced Native Preacher to Luckimpore. This brother has not only labored faithfully in Luckimpore and the adjacent villages, but has made monthly visits to Fuzzalnugger—twenty miles from his home; and has generally spent about a week among the people there, at each visit. His labor has not been without fruit; for several months there have been candidates for baptism in that part of the circuit. While on a visit there a couple of months ago, one of the inquirers asked him with great earnestness *when* the Missionary would visit Fuzalnugger? Upon being told that he would probably be there in about a month, the poor man replied, "Oh I wish he would come soon, for I am often sick and may not live long, and I want to confess Christ and be baptized before I die." A few days before the arrival of the Missionary, this would-be disciple of Christ, passed away from earth: but we were glad to learn that he died "looking unto Jesus," and trusting in him alone for salvation; and although his earnest desire to receive baptism was not fulfilled, who will dare to say that this humble believer has not obtained a home among the sanctified? His young wife declared her willingness to follow the example of her husband, and to adopt the religion in which he died; and at her own request, she has recently been baptized with two other families in the same community. Never shall I forget the pleading tones of those new converts to the religion of Jesus, as they gathered around me when leaving them, and united in the request—"Do send us a Christian teacher to live among us, and tell us how to follow Christ." A promise was given, that if it were *possible*, their request should be granted; and I sincerely hope a man may be found for this, in many respects, interesting field. There are other inquirers in the same place, and also in adjacent villages; and were even a humble and truly pious exhorter to go and live among them, especially if his wife could read to, and teach the women, there is every reason to believe that a Christian community would, with God's blessing, soon be built up. The circumstances under which the people live, are peculiarly favorable to their conversion from idolatry. They are cultivators; and live on land owned by Arthur

Foy, Esq., who with his deeply pious wife, lived some years on the estate. These good people have ever manifested much interest in the spiritual as well as temporal affairs of these families, and the conversion of those already gathered into the Master's fold, has in part resulted from their faithful instructions, fervent prayers, and consistent Christian example. All the villagers living on the estate are thus perfectly free to adopt the Christian religion, without any fear of being driven from their homes, as are those generally, who are the servants of Hindoo and Mohammedan land owners.

Bible Colportage.

Our Bible Colporteur, paid by the N. I. Bible Society, has been at work through the entire year. A moderate degree of success has attended this important branch of Missionary work. A considerable number of Testaments, portions of Scripture, and religious books and tracts have been sold in various parts of the circuit. Many persons however who have manifested a desire to obtain books, have excused themselves from purchasing this year; declaring that in times of such scarcity they could not pay for them.

Boys' School.

The Boys' School in Ḳhyrabad is doing well, under the management of a competent Christian Head Master; and the Local Preacher stationed in the town attends the School daily during the hours set apart for religious instruction. The School is divided, for that hour, into two departments; and thus the Bible is taught by *Christian teachers only*. While the Missionary in charge does not advocate the practice of turning ordained Missionaries into teachers of the common branches of secular education, he cannot but feel that this school—almost entirely supported by voluntary contributions from friends in the station augmented by the Government Grant-in-aid,—is a legitimate and hopeful part of Missionary work, more especially as it is from this school we draw our entire Sunday School, of which mention will be made in another part of this Report.

Girls' Schools.

A Girls' School was carried on in Ḳhyrábád for some time during the early part of the year; but a change of the Head Master in the Boys' School, involved the removal of his wife, the teacher in the Girls' School, from the station, and we have not been able to secure a suitable person to take her place, and consequently the school has had to be closed. It is recorded here with pleasure that a few of the ladies in the station kindly defrayed all the expenses of the school, during its existence, and have intimated their willingness to continue their contributions for the same purpose.

Sunday School.

More than usual success has attended our efforts in this direction during the past year. From thirty to fifty boys have been in attendance, and all have been committing to memory texts of Scripture, and portions of our Catechism.

The nucleus of a Sunday School library has been secured, and we trust it will be augmented from year to year, and prove a lasting blessing to the children of the town.

Religious Services

In the vernacular, have been kept up at three points on the circuit, viz: Seetapore, Ḳhyrabád and Luckimpore. The attendance has not been very encouraging, but it must be remembered that the Mohammedan or Hindoo who ventures to attend regularly any Christian place of worship, is soon looked upon by his co-religionists as a heretic and an out-caste, and is treated accordingly. There are many persons here who, like Nicodemus, desire to hear the word, but not openly, for fear of their bigoted relations and neighbors.

Itinerating and Bazar Preaching.

Considerable time and effort have been devoted to this work at various points on the circuit. Many large towns and villages have been repeatedly visited, and the word of life proclaimed among the inhabitants. Five melás were attended, and large crowds listened to preaching day after day

With very few exceptions, the Missionary and Native Helpers have been treated with respect, and in some places with much kindness. On our arrival at Laharpore, one of the largest towns on the circuit, a wealthy and very respectable Hindoo gentleman, with whom we had become acquainted during a previous visit, at once sent in abundant provisions for the day—not only for the Missionary's family, but for the Native helpers, and all the servants connected with the camp. In genuine oriental style, a good fat kid was brought from his flock, and dressed, and butter and rice, with spices, presented in such abundance that all had "savory meat" to their heart's content. The generous donor is reading the word of God, and has requested us to send a Preacher to live in his town, and added that if some one who could teach him a little English, could be sent, he would provide a house for him free of rent.

There is probably no better point at which to locate a Native Preacher, in the Seetapore district; few indeed in our Mission. The town is twenty miles from Seetapore, and there is a large bazar in some part of the town or very near to it every day of the week. There is also a Govt. bungalow in the place, in which the Missionary could stop, when on visits of inspection, during the hot season; and I cannot drop this subject without expressing the hope that a man may be sent to Laharpore next year. In order to itinerate extensively, on such large circuits, we must have more funds for this important part of our work. A European official has about as much traveling expenses allowed him for two weeks in the district, as one of our Stations receives for the entire year. Even using the strictest economy, we are compelled to give up this work long before the cold season is over. This ought not to be the case, and now that our General Missionary Treasury is free from debt, may we not confidently hope for larger ap-

propriations for this important part of our evangelizing efforts? It is certainly not the best policy to keep men in this field, at so considerable an expense, and then make it simply impossible for them to circulate freely among the people.

English Service.

At the earnest request of a number of our friends among the European Civil and Military Officers of the Station, a Sabbath evening preaching service, in English, was commenced in the Mission Chapel, about a year ago. This service has steadily increased in interest through the entire year, and has been blessed of God not only in the building up of such as were already members of the household of faith, but in the genuine conversion of several persons in the congregation. A week day prayer-meeting has also been well attended, and participated in by persons from various ranks; and to many these have been precious seasons of communion with God.

These unpretending services have produced good in another respect: they have become a uniting link between the Missionary and many of the people of the Station; and an unusual degree of interest in Missionary work has been awakened, which has not only added very materially to the funds of the Mission, but has produced earnest and practical co-operation in evangelistic efforts on the part of several persons who have professed to receive spiritual benefit from our English services. Even the wives of officers in high position, have not thought it beneath them, to purchase portions of the Scriptures, in considerable numbers, and distribute them among the Natives, with their own hands; and they have followed up this praiseworthy conduct by employing an old Native Christian to read the word of God daily to their servants.

Conclusion.

In concluding this report, the Missionary cannot refrain from recording his sincere regret at being compelled, on account of the continued ill health of part of his family, to leave India for a season; thus separating himself and family from many, who by repeated acts of kindness have endeared themselves to us in a more than usual degree. He also takes this opportunity to thank the many kind friends in Seetapore for their generous support of our Mission work, and also for their manifold favors conferred in various ways upon himself and family, during the five years we have lived in their pleasant station, and to assure them that their words and acts of Christian sympathy and genuine friendship will never be forgotten.

J. D. BROWN,
Missionary.

NAWABGUNGE STATION.

In establishing the first Catholic Church of our Lord and Saviour Jesus Christ, the Bible history tells us that its commencement was gradual and silent, yet accompanied with the wisdom, power and goodness of God. This is in exact conformity with a native maxim, which rendered into English runs thus:

"The work done hastily is satanic; but that accomplished slowly is heavenly;"

and it is only on this account that the Church possesses stability, spiritual growth and ripeness; like its heavenly founder, its truth wonderfully vanquishing errors, subduing uncleanness, and bringing the mind under a conviction which the powers of darkness can never comprehend. This may strictly be said of the work of this station. The work has not been attended with much if any outward display, but the seeds of divine truth have been gently diffused in the town of Nawábgunge and its vicinity.

The work may be classed under the three following heads: The Sunday services, Preaching in the town and suburbs, and the School.

The Sunday services have been regularly conducted throughout the year in the house of an English gentleman, who is a god-fearing man. Here a congregation amounting to about 12 to 16, including the master and mistress of the house, have met during the year, and all felt this privilege to be a blessing to their souls. During these services a native female felt impressed with the truth, and expressed a desire to be baptized; but it was deemed proper to wait for more proofs of her sincerity.

Preaching to the heathen has been systematically conducted in the streets, and in the bazár of this station, as often as my time and strength have permitted it. In connection with preaching in the streets of Nawábgunge, the villages far and near, to the extent of about 15 to 20, have also been visited. I have also had the privilege of being present in three or four melás, which took place in the neighborhood of this station. Though I am unable to speak of converts in this new station, there have been however a few interesting cases in which people appeared to have felt the absurdites of Hinduism; but none have proved so firm as to side with the Lord. I trust the word of life thus scattered will in due time be found to be a blessing rich with the smiles of providence.

The School.—This has been established in the village of Bankey, a little more than a mile away from Nawábgunge. This School is but small, and averages 20 scholars in daily attendance. The boys are taught a little English and Persian and Urdú. The greatest prominence is however given to religious training. They have committed to memory about the whole of the Catechism No. I. The object of this School is to impart a correct knowledge of Christianity. It has been hitherto supported entirely by local aid, in which some of the European residents have contributed according to their means, as will appear from the accounts of that station, and to whom the writer feels deeply grateful, and hopes that those officers who have as yet stood aloof from lending a helping hand, will show greater sympathy in this especial act, which is full of interest to all who love God, May God bless these weak efforts for his glory, to the praise of His most holy name.

J. T. JANVIER,
Missionary.

ROY BAREILLY STATION.

The year 1869 has been one of interest to our little Church at Roy Bareilly. There have been nine baptisms, four deaths, and two of our people, having fallen into open sin, have left us. Early in the hot season Mrs. Wilson and myself were obliged to go to the *hills*. While there I revised a translation of Binney's Theological Compend, and assisted Dr. Humphrey a little in his work among the soldiers. During this time Baboo George Mayal, besides preaching some, continued to act as Head Master of the Sudder Mission School, to keep up the Mission accounts, send in the Government returns, take up the monthly collections, and to attend to his other duties in a satisfactory manner.

The Mission Bungalow being rented, Major Orr kindly opened his house for Hindustáni services during my absence.

The Boys' School including a branch one near by, has on the roll 110, with an average attendance during the year of 91. The Girls' School was kindly looked after by Mrs. Orr, while Mrs. Wilson was absent; it continues to have an attendance of about twenty. Major Orr's catechists, Anand Masíh and Benjamin, assisted us much at the Delámow melá.

When we think of the little harvest gathered home by the reapers during the year, we are more than paid for all our toils, and are ready to labor on with renewed zeal in our Master's cause. Ḳhairátí's wife Kurmuzí was low with the consumption when we left for the hills. She told us that she did not expect to see us again in this world. As she drew nearer the gates of heaven, she longed the more to quit this world of affliction, and be at home with Jesus; her prayers were heard, and one Sabbath evening her soul obtained the release it sought, and thus she joined her babe that had gone but a few days before.

Ísá Dás was told to take his family and go from place to place, stopping at each large village as long as providence might indicate, and there preach the gospel to all who would hear. So taking Chamelí his wife, his baby boy, his heathen mother and little brother with him, he went to Lálgunge, some sixteen miles distant. After laboring there for about a month, he removed with his family to Bhojpúr, his native village; here for two months he continued to teach and preach in the adjacent bazárs and villages. One day he was obliged to go to Roy Bareilly for his salary; while he was away, Chamelí was taken with the cholera; in a few hours she passed from her sufferings to her reward. As she lay dying, her babe was at the breast, and there was no one near willing to render any help, for Ísá Dás's mother and brother were *Brahmans*, and had not yet broken their caste; then it is said that Chamelí cried to her Saviour, "O Jesus, help me!" and He took her to himself; but her helpless babe lay still at her breast. When his grandmother saw all this she could no longer resist the better promptings of her nature, but took the babe and cared for it. A few hours afterwards, Ísá Dás coming found Chamelí a corpse; he sought for help to bury his dead, but no one, not even the lowest, would assist him; so with the help of his mother and little brother, he dug a grave, and without a coffin, he committed the body of this faithful martyr to truth and duty to its resting place. With sad hearts this broken family, taking the babe returned to Roy Bareilly. The mother and brother had now fully made up their minds to forsake a religion whose votaries were so devoid of the common feelings of humanity, and to embrace Christianity. The babe, Samuel, became very ill; Mrs. Orr kindly took the child to her house, and paid it every attention; also Dr. Cameron the Civil Surgeon attended it faithfully; but in a few days it was with its mother.

On the 21st of November we had the satisfaction of receiving into church by baptism Ísá Dás's mother and brother, whose conversion by the blessing of God resulted from the heavy afflictions through which the family were called to pass. His mother had visited Hurdwár and other places of pilgrimage, in search of that *peace* which the world can neither give nor take away; but she never found it, till forsaking every other hope, she cast all her cares on Jesus, the only Saviour of sinners; now she is happy in Him.

With feeble light, and half obscure,
Poor mortals His arrangements view,
Not knowing that they all are sure,
And, though mysterious, just and true.

On the 28th of November Rev. J. W. Waugh baptized for us four enquirers—among these were Deví Parshád and his two sons, Rám Lál and Bábú Lál—they were christened Dáúd, Matthiás and Sulaimán. Deví Parshád had lived near Jaunpoor, and had been an enquirer at Mirzapoor many years since, and at Fyzabad and elsewhere more recently. Thus is fulfilled the saying, "One soweth and another reapeth."

Since my return I have visited Delamow and Jais, our two out-stations—the latter place has but recently been occupied. At the former, George Richards has taken the place of Joseph Downey. I found the work here encouraging, and have felt anxious to see two men stationed at each of the more important places from ten to thirty miles from Roy Bareilly.

The thanks of the Mission are due to the Societies at Allahabad for tracts, Scriptures, and funds for Colportage—and to the Lodianah as well as our own *Press* at Lucknow, for grants of choice books.

We would not close this brief report without returning thanks to gentlemen who have supplied us with funds for our schools, etc., and to Major and Mrs. Orr for many kindnesses shown to our Christians and ourselves, and also to Dr. Cameron for professional services, which have been kindly rendered without any remuneration.

P. T. WILSON,
Missionary.

GONDAH STATION.

The Gondah District derives its importance from two facts: The first is that it has the largest population of any of our Mission stations, except Bareilly in Rohilkund; Bareilly having a population of 1,381,334, and Gondah, 1,168,462 souls. And in the second place, the estates of some of the first Ṭaaluqdárs in Oudh cover its fertile lands. Among many others, I may mention the vast estates of the Hon. Sir Drig Bijai Singh, K. C. S. I., of Balrámpúr, and those of Sir Rajah Maun Singh, K. C. S. I., of mutiny celebrity.

In order to work this great teeming District as efficiently as possible, certain prominent points have been taken up therein, and a native brother and his wife placed in each; thus creating centres of Christian influence through which the power of the Gospel might be generally known and personally experienced. A report of these different Out-stations is a report of our Mission work in the Gondah district. We will begin with

I. Gondah Station and City.

On account of family affliction, the Missionary had to leave his work the latter end of March for the Nynee Tal Sanitarium; and his Native Preacher having been sent to occupy the out-station of Balrámpúr, there was an interval of two months in which nothing was done in the station or city. After eight years of incessant labors on the plains, the Missionary remained recruiting his strength in the hills till the middle of October; when, for two months he resumed his work of preaching in the Station and itinerating in the district. Rajab Alí had, however, returned from Balrámpúr in June, and since that time preaching has been carried on regularly four times a week. In this work the church in Gondah has been comforted and built up, and the truths of the Gospel made known to hundreds of heathen souls. From his Native Preacher's account the Missionary estimates that no less than 12,800 idol worshippers, and followers of the false prophet, have heard of the true God and only Saviour of the world, Jesus Christ.

In bázár or melá preaching you seldom, if ever, preach to the same congregation twice. People are always coming in for criminal and civil cases in the courts, as well as for trade in the bázárs; so that you are surrounded by a sea of new faces every time you preach. The *Settlement*, too, having begun this year in the Gondah district, caused a great influx of respectable Mohammedans and Hindoos, who helped to swell the bulk and give character to our bázár preaching. About *forty* of these respectable natives have come, at different times during the year, to make inquiries about our religion. The Missionary believes that many of these persons have not only gone away with their faith in idol gods or in the divinity of the Arabian prophet's mission, all shaken, but have also carried away

a profound impression that the religion of Christ is not, as the natives generally believe it to be, *meat and drink*,—the eating of pork and drinking of wine—but, "*Righteousness, and joy, and peace, in the Holy Ghost.*"

The Rám Lila, and bathing melas, held in or near the city, were also attended by our Native Preachers, and thus the gracious influence of Gospel preaching was brought to bear upon the many dark minds assembled at those religious fairs, to commemorate the fancied deeds of a lifeless god, or to wash away a year's sins in the muddy waters of the Ghágrá.

II. Balrampore.

Rajab Alí, our Native Preacher, was sent to open this important out-station in February of this year; but owing to our not being able to procure a house either on hire or for purchase, and there being no proper place in the sarái in which to live through the hot summer months, he was withdrawn in June, and sent to Gondah to take charge of the native work there, in the absence of the Missionary. When the rajah returns from his duties in Calcutta as member of the Governor General's Council, we hope to obtain from him a suitable residence for a Native brother, and so have a Christian family permanently residing in this centre of a large and accessible population. Balrámpúr (city of the great Rám) is about 27 miles to the north of Gondah, and has a town population of 12,834 souls, with 388,637 inhabitants in the district. This district yields a yearly income to the rajah of Rs. 900,000. The rajah was raised to his present position for services rendered in the "sepoy war" of '67, especially for giving protection to a number of European officials when escaping from the murderous hands of the mutineers. This knighted rajah is a liberal minded native gentleman, and we hope to receive from him very substantial aid in spreading the light and peace of a heaven-born religion and true civilization, among his people.

During Rajab Alí's stay in Balrámpúr, *forty* of the more contiguous villages were visited, and preaching conducted regularly in the bázár of the city. Two important melás held near Balrámpúr were also attended, and the Gospel made known to hundreds who had probably never heard it before. The *Láma Gurú* mela is held in April at Kherí, seven miles to the north of Balrámpúr, and is annually attended by over 20,000 persons. A pukká Samádh, or building in which Hindoo devotes bury themselves alive, is the centre of attraction at this melá; for here the *Gaddí-nishín*, or successor of the Láma Gurú, sits in great state, receiving flowers, fruits, grains, and money from the common people, as well as the homage of his more superstitious followers. Here, as long as this religious fair lasted, our Native brethren stood up three times a day, to tell to listening multitudes of the one great true Gurú, or teacher, the Son of God, who came into the world to save sinners.

There were over 25,000 persons present at the Deví Páthan melá this year.

Ratn Náth, the supposed gurú of the goddess, came down from the Nepául hills, attended by his 300 flaunting chanting priests, with the same noise and show as last year. The same absurd blending of modern civilization with heathenism was witnessed this year that we saw with our own eyes a year ago—this gaudy procession, played into the melá by the Ráján's brass band, to the tune of "*Britannia Rules the waves!*" And then, when this ridiculous procession arrived before the temple of the goddess, the most degrading and beastly form of worship ever set up on God's earth, was uncovered to the tune of "*Gentle Annie!!*" The same sickening sights and hideous scenes, too, which presented themselves last April, were all seen this season in this pagan pandemonium of blood and cruelty. It was estimated that over 14,000 goats and sucking-pigs were barbarously slaughtered in one week, to propitiate a being that only exists in the dark imagination of this people. This prodigious and useless yearly slaughtering of God's creatures, shows what men, left to the glimmering light of their own reason, will do, as well as points out the mercy and wisdom of the Most High in giving the one great Offering of the cross, to which men's minds should turn, from human and animal sacrifices, to find peace for the tumult of their consciences, and hope for the gloom of their despair. It was amid all this savage work of butchering, our Native brethren preached three times a day for a week, to blood-spotted crowds of people—holding up for their acceptance, "*The Lamb of God, which taketh away the sin of the world!*"

III. Secrora and "Karnelgunge."

Secrorá is the name given to the old part of the native town, while Karnelgunge is the name for the corn market, and that part of the place once used for a civil and military station. 15 miles from Gondah, and the same distance from Bahrámghát, this promising out-station is the largest corn-market in Oudh, with a population larger than any other town outside of Gondáh city.

Wilbur Fisk and his wife have patiently and faithfully labored here during the year. A Boys' school, numbering 30 Hindú scholars, and a Girls' school, varying from 12 to 16 Hindú and Musalmání girls, have, with some degree of success, been kept up during the past season. A service on the Sabbath, conducted in a hired house, has also been carried on with good results. The Púrn-Másí, or full-moon melá held in November on the banks of the Sarjú, near Karnelgunj, was attended by Wilbur Fisk, who preached daily as long as the people remained, and met likewise a number of inquirers who came seriously to ask about this pure *Incarnation* whose blood could do for them, what all the even clear and sweet waters of the Sarjú could not—cleanse them from *all* the guilt and impurity of sin. The Gospel, too, has been regularly preached in the surrounding villages, the direct result of which has been the bringing out of a *Jotishí Pundit*

as an inquirer. This man I hope soon, not only to see a member of the church, but one who will exert a good influence all through this part of our district. A few months ago we baptized in this place a Hindú widow with her family: a lad of 13, and four other chidren.

IV. Nawabgunge.

This out-station is on the banks of the Ghágrá near Fyzábád, 24 miles from Gondáh, on a good pukká road. In population, and as a great corn market, it is next to Karnelgunge; and, when the Rail-road from Lucknow to Fyzábád is finished, will be our most important out-station. Dídár Masíh and his wife have been living here for most of the year. A School with thirty boys, and another with twelve girls, have been kept up since last July. These two schools give us encouragement of future success. Large crowds of Hindoos and Musalmáns have also been daily gathered in the pukká fine open gunge, to hear our preaching. Many persons of different castes and shades of belief have weekly come to the Preacher's house, showing a desire to give up their false systems and to know more of this religion of Jesus.

V. Itinerating.

On his return from the hills, the Missionary made an itinerating tour to Fyzábád, remaining a few days at Nawábgunge; then from Gondáh to Bahrám Ghát, via Bahraich; and from the Ghát to Bahraich by way of Karnelgunge, Paraspúr, and Gondah. In this preaching tour the Missionary had the profit and pleasure of accompanying two of his American brethren. He, with them, was very much encouraged in the earnest way the people everywhere listened to the preaching; and, from unmistakable signs, he firmly believes the time is not far off when there will be a great movement among a certain class of Hindoos to free themselves from the galling yoke and crushing weight of salvation by the works of their Shástars; and to come to Him who has invited the "*weary and heavy laden,*" and who alone can give them *rest.* In different villages, already, a few of this respectable class have given up running over the many decades of their rosaries, to "Jai jí Rám jai;" and morning and evening present their petitions to the Supreme Being in the name of Jesus Christ.

S. KNOWLES,
Missionary.

BAHRAICH STATION.

Our work in Bahraich during the past year has been chiefly confined to Bázár and Mahallah preaching. We have been careful to preach Christ in all his offices to the people, and have found that in most cases the word has been listened to with great interest, and we belive with much profit. I doubt whether there are many places in the entire Mission where the people listen with more respect, and seem to be more impressed with "the truth as it in Jesus," than in Bahraich.

The Missionary with his Native helpers has visited several melas; the Sayad Salár, a Mohammedan mela held in May, is the largest one held in the district. We preached there several days to large crowds.

We spent about five weeks in itinerating, visiting the largest towns and villages near Bahraich; we preached in about thirty villages, and in every case the common people heard us gladly. There has been nothing done in the way of selling book or tracts, as yet but few schools are established in the district; hence there is not the demand for books we find in many other places.

We have baptized one young man, of the Tamboli caste, above the majority of his caste in intelligence. In accepting Christianity he had to endure much persecution from parents and friends, but in answer to prayer he has thus far continued steadfast, and bids fair to make a good Christian.

The owner of the bungalow we occupy has promised to sell the property to the Mission; but through some delay, we have not yet received the papers. We have secured ground upon which we hope to build a school house and Native Preacher's house the coming year.

Our little Native Christian society, consisting of the helpers' families and Missionary's servants, has made very encouraging progress in the things pertaining to the salvation of the soul. The regular Sabbath English services have been kept up all the year, with encouraging results.

S. S. WEATHERBY,
Missionary.

BAREILLY STATION.

1.—The native church in Bareilly, now apart from the Orphanage, numbers 63 adults. The increase by baptism during the year was 23; children baptized, 13. Thus a native Christian community is growing up—"the church of the future" in this part of India. We are impressed with the importance of of laying the *foundation* aright. Hence every thing possible is done to train this little Christian community in habits industry and independence, and to build them up morally and mentally.

2.—General Mission work apart from the native church, has been carried on much as usual. It is the old story of bázár preaching, and itinerating among the villages, sometimes with encouragement, and sometimes with trials from the insults, abuse and even assaults of natives of the "baser sort." In one instance we were compelled to call the attention of a Magistrate to the violent attitude of certain natives, but the *indifference* of that officer was a sorer trial and hindrance than the conduct of the natives complained of. Preaching tours have been made into different parts of the District. The mass of the people are slowly becoming acquainted with the claims of the Gospel. An interesting tour was made into the country of the Thárús, at the base of the mountains, on the borders of Nepaul. At Philibheet there are some interesting cases of *inquirers* among the *Parnámís*, a modern sect of Hindús, who although discarding idolatry, maintain caste, but admit all classes, even Mohammedans into the faith. One of the enquirers is a Brahmin, another a Thákur, both men of influence among their people; of course they meet with great opposition. A little Christian vernacular paper, called the "Shams ul Aḳhbár," (Sun of News) has been largely circulated throughout the entire District during the year. Three hundred copies of the paper have been regularly sent out, in the hope of reaching regularly with some kind of religious instruction all parts of this large District. We deem this a useful means of accomplishing this object. A great want in Mission work is some regular and wide spread agency by which the truth may reach the masses in all the towns and villages. Two colporteurs have been selling Scriptures and tracts during the year.

3.—Four *outstations* are kept up in connection with this Mission station; viz: at Philibheet, Khera Bajhera, Futtehgunge and Alligunge. The theory is that the Native helpers should

be thrust out and made to work as much as possible among the village population. We have houses for the catechist at only two of these places, and they are much needed at the others. We are trying to open an out station at Furreedpore.

4.—Nine schools are kept up in connection with this Station at present. Five for boys, and four for girls. Two Boys' schools and one Girls' school were closed during the year for want of funds. Of the Boys' two are in Bareilly, one in Khera Bajhera, one in Alligunge and one in Futtehgunge. In all of them Christian truth is regularly taught. The Girl's schools are in a more settled and flourishing condition than last year. Three of them are in Bareilly city—the other is kept up in the village of Khera Bajhera. Requests have been made for the opening of other Girls' schools in Bareilly, but our funds have not admitted of it.

5.—If asked what are our most marked wants just now in this station, we would reply that apart from the grace and presence of God, *First*, we need the hearty sympathy and intelligent co-operation of European Christians about us, who are the representatives to the natives of the religion we are trying to propagate. A thoughtless or studied indifference to the existence of Missionary effort, is most baneful in its effects on our work. Natives with singular sagacity discover and mark the attitude of Europeans in this particular. On the other hand manifestations of interest in native Christians and Mission work generally strengthens the Missionaries' hands, encourages the native church, and gives a friendly impulse to the entire cause of Christianity among the people; a cause which will rapidly do more to suppress vice and crime than ages of mere civil legislation can do. *Secondly*, we need money. Apart from the Mission house, we have no place in which the native Christians may worship. At present they meet with great inconvenience in the Mission house. A good sized church building is much needed; also a chapel is needed in the city, where preaching is kept up on Sunday evening. We could have a good congregation there if we had the building. At least three helpers' houses are much needed at present, and our work is cramped without them. Our Mission Board is unable to help in these buildings at present.

We can not forget here to thank our friends in the station for valuable financial aid during the year, and also for interest manifested in this work.

T. J. SCOTT,

Missionary.

GIRLS' ORPHANAGE.

The Girls' Orphanage contains at present 149 girls, which is the largest number that we have ever had. Since February last 39 girls have been admitted to the School; of these five are boarders, and three children of native Christians; the remainder are chiefly small girls who have been sent us by Magistrates.

During the year, there have been 13 marriages and 2 deaths, leaving an increase of 24 girls over last year. The general health of the girls has been even better than usual, and in most other respects the Institution has been prosperous.

We have felt greatly during the whole year the need of a suitable Matron for the School. Our former faithful matron, Peggy Pybah, resigned her position on account of failing health, and the call of duty elsewhere. She had served the Orphanage faithfully for six years, and to her untiring energy and zeal, we are greatly indebted for the prosperity of past years. All persons experienced in native work must see that without a trustworthy woman in the School, to carry out our plans, and enforce our orders, our utmost endeavors must be in a great measure unsuccessful. A matron therefore is the present pressing want of the Orphanage.

There has been no change made in our domestic economy, nor has there been any new or striking developmemt in our work. The very high prices of provisions of every kind, together with the great increase in our number, have made it very necessary to use the greatest care and economy in our expenditure. Yet through the liberality of our friends in this country, and the avails of two boxes of articles sent from America, together with profits from fancy work and plain sewing, we have the pleasure of still reporting the Institution free of debt.

Our usual religious services and Sunday School have been regularly and faithfully attended, and some of the Orphans have manifested an increased desire for pardon and holiness. There have been 22 baptisms, and 31 have been received into the church as probationers.

We sometimes become weary with our care and anxiety for these Orphans; yet we always feel that our work, though in some respects difficult and unpleasant, is an important one, and the results will in the end abundantly justify all our toil and expenditures.

We thank our friends who have in any manner aided us and sympathized with us in this branch of our work, and we still solicit the continuation of their kindness.

Industrial School.

Our efforts in this establishment during the past year have been attended with at least encouraging results: and we now look upon this enterprise not as an experiment, but as a success, especially in one of the prominent objects of its es-

tablishment, viz: the affording of employment to poor native Christians. Notwithstanding the year has been a very severe one to the poor, thousands having perished with hunger, still the Industrial School has provided a comfortable support to over 100 poor native Christians, including about 30 small children; and had it not been for the employment they have found in this asylum, many of these poor Christians and their families must have suffered with hunger, and perhaps have perished. Hence if no other good should ever come of this enterprise, it cannot be counted a failure, because of the relief it has given to the poor during this year of famine.

But these poor Christians have not only been clothed and fed; the most of them have been learning good trades, which will elevate them and enable them hereafter to support themselves and families with much more respectability and comfort than they could otherwise ever have done. The fact of all these native Christians being so conveniently located together, has given the Missionary a better opportunity of instructing them in our holy religion, and this opportunity has been faithfully improved; and we are certain that they are much more intelligent and consistent Christians than they were one year since. The children of these Christian parents, and also 9 or 10 of our young apprentices, are provided with a good school, which they attend two or three hours each day, and several of our apprentices can already read and write intelligibly, and some are learning Arithmetic and simple *Book Keeping.* By this plan of educating these poor children and apprentices, we hope to see the day in India in which the mechanics and other laboring members of our church, shall not only be able to read the word of God, but successfully transact business.

We have at present employed in the Institution about 200 workmen, 84 of whom are native Christians, including 33 women. During the year we have erected two lines of Work-shops, each 10 feet in length, and enclosed them. We have also obtained a Self-acting Loom, a Lathe, and a large number of English tools; all of which are being successfully used by our native workmen.

The amount of our expenditures including buildings, machinery and tools, is, Rs. 21,346-15-10, and our total receipts, Rs. 17,113-1-4, which leaves us with a debt of Rs. 4233-14-6. But the value of our Work-shops which we have erected, and stock in hand, will exceed this deficit shown on our books. Hence the establishment has in fact been self-supporting during its first year: and we have good reason to hope that within two or three years, our native Christians will be able to take the entire management of this School, and make it a source of profit to themselves, and perhaps to the Mission.

Notwithstanding the amount which we have expended in erecting shops and enclosing them during the year, we still find that we very much require more buildings and tools. Many of our workmen are still obliged to work under grass

chhappers, which will be very inconvenient, especially in the hot season and rains. We also must have houses for our native Christians, nearly all of whom are now obliged to live in uncomfortable grass huts. The Rs. 500-0-0 granted for native Christians houses last year was only sufficient to accommodate about five families, and we expect to have in the establishment nearly 100 families before the close of the present year.

We mention these pressing neccessities of our work, hoping and praying that our Missionary Society and our friends in India, may kindly afford us assistance.

D. W. THOMAS,
Missionary.

NYNEE TAL STATION.

In presenting a brief report of the progress of the work in connection with the Mission in Nynee Tal, I will commence with the English work.

In the early part of the season the repairs on the Mission Chapel were completed, the whole costing about Rs. 1,800—all of which was secured by private subscriptions. It is now sufficiently commodious to meet the demands of our congregation, which has been more than usually large during the season. We have also sustained an English Sunday School, with an average attendance of 35 children and 6 teachers.

The Hindustáni service and Sunday School have been rendered more interesting by the fact that we have had a larger number of Native Christians with us owing to the Medical class.

The School in Nynee Tál and those in the district, have been carried on much as during the previous year, and with similar results. During the present season there are ten Schools for boys and three for girls, in operation in the Bhábar, with an attendance of 475 in the former and 40 in the latter. We have recently introduced Christian teachers into several of these schools, and the attendance in one or two instances has fallen off somewhat in consequence; but this difficulty will be overcome in a short time.

The Schools for girls are taught by the women belonging to the Medical class. Others of them are engaged as Bible readers, and their visits are often rendered more than usually acceptable and profitable by their ministrations to the sick in the families to which they gain access.

During the season we spend a good part of our time in moving about among the villages. My custom is to send word to the leading man of a village that I wish to see him and as many of the people of his village as possible, for religious conversation at a given time, and also that I will be happy to give medicine for the sick at the same time. In every case, as yet, we have been well re-

ceived, and have had a patient hearing, and in many cases pleasant interviews. We aim in this way to visit as many of the larger villages through the Bhâber on a systematic plan as possible, during the cold season. We have two Colporteurs and one Native Preacher engaged exclusively in this work, and hope to be able to set another of our Native brethren free from the School soon for the same work. On these occasions I am consulted for all sorts of ailments, and am enabled to afford aid to a great many sufferers. As far as possible the worst cases that need close attention I send to one of the Hospitals; and where this cannot be done, I see that they are visited by some of the Native Doctors, or by native brethren who have learned sufficient to treat the case. When the patients are females, if not too far away, I place them under the care of one of the women of the Medical class, and thus very pleasing acquaintances are formed, and hopeful anticipations of good results inspired.

I have had the superintendence of three small Government Dispensaries, and have visited two of them monthly, and the other occasionally during the cold season. In these Dispensaries about 10,000 persons have received medical aid and treatment during the year, by the Native Doctors in charge. 20 important surgical operations have been performed, mostly by myself; such as the reduction of dislocations, two of them being of the hip joint, the removal of tumors, lithotomy, etc., and 300 minor operations, mostly performed by the Native Doctors.

In connection with my medical and surgical practice, I have had frequent opportunities to speak of Jesus under most favorable and impressive circumstances to those to whom I could not otherwise have gained access. In the hour of trial and suffering the heart becomes more tender and susceptible to religious impressions, and the disposition to cavil is generally removed in a great measure. Such certainly seems to be the case as much with the people of this country as of Christian countries. It is not too much to hope, I trust, that in trying to do good to the bodies of many, good may have been done to the souls of some.

There is a class of young men in the province, most of them educated in the Almorah Mission School, much in advance of their countrymen generally. They have entirely lost faith in Hinduism, and are earnest thinkers and candid talkers about Christianity; several of them attend our services more or less, but as yet they have taken no decided steps for Christ. A list of subscriptions will be found in the proper place, from these young men and others, for the Female Medical class. Rájá Sheoráj Singh, of Káshípúr, subscribed Rs. 150. Motí Rám Sháh of Nynee Tál, Rs. 100. Jai Datt Joshee, Head Master in our School, has paid, out of not a large salary, Rs. 5, per mensem to the above. I am much indebted to Bábú Gungá Dutt, Munsarim, and many other native gentlemen, for aid in many ways in behalf of the class.

This class was organized May 1st, with ten Christian women, and nearly the same number of young men, who were under daily instruction until November. During this the first year, as might be expected, we have been much embarrassed for want of suitable appliances for the instruction of the class; but this lack will be in a measure remedied the coming season. The female work of the Government Hospital has been placed under my charge, to afford medical instruction. A grant in aid was made by Government of Rs. 400—for the erection of a building for the accommodation of the class, and a similar sum subscribed by European gentlemen. The building has been erected, and will be ready for occupancy when we go up from the Bhâber at the end of the cold season. As is already known, this was undertaken at the suggestion of Pundit Nund Kishore, who has paid the balance of the expenditure over and above that subscribed by other Native gentlemen in Nynee Tal. The expenditure for the class—not including the building, has amounted Rs. 830, of which amount the Pundit has paid Rs. 325.

The women have made excellent proficiency in the study, and evince a good degree of tact and skill in the management of cases that come under their charge. The Native Doctors and myself are frequently called into the best families, but the women can do much better than male practitioners can be expected to do, for they spend more time with their patients, and attend to many things in the way of nursing, without which medicine can do but little good. As well taught nurses, they would be a great boon; but being in addition skilful in the use of medicinal agents, they must be I think highly useful. Some of the members of the class show a decided aptitude for the work, and all have done and are doing well, with one single exception.

The class was inspected by Doctor Clark, Inspector General of Hospitals, and Dr. Walker, Curator of Government Books and Chemical Examiner, by order of His Honor the Lieutenant Governor. These gentlemen expressed themselves pleased with the progress and prospects of the class. The Lieutenant Governor also visited the class, and kindly expressed his personal interest in its success, and gave the women encouraging and excellent advice. It has grown out of a real demand, and is likely to succeed as a mere matter of philanthophy; but to us as Missionaries it may be made a most efficient means for reaching the women of this country.

In my opinion the Mission should take measures to establish a Medical School on a permanent and liberal basis, in which our young men with their wives might pass through a regular course of medical training, before going out to their life work.

J. L. HUMPHREY,
Missionary.

SHAHJAHANPORE STATION.

"The harvest truly is plenteous, but the laborers are few." In consequence of Bro. Spencer being compelled to leave the country in the early part of the year, on account of the illness of his wife, this Station is again left with but one Missionary.

Church.

The congregation, including of course the Orphanage, numbers one hundred and seventy, an increase of forty. The whole number of communicants is one hundred and forty-one, an increase within the year of twenty-nine. There have been fifty adults and thirty two children baptized during the year. Of a great majority of the large number of persons baptized in the latter part of 1867, "It has happened unto them according to the true proverb, The dog is turned to his own vomit, and the sow that was washed to her wallowing in the mire." Had it not been for this lamentable circumstance, the increase during the year would indeed have been most encouraging.

Christian Village.

The necessity of providing means of livelihood and homes for native Christian families, has led to the purchase of a tract of land containing 887 acres, ten miles distant from the city. It is nearly all jungle, but is in a healthy neighborhood, and the soil is of a very good quality. The purchase price was Rs. 8,510. This responsibility, and the expense of settling the families upon the land, has all been personally assumed; but of course the Board must be looked to for help in such an undertaking as this. The land was purchased on the 15th of June, and within fifty days twenty-five families, containing ninety-five souls, were settled upon it, each having put up a chhapper, (straw house) and commenced the work of cultivation. The kharíf crop was very good, and the rabí is very promising. The village has been named Panáhpore—place of refuge—and bids fair to become not only an important out-station, but a most interesting Christian community. Munshee Enoch Burge, who has been appointed to the village, keeps up the regular religious services in the absence of the Missionary, including Sunday School, prayer and class meetings. The school house and chapel which is being erected, will be completed next month. These families are all, or nearly all, very poor, rendering it necessary to advance them money to live upon until they can support themselves from their fields. This also is a very heavy expense; but the necessity of providing a means of livelihood for the poor among our native Christians, compels us to go forward in this work. May we not expect the sympathy and prayers of God's people, while thus trying to provide for His poor?

Bazar and Village Preaching.

Our brethren at home have comfortable churches to preach in, and intelligent Christian congregations to preach to, while the Missionary here has to go

into the streets, often crowded and unhealthy, and in a tropical heat, for his congregation. He gathers a crowd as best he can, of careless Christ-hating Mussalmáns and idolatrous Hindoos, to whom he reads the word and preaches a crucified but risen Saviour. His very soul is often tried by the foolish questions asked, and obstinate opposition offered, while the heat and dust offer quite as great opposition to the physical man: but conscious of the presence of his divine Master, he sows faithfully the good seed. And strange as it may appear, the Missionary is generally happier in this, than any other department of his work. We have done another year's sowing of the good seed of the word, and wait the pleasure of Him who giveth the increase.

Boys' Orphanage.

There has been an unusually large number of Boys admitted into the Institution during the year, making the present number one hundred and thirty-eight, a real increase of twenty-eight. The health of the Boys has been good; there has been but one death during the year. James Magee, aged 19 years, died Jany. 26th, 1869. He was one of the first boys admitted into the Institution eleven years ago. He was a cripple, but a boy of much intelligence, was a member of the first class, a consistent member of the church, and died in the triumphs of a living faith. With a few exceptions the deportment of the Boys has been very good, and the progress in their studies better than ever before. The first class are preparing for the Calcutta University Entrance examination, with the hope that some of them may be able to pass at the close of 1870. The Government has kindly increased the Grant-in-aid to the School to Rs 300 per mensem.

The Mechanical department has been much enlarged during this year; a good shop has been erected at a cost of Rs. 2,300, of which Government has kindly granted Rs. 1,000. Sixteen boys are learning the Carpenter's trade, fifteen the Shoe-maker's, sixteen Tailors, and fifteen Weavers, and thirty-five work in the garden and fields; there are also three Cooks, and one Bearer. With the exception of the first class and those who are too small, every boy is expected to work three hours a day, five being devoted to school. The high prices which we have been compelled to pay for food, has made it quite impossible to keep the Institution free from debt.

In the boarding department, which is quite separate from the Orphanage, there are five boys. This department is for those who are able to pay their own expenses, both Native and East Indian. Three of the present number are very respectable boys of the latter class. The cost for board, clothing and books, is from the six to ten rupees each.

City School.

This school continues to enjoy its usual prosperity, and is doing a great and

good work for many of the boys and youths of the city. The usual number is about one hundred and eighty; while there are three Branch schools, containing one hundred and twenty boys. The want of the School is a good house,—plans and estimates for which, as well as for a school house at Tilhur, have been submitted to Government with a request for half the sum necessary to erect them, which is Rs. 10,166 for the former, and Rs. 2,697 for the latter; for the most of the other half, estimates will have to be sent to the Mission Board. At Tilhur the work is very encouraging. There was a second English school there, which has been united with the Mission school, and a local income of Rs. 30 per mensem secured to the united school. For this, our thanks are due to kind friends.

At Pawáyan, though not so encouraging, the work in still going on.

Girls' Schools.

There are two Girls' schools in the city, in which there are about fifty girls. Government gives Rs. 40 per mensem grant-in-aid toward their support. They are regularly visited by a good Christian woman, and the Missionary's wife visits them as often as she can; the girls are also taught various kinds of needle work. The Scriptures are read and explained to them, and they enjoy our hymns much, and join in singing them. If a Christian education can be given to the girls of the country, the people will soon be brought to Christ.

We tender our hearty thanks to Government and many kind friends, especially of the station, for the aid kindly given to our schools. The year has been one of unremitting toil and great anxiety, but God has been gracious all the time, and given some prosperity. O may His kingdom come.

T. S. JOHNSON,
Missionary.

BUDAON CIRCUIT.

The Native Church in the Budaon Station numbers 19 members, and 4 probationers; in Bisaulie, an out-station, 13 members, and 1 probationer; in Saiswán, 14 members and 12 probationers; in all, 46 members and 17 probationers; total, 63 communicants. During the year 20 adults and 14 children have been baptized.

The weekly class and prayer-meetings and Sabbath services have been held in Budaon, Bisaulie and Saiswán. A special service, lasting two weeks, was held in Saiswán in November last, and another at Bisaulie lasting 10 days. In connection with these services 13 adults were baptized.

There is a Sabbath School at each of the above places. The attendance averages 50 adults and children.

During the months of November and December, in company with A. Orr, the Native helper, I visited Ujhyáni, the Ganges fair, Bilsí, Saiswán and Bisaulie, remaining from 5 to 15 days at each place.

The Anglo-vernacular School at Budaon has decreased in attendance during the past year. The average attendance during the month of December was 58.

The vernacular Schools, one for Boys and one for Girls, in Budaon, attended by low caste children, have not been very encouraging. The attendance has been very irregular, owing to the famine, and the fact that many of the children had to work to keep from starving. These schools at the close of the year were beginning to improve.

At Saiswán, where a small building has been put up by the Mission, through the liberality of Col. Gowan and Mr. Reid, formerly of Budaon, during the past year, the school has steadily improved. The attendance of boys and girls is about 26.

At Bisaulie there are about 24 adults and children, receiving instruction in reading and writing, in Hindí and Urdú. It is proposed to form higher classes during the current year, in which Arithmetic, Geography and Grammar will be taught.

It is worthy of note that our schools at Bisaulie and Saiswán are important auxiliaries to our Mission work. They have been chiefly instrumental in the founding of our Native churches in these places, where in less than two years, over 36 adults have been baptized.

A Native helper has been stationed at Bangáwan. He reports a kindly feeling on the part of the villagers. They profess to have renounced idolatry, though they are not quite ready to accept in its place the doctrine of one God, one faith and one baptism. Another helper at Komak, a landholder, has built a chapel in connection with his chaupál. We held a service in it every Thursday evening for a couple of months. He is we trust exercising a good influence over his neighbors, showing them the excellence of the Gospel over the abominations and pollutions of idolatry.

H. JACKSON,
Missionary.

MORADABAD STATION.

The Conference year now closing had a propitious beginning in Morádábád station. The preceding year had closed with an event both wonderful and rare heretofore in the history of our India Mission: there had been a *Revival*, or rather the *commencement* of a living spiritual faith in the hearts of the native Christians. About a dozen of them began to receive the *power* who had before but the *form* of godliness. Thus it is shown that the dear brethren and sisters who had previously labored in Morádábád have not toiled in vain. The soundness and blessedness of this work has been manifested throughout the year; the walk and conversation of the people have been more consistent; the attention to the preached word has been more fixed and regular; there has been more harmony and brotherly feeling than before. In a word, the spirituality of our blessed religion has begun to be felt and understood, and the fruits to show themselves.

When this Conference year was about to close, our Native brethren were assembled according to our custom for the annual District Conference. The occasion proved to be a "time of refreshing from the presence of the Lord!" Souls were converted, believers confirmed, the hearts of Missionaries were encouraged, "and great grace was on them all."

In the outer Stations dependent on Morádábád, such as Haraurá and Hartalláh and others, but little visible gain has been secured—the famine has had a depressing effect on our work; our people are all of the poorest of the land—they work for their daily bread; when that failed, they scattered abroad in search of employment; though scattered, they have not gone back to their idols and their gods; they have gone to Bareilly, Pahnáhpúr and other places, among Christian people.

The heathen have had the word preached to them this year no less faithfully because they were less inclined to hear from anxiety to hear something that would show them how to secure the "bread that perisheth."

The great religious fair on the Ganges at Garhmukteshwar was visited in company with Bro. Thoburn; the Gospel pas preached, a few books were sold, the bread was cast on the waters; it may be after many days and other hands that it shall be gathered again, but we are content to know the promise can not fail that "it *shall be gathered.*" There were probably half a million people at the fair, which is less than usually assemble there. It was a remarkable circumstance that rich or influential Native gentlemen were rarely seen, where they formerly gathered in great numbers—Brahmans and faqírs, it was remarked by the natives, received much less attention and fewer gifts than before. No one seemed disposed to give those extravagant sums which are sometimes foolishly thrown

away on Brahmans and faqírs. These events, light in themselves, like straws in the river, mark the force and direction of the current beneath them. The prestige of heathen festivals is gone; their glory is departing. No Hindustání will long frequent a place, however sacred, which his garíb-parwar will not honor with his presence; for with all their superstition, they are more followers of men than worshipers of Baal, and always have a keen appreciation of the "recompense of reward."

Bázár Preaching has been regularly maintained in Morádábád and Chandausí. No known conversions have resulted. The conviction, however, is strong that nothing should induce us to yield or neglect the practice; it is but another form for the early field preaching of Methodism, and differs only in the name and in the character of the hearers. We cannot doubt that wide-spread and deep convictions have already been engendered by this form of labor, and that great turnings to the Lord will yet be traced to the voice of wisdom crying without in the streets. If this opportunity pass unimproved, how shall we secure a better one, and when secured, will the listeners be any less opposed to us or more inclined to yield their practice and their faith, than those who now daily dispute with us in the market places? It was found best, in preaching in tha bázár, to stick close to the matter in hand until the subject was fully presented, and not to stop and answer questions or counter argue with any one. After preaching, opportunity was allowed for any serious person to ask questions; simply curious or captious persons were often allowed to go away with little attempt at discussion with them. Uncommon patience, collectedness, and genuine meekness were found indespensible. Perhaps the lack of some of these qualities in high degree, have caused some bazár preachers to fail in becoming efficient.

The Schools are prospering. The main City School needs a thorough educator such as the Church appoints over seminaries at home; without this the cause of education must suffer, and with it the very chance of securing an educated Native ministry. A Minister can not be at the head of this department, and also the pastor and evangelist of the people; he can *overtax* himself, but overtaxing has deprived us of Missionaries which would be with us now had less been required of them.

The Girls' Schools show a tendency to multiply. Persons frequently come and offer their services in getting together a class of girls for the Missionary's wife to instruct—their object is almost invariably to secure employment as teachers under the Missionary's direction. The time was, not long since when *nothing* could have induced such an offer to a Missionary. We wish their purpose were a better one; yet we can not hesitate to enter, whoever may open the door of usefulness to us, for "Blessed are they who sow beside *all* waters."

The Colporteur's report does not show great results. A man has been employed to distribute books; but the people have been too poor to buy, and too hungry to read, if they had bought them. We have had some little difficulty in securing the right of drawing water for a convert of the Chumárs; the Magistrate however kindly adjusted the matter so that the man secured the privilege without doing injury to the work of the Missionary. The gentlemen of the station have uniformly been kind, and have shown an interest in the work of education under our care.

In conclusion, though there is a feeling of sadness that results are not greater, yet we are truly grateful that there has been no real loss in any part of it. And while we have watched the spiritual progress of the Church, we have felt a deeper meaning in the words which poetry has sung—"I have seen the coming of the Lord." Meanwhile our hearts have responded, "Even so, Lord Jesus, come quickly."

F. M. WHEELER,
Missionary.

SAMBHAL STATION.

The statistics of this station show a slight increase over last year. A new work has been opened among some Mazhbí Sikhs living in villages west of Sambhal, where five members have been added by certificate, and six by baptism. It is proposed to open a new out-station at Husunpore next year, and have a number of regular preaching places in the villages between that place and Sambhal; about twenty families of professed inquirers are eager to have a Native preacher come among them, and we hope for good results in that field during the coming year. When this new work is fairly organized, Sambhal will form an admirable field for a Native pastor's charge.

The Anglo-vernacular School in Sambhal was in a disorganized state at the beginning of the year, and owing to local circumstances, much difficulty was experienced in getting it into even tolerable order again. Nearly two-thirds of the boys left the School on account of the dismissal of unworthy teachers; and when at last a full attendance of pupils was again secured, the head teacher in Urdú had to be dismissed for gross misconduct, and again a large proportion of boys left. These troubles have kept our schools in a bad state from the beginning, and it is now intended to employ teachers from a distance,

who have neither rivals nor enemies in the place. Sambhal is a decayed Hindoo capital, and like all such towns, abounds with men of some little education, who have been reduced to straitened circumstances. Many of these have opened little schools in the city or vicinity, and not a few of them are constantly striving to secure positions in the Mission School. A number of them have been tried, but in every case they become involved in local feuds, and bring the school into trouble. By securing teachers from a distance, it is hoped that the school may hereafter secure a more permanent attendance.

Three girls' schools have been opened during the year, and applications for two more are now before the Missionary. One of these schools has nearly 50 pupils, and there seems a fair prospect of the attendance being permanent. The change of public sentiment in regard to female education has been most remarkable among the Mohammedans, but as yet no Hindoo school has been opened. The Missionary has been so greatly encouraged by the applications for schools during the year, that he almost ventures to hope that within two or three years, more girls than boys will be enrolled in the Mission Schools of the city. At present nearly one hundred names are on the rolls.

Considerable attention has been given to the distribution of books and tracts, but the sales have been very small. This was remarkable at the great melá at Gurhmuktesur, where three Colporteurs were at work. Very few books or tracts could be sold at even a nominal price, and the people seemed to have no curiosity to even examine them. This was so much unlike the experience of other years, that it could not but excite attention and inquiry as to its cause. The Colporteurs attributed the change to the pressure of the famine, and feel confident that their work will go on prosperously again when the people are relieved from the present scarcity of food. This may be sufficient explanation, but it is suggested by some that our books and tracts have been so long, and constantly offered to the people, that the novelty has worn away, and that they avoid them simply because they do not care about them. If a more popular style of printing and binding could be used, and appropriate illustrations inserted freely in the books and tracts, there can be little doubt that the Colporteur would be able to make much larger sales than at present.

J. M. THOBURN,
Missionary.

AMROHA and BABUKHERA STATION.

Wázih howe ki is sál Amrohá, Bábúkherá aur us ke tamám illáqa men, banisbat guzre sál ke, bahut taraqqí hai. Filhál kháss shahr Amrohá men 4 skúl larkíon ke hain jin men ek Ísáí larkíon ká jo qurb jawár ke Ísáíon ne wáste tálim ke Amrohá men bhej dín hain, jo tádád men ab 14 hain; we har roz Khudá ke kalám se síkhtí hain, aur kár-dastí aur ilm musíqí men bahut hoshyár hain. Un kí tálim Susannah aur bháí Charles Luke se hotí hai; aláwa is ke jo tín skúl larkíon ke aur hain, un men 30 larkián maujúd hain, magar wuh skúl qaríb tín mahíne se shurú húe hain, is báis se un ká kám kuchh kachchá hai, ham logon ká qabz o dakhl ab tak ba khúbí nahín hai, kabhí kabhí hamáre skúl kí ek larkí un skúlon men já kar kám dekhtí hai; aur ek skúl men kuchh moze síkhne ká bhí kám shurú húá hai; do aurat aur ek mard un men tálim dete hain. Shahr Amrohá men har hafta Budh ke roz ek bará bázár aur ek bará melá Shekh Suddo ká hotá hai; roz muaiyan par ham log bích bázár aur mele men já kar manádí karte hain. Shahr Amrohá ke ádmí peshtar bahut sakht the, magar ab Khudá ke fazl se kuchh muláim hain.

Amrohá se chár kos par ek gánw Joá nám se mashhúr hai; us men áth das gharáne Ísáíon ke hain, wahán bháí Manphool Singh aur Kán Singh kám karte hain; aur us ke gird o pesh men chár gánwon men aur bhí Ísáí hain jo Itwár ke roz apná kám chhor kar girje ke wáste Joá ko áte hain. Joá men bhí albatta das larke Ísáíon ke Injíl parhte hain. Joá se tín kos ke fásile par ek gánw Salárpúr hai, jis men is sál kám járí húá hai; wahán yih dastúr hai ki Itwár ke roz chár pánch gánw ke ádmí milkar wahán áte hain, bháí Munphool Singh un men manádí aur duá karte hain.

Bábúkherá men bháí Benjamin Luke aur Bulloo Singh rahte hain, aur wahán ke logon ko tálim dete hain; aur un ke mátaht tín skúl hain. Bábúkherá Skúl men das bárah larke Ísáíon ke mazhabí tálim páte hain, aur Dárápúr men 36 larke Hindú aur Musalmánon ke hain, jo dunyáwí ilm aur kuchh Baibal kí tálim síkhte hain; isí tarah Patáí ke madrase ká hál hai; wahán bhí 26 larke maujúd hain. Bháí Benjamin Luke barí koshish aur sargarmí ke sáth apná kám kartá hai, aur us ke kám ká phal is sál men bahut záhir húá; us ke wasíle se bahut se ádmíon ne Khudáwand Ísá Masíh ko apná Sháfí aur Naját dihinda mán liyá hai. Bábúkherá aur us ke gird nawáh

meṉ bahut ʃsáí aur mutaláshí rahte haiṉ, jis meṉ Bháí Benjamin Luke apná kám baḳhúbí chalátá hai.

Hatáín jo ki Báshṭá ke qaríb hai, Amrohá se 16 kos ke fásile par hai; wahán par chhoṭe baṛe qaríb ek sau ke ʃsáí haiṉ; wahán ká kám ek sál se shurú húá hai, magar Ḳhudá ne bahut taraqqí kí hai—kaí bháí Injíl paṛhne lage; aur wahán ke log kuchh kuchh mazhabí taʿlím se bhí wáqif húe haiṉ. Us taraf mutaláshí bahut haiṉ jin meṉ bháí Prem Dás aur Gurdyál Singh kám karte haiṉ; un ke kám ká bhí phal is sál meṉ bahut záhir húá; wahán par bhí ek skúl hai, jis meṉ das bárah laṛke paṛhte haiṉ. Ġaraz ki is taraf ká kám har tarah se achchhá hai, ham dekhte haiṉ ki Ḳhudá ham logoṉ ke sáth hokar apne kám ko kartá hai. Is sál meṉ 126 ádmí chhoṭe baṛe haiṉ jinhoṉ ne baptismá páyá, aur Ḳhudáwand ká nám apne úpar rakhá, aur ummed qawí hai ki Ḳhudá apne kamzor bandoṉ ke wasíle áyanda sál bahut kuchh karegá.

ZAHÚR-UL-HAQQ,
Missionary.

BIJNOUR CIRCUIT.

The past has been a year of spiritual, educational and temporal progress. The native church, depleted by accessions to other charges, has been recruited from the ranks of the enemy, and greatly improved in every quality that makes up a triumphing church militant.

An effort has been made to promote indigenous Christianity; and though it has been a year of great financial depression and starvation, yet nearly half enough to support a Native Missionary to be sent to a new field, has been collected.

The improved character and attainments of our helpers is a cause of great rejoicing to us, for every man gives most satisfactory proof of having been converted, and of enjoying intimate communion with God. Our daily prayer meetings coupled with Scripture study, have been sources of great blessing and profit.

The Morádabád District conference, embracing all the Preachers, Exhorters and Christian teachers of Morádabád, Sambhal, Amrohá, Bijnour and Gurhwál, was wonderfully blessed of God in the salvation of souls. Hindustán probably has never seem a more glorious outpouring of the Holy Spirit. Some of the more promisng young men from Bijnour were filled with the joys of redeeming love. Our work in villages is extending

beyond our ability to station Preachers or teachers, and demanding continual and prolonged itinerations.

Two Colporteurs have met with excellent success in the sale of Scriptures and tracts. Thousands and thousands of these lights have been thrown out into the darkness, and a most promising spirit of inquiry, all over the Zillah, has been awakened.

Our Schools have increased in number, effectiveness, and prosperity. Government has given us an excellent well arranged brick building in the center of the city of Nagína, which is ample for every requirement of the work in that place.

R. HOSKINS,
Missionary.

GARHWAL STATION.

The year past has not been signalized by any astonishing success or failure. We have inaugurated no new plans, and no new work has been undertaken, yet all the work carried on has advanced very satisfactorily.

Church.

Our Christian community has increased to nearly 70, of whom 17 are members, 16 probationers, 12 enquirers, 16 Orphan boys, and 6 Orphan girls.

These all, large and small, attend daily prayers, which has been at noonday during the year. The exercises have been interspersed with exhortation, Scripture questions, &c., and at the close an hour devoted to reading and the common branches of educatian. These daily religious exercises are beginning to bear fruit: Just as we were leaving, quite an awakening began, and some five or six person professed to be converted. All the preachers and teachers were obliged to leave to attend the district Conference, but the work went on, and quite a number were at last accounts earnestly seeking the pardon of their sins. 9 adults and 14 children have been baptised during the year; and other candidates are waiting and learning.

Sunday Schools.

The Sunday School at Paorí has very much increased in interest this year; and Thomas Gowan at Srínagar has fitted up a large and convenient room for a chapel, in the building which we obtained from Government, and begun a Sunday School with over 100 scholars.

Orphans.

Some four or five of the Orphan boys are making good progress in English. All except one learn well, and six are doing well in learning to work: two as darzís, three as masons, and one as cook. A beginning has been made at fruit raising and gardening, and we hope ere long to get a footing nearer the plains, from which we may supply the near cities. The girls have also made a good beginning both at books and work.

Schools.

All our Schools are improving, and one more has just been added to our list, and another will soon be added. Four of our boys have entered the Bareilly College; but their places have been more than filled. The Head-master of the Paorí Boarding School has more than met our expectations, and the School is efficient. A better teacher of Urdú and Persian has been employed. The only want of the school now is a suitable building, and this we hope to erect ere long. A plan and estimates have been submitted to Govt., and an estimate should be passed by this Conference for this object. There are 88 boys on the roll. The Srínagar School has increased to 115, and is quite efficient; more attention has been paid to Urdú than last year. The Girls' schools are all doing well. There are 51 girls on the rolls.

Evangelistic.

There has been considerable preaching done in the city of Srínagar during the year, and in Paorí also during court months. Some village preaching has been done, and one tour made by our native Preachers in the direction of Kumáon, and one in native Gurhwál to Teerí. The people every where listen with far more respect them formerly. We had a man part of the year at Srínagar to work among the pilgrims *en route* to the shrines. He had made several pilgrimages himself, and understood the work well; but fewer pilgrims than usual visited the shrines this year; in fact almost none went. The man failed however during the year, and was removed. The Commissioner, Col. H. Ramsay, C. B., to whom this Mission owes its existence, suggests in a letter lately received, that this pilgrim work be carried on vigorously; and we hope this Conference will help us to send a first class man to this great work.

In short the Gurhwál Mission succeeds, and demands to be heartily and liberally sustained.

H. MANSELL,
Missionary.

THE MISSION PRESS.

It will be seen from the following catalogue of books issued by the Mission Press during the year, that neither the Publishing Committee nor the Press itself has been idle. All the departments,—the Lithographic, Typographic, and Bindery,—have been kept busily employed, and the result of the year's labor will, no doubt, be satisfactory to all interested.

Some of the volumes published will be found to possess more than ordinary merit, and should have a wide circulation. The Urdú translation of Dr. Murray Mitchell's "Letters to Indian Youth," is a book that should be put into the hands of all young men able to read and understand the important matters there discussed in a clear and forcible manner. Already a large number of this edition have been sold, and wherever the book has been read, it appears to be held in high esteem. The "Scripture Lessons," in Roman Urdú, has also been well received as a school book, by those who have introduced the Roman character into their Schools. The book is made up of those portions of the Old and New Testaments best suited for school boys to read and understand, and these portions are always given in their integrity, and in the precise words of Scripture.

A large edition of the same Scripture Lessons in lithographed Urdú is now in the Press, and will be ready for circulation in a few weeks. This will enable all who wish to introduce such a reading book into their Schools; and this, while much cheaper than the entire Bible, will yet contain those portions best suited for the class room. Those who have seen and examined these selected lessons, have been much pleased with the plan and execution of the work. Other books might be mentioned, as the Elements of Logic, the Compend of Theology, and two or three Sunday School Books, which make quite a valuable addition to our list of publications. The abridgment of Rev. Wm. Taylor's book on the great revival in South Africa, and the "Gospel in Persia," both in Roman, are excellent books for Sunday Schools, and we can not have too many of this kind prepared and published.

The two papers, the "Shams-ul-Akhbár" and the "Kaukab i Ṣ́swí," have taken some time and labor in preparation and printing, but both have been well received within our own Mission field, and also by those of other Missions, and of other

callings in life. The cheapness of the papers, and reliable quality of the news given, recommend them to all classes; and it should be the endeavor of all interested to extend the circulation; for in these two unpretending little papers we have a powerful adjunct to Mission operations. Thousands of copies of these papers should be circulated, and the good results will not fail soon to appear.

	Total No. of Pages.
1.—Khutút, Hindustání Jawánon ke wáste,—A translation of Dr. Murray Mitchell's "*Letters to Indian Youth*,"—By Rev. J. D. Brown. Lithographed Urdú. 1,000 copies. 8vo., 248 pp., paper covers.	248.000
2.—Intikhábí Sabaq,—Lessons from the Bible, in Scripture language, for use in Schools. Roman Urdú. 1,000 copies. 8vo., 288 pp. stiff covers.	288.000
3.—Nawín Kurmí Pustak,—A Tract in the Kumáoní dialect. By Munshí John Barker. Nágrí character, Lithographed. 1000 copies, 38 pp., 16mo.	38.000
4.—Brahm Mazhab,—Translation of an Essay in English on the origin and claims of the Brahmo religion. By Munshí Rajab Alí. Urdú Lithographed. 1000 copies, 8vo., 40 pp.	40.000
5.—Injíl kí Tásír,—An abridgment of "*Woman and her Saviour in Persia*," By Mrs. Parker Roman Urdú. 1000 copies, 18mo., 102 pp.	102.000
6.—Haqíqí Áftáb.—The Sun of Righteousnes,—A Sermon in tract form. By Munshí Rajab Alí. Urdú Lithographed. 2000 copies, 12mo., 42 pp.	84.000.
7.—Baibal Bar-Haqq,—Plain proofs of the Inspiration of the Bible. By Rev. E. W. Parker. Roman Urdú. 1000 copies, 18mo., 83 pp.	88.000
8.—Pádrí Taylor Sáhib kí Sarguzasht.—An abridgment of Rev. Wm. Taylor's Book on the Great Revival in Southern Africa. By Rev. E. W. Parker. Roman Urdú. 1000 copies, 12mo., 100 pp.	100.000
9.—Manual of the India Mission Conference,—English. By T. J. S. 500 copies, 12mo., 48 pp.	24.000
10.—Ajíb o Mufíd Suwálát i Baibal,—Curious and Useful Bible questions, for use in Sunday Schools. By Rev. F. A. Spencer. 1000 copies, 12mo., 62 pp.	62.000
11.—Hidáyat Náma,—A brief Essay on the Composition of a Sermon. By Rev. T. J. Scott. Urdú Lithographed. 2000 copies, 16mo. 16 pp.	32.000
12.—Tálib ul Haqq,—A Conversation between two Native youths, concerning Religion. By Rev. J. D. Brown. Urdú Lithographed. 2000 copies, 80 pp., 16mo. ...	160.000

13.—Iláhí Buráhín,—Proofs of the Existence of God. By Rev. S. Knowles. Urdú Lithographed. 1000 copies, 82 pp. 8vo., ... 82.000

14.—Sunday School Cards,—Scripture verses in Urdú and Hindí. 12 mo. 5.000. ... ... 1.250

15.—Ilm i Mantiq,—Elements of Logic. By Rev. S. Knowles and Munshí Rajab Alí. Urdu-Arabic Type. 1000 copies, 12mo. 74 pp. 74.000

16.—Aqáid Náma,—No. III Catechism of the Methodist Episcopal Church. By Rev. J. W. Waugh. Roman Urdú. 1000 copies, 24mo. 68 pp. 68.000

17.—Aqáid Náma,—Catechism No. III in Persí-Arabic Type. 1000 copies, 12mo., 76 pp. 76.000

18.—Ilm i Iláhí ká Khulása,—A Translation of Binney's Compend of Theology. By Rev. P. T. Wilson. Urdú Lithographed. 1000 copies, 150 pp., 8vo. 150.000

19.—Mission Report, and Minutes of India Mission Conference for 1869.—English. 400 copies, 84 pp. 8vo., 33.600

20.—"Kaukab i Íswí,"—*The Christian Star.* A monthly News-paper, Roman Urdú. Rev. J. W. Waugh, Editor. 12 numbers, 4to. 8 pp. 450 copies. 44.100

21—"Shams-ul-Akhbár,"—A semi monthly News-paper, Rev. J. H. Messmore, Editor. Urdú Lithographed. Flscp. 8 pp., 800 copies, 18 numbers. 115.200

During the year a small donation of excellent printing paper, and also colored paper for covers. etc., was received from the Tract Society of the Methodist Episcopal Church.

The American Bible Society also sent a donation of 100 Arabic Testaments and Psalms, and a number of English Bibles and New Testaments. These are on sale at the Mission Press.

It is recommended as a rule, not to be departed from except in rare cases, that all books be *sold*, instead of being given *gratis*. The books are so cheap that *all who need them*, can afford to pay the price asked. This is suggested for the benefit of those who are salaried attachés of Missions, as well as for others. The practice of supplying every one connected with Mission work a copy of each publication gratis, is one fraught with evil results, and should be discontinued.

J. W. WAUGH,
Superintendent of Mission Press.

Minutes

of the

SIXTH SESSION

OF THE

INDIA MISSION ANNUAL CONFERENCE

of the

Methodist Episcopal Church, U.S.A.,

HELD AT

BAREILLY, JANUARY 20-27, 1870.

LUCKNOW:

PRINTED AT THE AMERICAN METHODIST MISSION PRESS.

1870.

OFFICERS OF THE CONFERENCE.

PRESIDENT,

REV. BISHOP CALVIN KINGSLEY.

Secretary,
J. D. BROWN.

Assistant and Recording Secretary,
S. S. WEATHERBY.

Corresponding Secretary,
J. M. THOBURN.

Treasurer,
D. W. THOMAS.

Publishing Committee.

	Elected	*Term expires*
H. MANSELL, ...	1868, ...	1871.
J. H. MESSMORE, ...	1870, ...	1872.
T. J. SCOTT, ...	1870, ...	1873.

Board of Visitors to Orphanages and Industrial School.

	Elected	*Term expires*
T. J. SCOTT, ...	1868, ...	1871.
S, KNOWLES, ...	1869, ...	1972.
H. JACKSON, ...	1870, ...	1873.

Board of Education.

	Elected	*Term expires*
D. W. THOMAS, ...	1870, ...	1871.
T. S. JOHNSON,...	1869, ...	1872.
J. H. MESSMORE, ...	1870.	1873.

COMMITTEES OF EXAMINATION.

First Year.—H. JACKSON, J. T. JANVIER, D. W. THOMAS.
Second Year.—S. KNOWLES, J. L. HUMPHREY, F. M. WHEELER.
Third Year.—T. S. JOHNSON, S. S. WEATHERBY, ZAHÚR-UL-HAQQ.

Candidates for Admission on Trial.

J. W. WAUGH, J. T. GRACEY, F. A. SPENCER.

DISCIPLINARY QUESTIONS.

1.—What Preachers are admitted on trial?—Ambica Charn Paul, Rajab Alí.

2.—Who remain on trial? *None.*

3.—Who are admitted into full connection?—Sunder Láll.

4.—Who are the Deacons?—James David, Sunder Láll.

5.—Who have been elected and ordained Elders this year?—Joel T. Janvier, Zahúr-ul-Haqq.

6.—Who have located this year? *None.*

7.—Who are the Supernumerary Preachers?—J. T. Gracey, E. W. Parker, C. W. Judd, F. A. Spencer, J. D. Brown.

8.—Who are the Superannuated or worn-out Preachers? *None.*

9.—Who have been expelled from the connection this year? *None.*

10.—Who have withdrawn from the connection this year? *None.*

12.—Who have died this year? *None.*

13.—What is the Number of Church Members? *(See Statistical Tables).*

16.—Where are the Preachers stationed this year? *(See Appointments).*

17.—Where and when shall our next Conference be held? Lucknow, *January* 12th, 1871.

DAILY PROCEEDINGS.

FIRST DAY.

THURSDAY, *January 20th*, 1870.

THE India Mission Annual Conference of the M. E. Church, U.S.A., met for its Sixth Session, in the Orphanage Chapel, Bareilly, at 11 o'clock, A. M. The opening devotional services were conducted by REV. BISHOP C. KINGSLEY, and consisted of reading the Scriptures, singing and prayer.

J. D. Brown, Secretary of the last Conference, read the Roll of Members, eighteen responding to the call of their names.

J. D. Brown, was elected Secretary of the Conference. S. S. Weatherby, Assistant and Recording Secretary.

On motion the Presiding Elders were appointed the Mission Committee.

11 o'clock A. M., and 3 P. M., were appointed the hours for opening and closing the sessions of Conference.

The first half hour of each daily session of the Conference was set apart as a season for public prayer.

The Presiding Elders, as a Committee on nominations, reported the following as Standing Committees for the ensuing year. The report was adopted.

On Statistics—
H. JACKSON, S. S. WEATHERBY, F. M. WHEELER.

Education—
H. MANSELL, P. T. WILSON, D. W. THOMAS.

Sunday School—
J. H. MESSMORE, R. HOSKINS, J. T. JANVIER.

Colportage—
J. L. HUMPHREY, S. KNOWLES, ZAHÚR-UL-HAQQ.

Publishing Minutes—
CONFERENCE SECRETARIES AND SUPD'T. MISSION PRESS.

On motion the following Committees were also appointed :

On Public Worship—
T. J. SCOTT, D. W. THOMAS.

To Audit the Presiding Elders' and Treasurer's Accounts,—
F. M. WHEELER, H. JACKSON, JAMES DAVID.

To Audit Bills for traveling expenses to and from Sanitarium,—
H. MANSELL, R. HOSKINS, J. T. JANVIER.

The call for Conference Statistics was made the order of the day for Friday at 11½ o'clock, and the reading of Station Reports the order of the day for Friday at 12 o'clock.

SECOND DAY.

FRIDAY, *January* 21*st*, 1870.

The Conference met at 11 o'clock: Bishop Kingsley in the chair. The Conference prayer-meeting was conducted by J. D. Brown. The Journal of yesterday was read and approved.

A communication from the M. E. Missionaries at Foochow, China, bearing fraternal greetings to their brethren in India, was presented to the Conference by Bishop Kingsley. The letter was read, and ordered to be published in the *Kaukab i Ḥiswí;* and H. Jackson and J. M. Thoburn were appointed a Committee with instructions to reply to the communication in behalf of the Conference.

On motion Bishop Kingsley was requested to favor the Conference with an account of Mission work in China, sometime during the Session.

The hour of half-past eleven having arrived, the order of the day, viz: the call for Statistics, was taken up.

In connection with reading the Station Reports, the 11th Disciplinary question was taken up: "Are all the Preachers blameless in life and conversation?" The names of the effective Elders of the Bareilly and Lucknow Districts were called, and after reading their Mission Station Reports, their characters were passed.

THIRD DAY.

SATURDAY, *January* 22*nd*, 1870.

The Conference met at the usual hour: the Bishop in the chair. H. Jackson conducted the opening religious services. The minutes of the last session were read and approved.

The 3rd Disciplinary question was taken up: "*Who are admitted into full connection?*" Sunder Lál was examined in the rules of discipline by the Bishop, and elected to Deacon's orders, and admitted into full connection. James David was also elected to Deacon's orders.

The 4th question, "Who are the Deacons?"—Joel T. Janvier.

The 5th question, "Who have been elected and ordained Elders this year?" Joel T. Janvier, Zahúr-ul-Haqq.

The question of Local Preachers for Deacon's orders was considered, and Enoch Burge, Ambica Charn Paul, and William Plumer were, upon favorable representation, elected.

A resolution inviting Rev. William Taylor, of California, to visit the Mission, was adopted. (See Resolution.)

A communication from the Secrataries of the Woman's Foreign Missionary Society, U. S. A., was referred to the Committee on Missions. On motion the newly arrived female Missionaries sent out by the above mentioned Society, were welcomed to the Mission work, by a rising vote of the Conference.

The Conference proceeded to ballot for a Mission Treasurer for the ensuing year. D. W. Thomas was elected.

A Committee on Medical Schools was called for, and J. L. Humphrey, T. S. Johnson, and D. W. Thomas, were appointed said Committee.

On motion the senior Presiding Elder was appointed ex-officio Corresponding Secretary of the Conference.

FOURTH DAY.

MONDAY, *January 24th*, 1870.

Conference met a 11 o'clock: the Bishop in the chair. The devotional services were conducted by T. S. Johnson. The Minutes of the previous session were read and adopted.

The 11th question was resumed. Moradabad district, J. M. Thoburn, Presiding Elder, reported his district to be in a favorable condition. The Preachers-in-charge of this district were called separately, and after reading their Station Reports, their characters were passed.

A resolution referring to the reading of Mission Station Reports, was adopted. (See Resolution.)

The rent received for the Mission Bungalow at Roy Bareilly, Rs. 137-8-0, was allowed to be credited to the Local Fund of that station for building and repairs.

The 2nd question, "Who remain on trial?" was called: Ummed Singh was discontinued.

The 7th question, "Who are the Supernumerary Preachers?" was taken up. The characters of J. T. Gracey, E. W. Parker and C. W. Judd were passed, and their relations continued.

J. D. Brown and F. A. Spencer were granted a Supernumerary relation.

On motion the vote on the alteration of the Second Restrictive Rule, was made the order of the day for to-morrow at 12 o'clock.

An election then took place as follows: Board of Visitors to Orphanages and Industrial School—H. Jackson, three years. Publishing Committee—T. J. Scott, three years, J. H. Messmore, two years.

The 1st Disciplinary question was called: "What Preachers are admitted on trial?" Rajab Alí, of Gondah, and Ambica Charn Paul, of Bijnour, being properly recommended, were admitted on trial.

Rajab Alí was elected to Deacon's orders.

FIFTH DAY.

TUESDAY, *January 25th*, 1870.

Conference met at the appointed time: the Bishop in the chair. The opening religious services were conducted by P. T. Wilson. The minutes were read and approved.

The Committee on Sunday Schools reported. [See Report.]

A resolution referring to the rent of Mission Bungalow at Sháhjahánpore, was adopted. [See Resolution.]

The Committee on Colportage read their report, which was approved. [See Report.]

The hour of 12 having arrived, the order of the day was taken up, viz: the vote on the proposed amendment of the "Second Restrictive Rule," so that as amended it shall read: "They shall not allow of more than one Ministerial representative for every fourteen (14) members of the Annual Conference, nor allow of a less number than one for every forty-five (45), nor more than two lay delegates for any Annual Conference."

In connection with the call for the vote of the Church membership on the amendment, it was found that, so far as reported, the vote stood :—87 for, and 5 against.

The roll of the Conference was called, and the vote of the members stood thus: In favor of amendment, fifteen (15,) against, four (4.)

The Committee on Medical Schools presented their report, which was adopted. [See Report.]

The Publishing Committee presented their report. [See Report.]

A resolution respecting the organization of the "Woman's Missionary Society, U. S. A.," was adopted. [See Resolution.]

D. W. Thomas, J. L. Humphrey and T. S. Johnson were appointed a Committee on Medical Schools for the ensuing year.

A resolution relating to the Mission Industrial School was read and referred to the Board of Visitors to Mission Orphanages.

The Committee on Education presented their report, which, after some amendment, was adopted. [See Report.]

The Conference adjourned to meet at 7 P. M.

EVENING SESSION.

Conference met at 7 P. M: Bishop Kingsley in the chair. J. W. Waugh conducted the opening devotional services. The minutes were read and approved.

A resolution concerning the Industrial School was adopted. [See Resolution.]

Conference then proceeded to elect two members of Committee requested by the North India Bible Society, to assist in the revision of the New Testament, one for the Urdú and one for the Hindí; also one Native member for each language. Rev. J. W. Waugh and Munshí Rajab Alí were elected for the Urdú, and Rev. J. H. Messmore and Bábú Yúnas Singh for the Hindí.

A resolution offered by D. W. Thomas, in relation to the support of 24 Orphan girls, was presented and adopted. [See Resolution.]

The Conference then proceeded to elect members of the Board of Education, and T. S. Johnson, J. H. Messmore, and D. W. Thomas were elected for three, two and one years respectively.

On motion the unexpended rent of the Mission Bungalow at Lukímpore was appropriated to paying the rent of the Missionary's residence at Bahraich.

The Corresponding Secretary was instructed to communicate with the Mission Board relative to the action of the Conference at its last Session, upon the subject of *"Leave."*

The Committee on Missions presented their Report of Estimates for 1871, which was read and approved.

SIXTH DAY.

WEDNESDAY, *January 26th*, 1870.

Conference met at 11 o'clock. At the request of the Bishop, Rev. J. L. Humphrey called the Conference to order. S. S. Weatherby conducted the opening religious services. The minutes of the last session were approved.

The Committee on Statistics presented their report. [See Report.]

The Committee appointed at the last Session of Conference to present a plan for the better organization of our Native Helpers, presented their report, which was read and adopted. [See Report.]

The Committee to which was referred a communication from the members of the Mission at Fouchow, China, presented their report, which was read and approved. [See Report.]

The Board of Visitors to Mission Orphanages presented their report, which was adopted. (See Report.)

The Committee on Missions presented their report of Appropriations for 1870, which was read and approved.

A resolution appointing a Committee to make a representation of the necessities of Panahpore and the Medical School to the Board, was adopted. (See Resolution.)

The following was adopted: Resolved, that we regard the enterprize of

the Christian village at Panahpore as an object worthy of encouragement from our Missionary Board.

A resolution of thanks to the American Bible Society, was adopted. (See Resolution.)

A resolution referring to Bishop Kingsley, was adopted by a rising vote. (See Resolution.)

A resolution of thanks to the friends at Bareilly, was adopted. (See Resolution.)

Resolutions expressing the sympathy of the Conference with Rev. J. D. Brown and family, and Mrs. J. W. Waugh, at their departure for America, were adopted. (See Resolutions.)

At this stage of the Conference, Rajab Alí was ordained Deacon; after which the Bishop proceeded to administer the Sacrament of the Lord's Supper to the Conference and others present.

The Bishops were requested to appoint January 12th, 1871, as the time for holding the next Session of Conference.

The Bishop then addressed the Conference in words of earnest Christian sympathy and encouragement, after which he read the Appointments for the ensuing year. The doxology was sung, and the Bishop pronounced the benediction.

The Conference then adjourned, at 4. P. M.

APPOINTMENTS FOR 1870.

Bareilly District.—T. J. Scott, *Presiding Elder.*

BAREILLY.—T. J. Scott.
GIRLS' ORPHANAGE & INDUSTRIAL SCHOOL.—D. W. Thomas.
PILIBHEET.—To be supplied.
SHAHJAHANPORE & BOYS' ORPHANAGE.—T. S. Johnson, Sunder Lall.
BUDAON.—R. Hoskins.
NYNEE TAL.—J. L. Humphrey.
HURDUI.—To be supplied.

Lucknow District.—J. M. Thoburn, *Presiding Elder.*

LUCKNOW.—J. H. Messmore.
EAST LUCKNOW.—J. W. Waugh, Rajab Alí.
SEETAPORE & LUKIMPORE.—S. Knowles.
BAHRAICH.—To be supplied.
GONDAH.—S. S. Weatherby.
ROY BAREILLY.—J. M. Thoburn.
NAWABGUNGE.—Joel T. Janvier.

J. W. Waugh, *Supdt. of Mission Press.*

Moradabad District.—H. MANSELL, *Presiding Elder.*

MORADABAD.—F. M. WHEELER. One to be supplied.
AMROHA.—ZAHÍR UL-HAQQ.
SAMBHAL.—J. DAVID.
BIJNOUR.—H. JACKSON, Ambica Charn Paul.
GURHWAL (*Paorí*).—H. MANSELL, P. T. WILSON.

To preach the Annual Missionary Sermon—J. L. HUMPHREY. Alternate—S. KNOWLES.

On sick leave,—
J. T. Gracey, E. W. Parker, C. W. Judd, F. A. Spencer, J. D. Brown.

RELIGIOUS SERVICES.

MISSIONARY SERMON.

On Thursday evening, January 20th, the Annual Missionary Sermon was preached by Rev. T. S. Johnson, from *Matt.* XVII, 21,—"Howbeit this kind goeth not out but by prayer and fasting."

LECTURE.

On Friday evening Rev. J. D. Brown delivered a Lecture, Subject—"Faqírs of India;" after which a number of the Missionaries gave brief accounts of their experience with this class of people.

SABBATH SERVICES.

A Love Feast was held at 8 A. M., Sunday, January 23, under the charge of Rev. J. L. Humphrey. Nearly all the Missionaries participated in this service, and it was a season of great interest and spiritual power. After this service the ordination of Deacons took place.

Bishop Kingsley preached at 11 A. M., from John XII: 32,—"And I, if I be lifted up from the earth, will draw all men unto me." It was a sermon long to be remembered by all present for its simplicity, originality and power. The ordination of Elders following, was deeply impressive.

At 3 o'clock, P. M., Rajab Alí preached in Hindustání, from Isaiah xxxv. 10.

The Missionary Anniversary was held in the evening, when Bishop Kingsley in an address gave some account of Mission work in China. An address was also given by Rev. J. D. Brown.

ANNIVERSARY OF SUNDAY SCHOOL SOCIETY.

The Anniversary of the Conference Sunday School Society was held Monday evening, when all the Missionaries' children and Girls of the Orphanage, were present. Addresses in both English and Hindustání were delivered by J. M. Thoburn, J. L. Humphrey, and J. H. Messmore.

The Society is in a flourishing condition, and bids fair to awaken interest in the Sunday School cause within the Mission.

REPORTS OF COMMITTEES.

I.—ON SUNDAY SCHOOLS.

The Committee find a very gratifying increase in the Sunday School work of the Mission during the year. Three new Schools have been opened, and the number of Scholars has increased from 860 in 1868 to 1116. Our Sabbath School literature has been increased by the publication of several interesting and valuable books during the year.

In order to further stimulate the production of suitable S. S. literature, the S. S. Auxiliary Society at its anniversary held in Bareilly, the Jan'y., 29 1870, resolved to offer a prize of Rs. 50 for the best original Urdú S. S. book that may be written and presented to the Publishing Committee of the Conference by the 1st October, 1870. Said book to contain not less than 100 and not more than 150 pages. The Publishing Committee to arrange for the awarding of the prize by the next Session of Conference.

The Committee suggest that greater attention be paid to the establishment of Sunday Schools in connection with our Bázár Schools, and would remind the Conference that the successful establishment of two or three such schools in our Missions has demonstrated that such schools are practicable.

J. H. MESSMORE,
R. HOSKINS,
J. T. JANVIER. } *Committee.*

II.—ON COLPORTAGE.

Your Committee on Colportage beg leave to report as follows :

The experience of the year has by no means tended to decrease our estimate of the importance of this department of our work. The distribution of God's word is a great end to be gained ; for the entrance of that word giveth light. It is evident however, that the way in which this is brought about has some influence upon the end sought. Certainly it is desirable to adopt such a mode of operation as will be most likely to lead to the reading of the Scriptures by those into whose hands they fall. To accomplish this we are more than ever convinced of the wisdom of selling them, even though it be at a mere nominal price. The success of the past year in the sale of the Scriptures has been encouraging. Our Colporteurs have been doing a good work. They have placed portions of the Bible in hundreds of homes, and have presented the truth as it is in Jesus to thousands of precious souls.

In our opinion there can be no doubt but that we should do all in our power to encourage and promote this kind of effort.

Your Committee therefore recommend the following: 1st. The exercise of great care in the selection of agents. This is certainly due to the Bible Society, to which we are indebted for funds to carry on the work. To appoint a man to this because he is fit for little else, or because we wish to give him something to do, and provide for his support, is very improper. If we can not get men that promise to perform the work with a fair amount of zeal and proficiency it is not right to receive their pay. Men of a high order of talent are not indispensable, but they should be good men, of undoubted prudence, and zealous.

2.—Their work should be carefully supervised. Not only should the monthly returns be required, but measures should be taken to ascertain if they do the work they claim to have done, and the spirit and manner in which they do it. This careful supervision and attention on the part of the Missionary is indispensable. With it indifferent agents may be often stirred up and made effective, and without it the best men we can get will be found lacking in efficiency. In this as in every thing else our Colporteurs must be inspired with a sense of the importance of their work. The Missionary under whose charge they operate must personally show an interest in it, and just in proportion as he does so will we see efficiency and zeal in the majority of our Colporteurs.

3.—We recommend that each Colporteur be instructed to keep a diary, and that incidents of interest illustrating the usefulness of these men, and the power of the precious word of God to bless and save souls, be noted by the Missionary, and forwarded to the Secretary of the North India Bible Society, or returned at Conference along with the Statistical Report. Such items would enable the Committee on Colportage to prepare an interesting and profitable statement for our Annual Report, instead of dealing out mere generalities, which are of little consequence, and very seldom read.

J. L. HUMPHREY,
S. KNOWLES,
ZAHUR-UL-HAQQ. } *Committee.*

III.—ON MEDICAL SCHOOL.

The Committee on Medical School beg leave to report as follows:

1.—The recommendations of the Conference at its last Session, that the Missionary at Nynee Tal should organize a Medical Class at that place, has been complied with, and the results are very encouraging. The class is composed of both men and women, husbands and their wives, who seem about equal in ability and application.

2.—It is evident however that the Medical School should be located in one of the large cities of the plains, and that it will require funds for buildings, or rent, scholarships, establishment, etc. We think it might be carried on at about the following expense:

Sub-Assistant Surgeon, ...	Rs.	1,600
Native Doctor, ...	"	600
Medicines, ...	"	300
Servants, ...	"	240
Rent of Building, ...	"	300
There should be to begin with at least 20 scholarships of Rs. 5 per mensem,	"	1,200
Books and School requisites, ...	"	250
Total, Rs.		4,490

Of this amount we may safely engage to secure one half in this country.

3.—We recommend that the Mission Committee be requested to include one half of the above amount in their estimates for 1871, to go to the Board.

4.—We recommend the appointment of a standing Committee on this subject, with instruction to thoroughly investigate the subject of location of the School, and to canvass among Native gentlemen for subscriptions and donations, and also to communicate with Government and forward a statement of the case to the Board as it may appear when the Mission Committee shall forward the estimates, and to be prepared to report fully on the whole subject to the next Session of our Conference.

All of which is respectfully submitted.

J. L. HUMPHREY,
T. S. JOHNSON,
D. W. THOMAS. } *Committee.*

IV.—REPORT OF PUBLISHING COMMITTEE.

In presenting their Annual Report, your Committee has much pleasure in anouncing an unusual degree of activity in the Publishing interests of the Conference.

Never in any previous year have so many manuscripts been placed in the hands of the Committee, and never have so many valuable books and tracts been issued in one year by our Mission Press.

The following books have been passed by the Committee, and placed in the hands of the Superintendent of the Mission Press, for publication :

Ajíb o Mufíd Suwálát i Baibal,	Tálib-ul-Haqq,
Ilm i Mantiq,	Iláhí Buráhin,
Tract on the Brahm Samáj,	Ilm i Iláhí ká Khulása,
Hidáyat Náma,	Catechism No. III,
Moral Stories,	Naqlyát Dilchasp,
Conference Manual,	Hindí Geography.

Intikhábí Sabaq, in Urdú Lithograph and Roman.

Most of these books have been published, and are already in circulation. In the above list are included, what has long been much needed, a number of interesting Sunday School books in lithographed Urdú.

The Committee express the hope that this humble attempt at providing Christian literature in an attractive form, and in language suited to the comprehension of children, will be followed up year by year. Thousands of children in the bounds of our Mission are learning to read ; and it is a sad thought that the native book-shops contain but little that can benefit and instruct these inquiring young minds.

"The Christian Star," our Roman Urdú newspaper, is doing a good work in its particular sphere, and is deservedly popular among Native Christians, both in our own and in other Missions.

The "Shams-ul-Akhbár," our vernacular newspapar in lithographed Urdú, established as a monthly at the commencement of the year, has been changed to a semi-monthly, and has already a wide circulation.

The Committee strongly recommend the continuance of both these papers ; but are of opinion that inasmuch as the Shams-ul-Akhbár is now pretty widely known, and favorably received and paid for by many Hindoos and Mohammedans, as well as Christians, the religious element in its columns might safely be made somewhat more conspicuous.

The Committee also suggest the propriety of enlarging the Kaukab i Íswí, so as to allow of the occasional publication of an article or two in both Hindustání and English.

In accordance with the Rules for their government, the Committee audited the Accounts of the Mission Press, and found them correct.

T. J. SCOTT,
H. MANSELL,
J. D. BROWN. } *Committee.*

V.—ON ORGANIZATION OF NATIVE HELPERS.

The Committee appointed by the last Conference to prepare a scheme for the better organization of our Native Helpers, beg leave to recommend the following plan for adoption :

I. There shall be an Association organized in each Presiding Elder's district, which shall meet annually, at such time as the Presiding Elder may determine, and in such place as may be fixed on by the Association.

II. All members of the Annual Conference shall be *ex-officio* members in their respective districts. All local Preachers and Exhorters in the employ of the Mission, shall be constituted members at the first organization, but subsequently members shall be received only by vote of the Association, a majority of two-thirds being necessary to an election. All Christian teachers and other helpers in the Mission may become members.

III. The Presiding Elder of each district shall be *ex-officio* President, and a Secretary shall be elected by the members.

IV. At each meeting there shall be literary exercises, such as essays, sketches of sermons, or discussions, on such topics as may be assigned by a Committee appointed for the purpose.

V. The course of study for local Preachers and Exhorters, adopted by the Conference, shall be a course of study for such Association, the four grades being passed in four successive years, and the first grade being passed before a candidate can be admitted.

VI. At each Annual Meeting the Presiding Elder, with the advice of the Preachers-in-charge of the district, shall fix the appointments of the helpers for the ensuing year; provided that, as a *general rule*, no helper except teachers shall remain more than three years in one place.

J. W. WAUGH,
T. J. SCOTT,
J. M. THOBURN. } *Committee.*

VI.—ON EDUCATION.

The Committee on education beg leave to report as follows :

When our first schools were opened, little more than ten years ago, none supposed we would so soon be involved in a gigantic educational work such as is reported to this Conference. No less than 115 schools are now under the care of this Mission, with 4524 boys and girls enrolled, while a boundless field invites us on every side.

The grade of our schools too, has risen as their numbers have increased, so that much greater care is required to properly manage them. Hence while we have great reason to be thankful for our success, we must confess there is much in our present situation to call for careful consideration.

There is want of uniformity in the organization of our schools, in the course of study, salaries of teachers, grading of pupils, and other minor regulations. There seems also the want of a definite policy in regard to the extension of this part of our Mission work. New schools are opened every year, and additional responsibilities assumed which must utlimately make heavy demands on the Mission.

This is true also in regard to raising the grade of particular schools, as every school of a high grade must eventually become expensive to the Mission. We should on this account be very careful not to advance a school to a grade beyond the actual wants of the work, and especially beyond the ability of the Mission to maintain it. Nothing but injury can result from an attempt to maintain more High Schools than are actually demanded by the state of our work.

We therefore recommend that only three such schools be maintained in our Conference, *i. e.* one for each District. These institutions should correspond in grade with the superior Zillah Schools of Government, and should receive deserving pupils on Scholarships from the other schools of the District. We recommend that these three schools be located at Shahjehanpore, Lucknow and Morádabád.

If possible we should maintain another school, corresponding to the inferior Zillah Schools of Government, in each Zillah where we have no superior school.

The necessity of a College within our bounds will depend upon our success in maintaining these superior Schools, and its success when established will be equally dependent upon them. Such an institution vigorously conducted would be invaluable to us as a Mission, and we should keep it steadily in view in all our plans. The nucleus of its endowment should be carefully invested, and steadily augmented from year to year, and no part of this endowment should be given to support the Zillah Schools ; and measures should be taken to secure a strong Central institution as soon as Providence opens our way. Meanwhile this pro-

posed institution should be placed in more direct relation to the other schools of the Mission. We therefore recommend further that the three elective members of the Board of Trustees for the proposed College at Lucknow, be constituted an Educational Board for the Mission, subject to the following rules:

1,—The Educational Board shall consist of 3 members elected by ballot, as the three elective members of the Board of Trustees.

2,—The Board shall nominate the Principal of the Central institution, subject to confirmation by the appointing power of Conference.

3,—The Members of the Board shall hold office for three years, but the two members now in office shall continue till their respective terms expire, and one member shall be elected annually as the term of one expires.

4,—They shall provide as far as practicable a uniform course of study for our schools, and shall also take measures to secure a proper grading of the schools.

5,—They shall provide a scale of salaries for teachers, with a view to securing uniformity of pay among teachers of equal grades, except where local circumstances make a difference necessary.

6,—They shall authorize all applications for Grants-in-Aid, and also the opening of all new schools, except such as are maintained without aid from Government or from the general funds of the Mission.

7,—They shall consider the general interests of the Central and three High schools as being specially entrusted to their care, and shall devise such measures as circumstances shall suggest for adding to their endowments and increasing their efficiency.

8,—They shall invest the endowment funds in such way as may promise the largest returns, provided that in no case shall they advance money on loan without receiving security in double the amount advanced: provided further that all real estate shall be covered by ample insurance.

9.—They shall present an annual report to Conference shewing the operations of the higher institutions during the year, the general state of education in the Mission, and suggest such measures as may seem necessary to add to the efficiency of this part of our work.

To provide for the operation of these rules it is recommended that the following resolutions be adopted:—

1.

That so much of the Rules for the Board of Trustees of our proposed College at Lucknow, as are not embraced in the above rules be, and are hereby repealed.

2.

That our Presiding Elders be instructed to see that the measures adopted by the Educational Board be carefully and vigorously carried into effect.

PART II.

Whereas, The theological training of Mission helpers in our Mission is now felt to be a pressing want of our work, therefore,

Resolved, That the Board of Education, together with, the Presiding Elders, be instructed to take measures during the present year to establish a Theological Seminary for the training of Native young men for the ministry.

H. MANSELL,
P. T. WILSON,
D. W. THOMAS. } *Committee.*

VII.—ON ORPHANAGES.

BOYS' ORPHANAGE.

THE Board of Visitors paid their annual visit to the Boys' Orphanage in Shahjehanpore, and from what they saw themselves and learned from various sources, as well as from the examination of the classes, they have no hesitancy in saying that as a Missionary enterprise this Institution has, like the Girls' Orphanage in Bareilly, proved a success.

From the time the first orphan was sent to Dr. Butler in 1858, by the liberal friend of our Mission, Colonel Gowan, to the present, this Institution has amid much discouragement and many difficulties, been steadily rising in importance. Not only has a large number of boys been saved from a life of want, degradation and heathenism, but what is of more special interest to us as a Mission, at least 15 of these young men have already gone forth from this Institution to spread the light and life and blessedness of the Gospel among their countrymen.

There are now 138 boys in the Orphanage, being an increase of 28 over last year. There are also 5 boarders in the Orphanage. The health of the boys during the year has been most excellent; there having been little or no sickness, and only one death reported. This is due as much to the good management of the Principal of the Orphanage as to the healthy situation of our well erected Orphan building at Lodipore.

Unlike previous years, the Orphanage classes were examined with the Native classes from the Mission City School. The object of this was to bring out the comparative abilities of the Orphan boys, and to encourage them in their learning. The Committee have much pleasure in reporting the good progress made by these boys in all the subjects of their studies, and that they compared very favorably with the boys from the City School, having received the highest marks in the examination.

The Committee noticed one pleasing feature in this examination, and that was, *the good pronunciation of the boys in their English reading and speaking.*

The Committee were also glad to notice that the Bishop of Calcutta, in his late visit to the Orphanage, remarked the same difference in pronunciation between them and the Native boys in the Government Schools. This is owing not only to the assiduous study of the boys themselves; but also to the excellent training of their Principal, Dr. Johnson, and the efficient teaching of their Head Master, Mr. Ross.

The Committee were much pleased with their visit to the *Industrial Department* of the Orphanage. In this department the Committee were gratified to notice a decided moral and material improvement. Here the majority of

the boys are cheerfully learning some useful trade. During the year a good substantial line of buildings, 200 feet long, has been erected. In these buildings are five large airy shops, already in use for as many trades. Among the boys learning trades, and employed in manual labor, the Committee found a large increase over last year. There are at present 16 Carpenters, 15 Shoe-makers, 16 Tailors, 15 Weavers, 35 Gardeners, 5 Cooks and 1 bearer. In these trades and employments all the boys are making some progress, and many promise to be very efficient in them.

The Committee also observed with great satisfaction the commencement of a *Gymnasium* in the play ground. Some of its appurtenances are already in use; such as the vaulting horse, a set of leaping-bars, and a good large swinging pole with eight ropes. Gymnastic exercises have deservedly become popular in all our home institutions of learning, and certainly it should be the object of such institutions not only to impart grace to the soul, and vigor to the mind, but also the bloom of health to the physical frame. Hence we were glad to see the beginning of a Gymnasium in our Boys' Orphanage. Much of the good moral tone found, the Committee are happy to say, among the boys, may be as much ascribed to this as to the constant employment of the boys in the workshops or in the school.

The Orphanage Accounts were audited and found correct.

The Committee were happy to notice that the Government has shown its appreciation of the good work done in this Institution by increasing its monthly grant-in-aid Rs. 100.

GIRLS' ORPHANAGE.

The number of girls now in the Girls' Orphanage is 150, being an increase of 24 over last year. The Board of Visitors made their annual inspection and examination of this institution, and were gratified with its prosperous condition. They do not deem it necessary to enter into a lengthy report on the Girls' Orphanage, as there is necessarily much that would be but a repetition of what was written last year.

The Board are glad to report favorably on the general good health of the girls. They found the Orphanage buildings in good condition, and the finances satisfactory.

A pretty thorough examination was had of all the classes, which satisfied the Board that the school is successfully managed. A thorough common Vernacular education is being imparted to the girls, while the more advanced classes are studying English.

A Boarding department has been opened, and 5 girls are now pursuing the course of study taught in the Orphanage. The Board of Visitors approve of

admitting such pupils to the advantages of the School. The Board are more than ever convinced of the great and increasing usefulness of this institution.

They congratulate the Managers of the Orphanage on the very valuable aid they have obtained in the newly arrived Medical Missionary, Miss Swayne, M. D. The marked demand for some kind of Medical education among the Native women, makes it important that in institutions of this kind effort be made to prepare pupils for usefulness in after life. Hence the Board anticipate an enlarged sphere of usefulness in this Orphanage.

S. KNOWLES,
J. M. THOBURN,
T. J. SCOTT. } *Committee.*

RESOLUTIONS.

I.

Resolved, 1.—That we have heard with sincere pleasure that our beloved brother, Rev. Wm. Taylor, of California, proposes to visit India on an evangelistic tour, during the present year.

2.—That we hereby extend a cordial and earnest invitation to Brother Taylor to spend as much of his time within the bounds of our Mission field, as his general plan of labor will admit.

3.—That our Presiding Elders be requested to arrange their work so as to co-operate with Brother Taylor in every possible way during his stay among us.

4.— That we will call on all our people to unite earnestly with us in praying for a special and mighty baptism of power to be vouchsafed to this faithful servant of our Master, that his ministry among us may be crowned with abundant success.

J. M. THOBURN,
S. S. WEATHERBY.

II.

Resolved, That hereafter the reading in Conference of Reports of the several Stations be dispensed with, and that each Missionary be required to furnish his Presiding Elder with a full report of his work at least one week previous to the Session of Conference, and that each Presiding Elder be required to read in Conference a full Report of his District.

D. W. THOMAS,
F. M. WHEELER.

III.

Resolved, That the Mission Bungalow situated to the East of the Girls' Orphanage, be made over for the use of the Mission Industrial School, until the Conference may otherwise order.

J. W. WAUGH,
J. L. HUMPHREY.

IV.

Resolved That the sum of Rs. 634, rent received for the Mission Bungalow in Shahjahanpore, be applied to the erection of a Chapel in Panahpore.

T. S. JOHNSON,
T. J. SCOTT.

V.

Resolved, That we have viewed with great pleasure the organization of the Woman's Missionary Society of the Methodist Episcopal Church, and that we recognize in this Society a powerful auxiliary to us in our difficult work.

2.—That we welcome to our midst the first laborers sent out by the Society, and pledge them every possible facility for pursuing their arduous work in whatever part of our field they may be located.

3.—That we sincerely thank our excellent friends in America, who have so courageously started this enterprise, and so vigorously prosecuted it thus far, and that we bespeak for them the prayers and aid of all who wish to hasten the hour of India's redemption.

J. M. THOBURN,
H. MANSELL.

VI.

Resolved, That our Bareilly Industrial School be connected with the work of our Girls' Orphanage, and that it be annually visited and examined by the Board of Visitors to Orphanages, and be subject to the same rules as relate to Orphanages.

J. D. BROWN,
D. W. THOMAS.

VII.

Resolved, That as 24 additional Orphan girls have been received into the Orphanage during the year, for whose support no provision was made in our Estimate, our Board in accordance with Dr. Durbin's letter of July 15th, 1865, be requested to provide from its Contingent Fund $ 288, the amount necessary for their support during this year.

J. W. WAUGH,
D. W. THOMAS.

VIII.

Resolved, That the first Friday in December next be observed throughout the Conference as a day of fasting and prayer.

H. MANSELL,
T. S. JOHNSON.

IX.

Resolved, That the Presiding Elder of the Bareilly District, together with Revs. T. S. Johnson and J. L. Humphrey, be constituted a Committee to present to the Mission Board an estimate for relief for Panahpore, and for the Medical School, according to the Estimates for 1871, and that they be authorized to make a full representation of the necessities of these objects.

X.

Resolved, That the thanks of this Conference be tendered through the Rev. Dr. Holdich, Senior Secretary of the American Bible Society, to that Society, for the great and valuable aid given to our Mission Press during the past year, 1869, by the grant of a sum of money realizing in this country $1,530,25, for the purpose of the printing and circulation of the Holy Scriptures in this part of India.

J. W. WAUGH,
D. W. THOMAS.

XI.

Resolved, That as a Conference we desire to express our profound gratitude to the Church at home for sending our beloved Bishop Kingsley to us, and to Almighty God for watching over him on his long and perilous journey, and bringing him in safety into our midst.

We desire also to express our high appreciation of the benefit and encouragement we have received from his godly ministrations and wise counsel, both public and private, and we feel assured that his visit will be followed by the happiest results both here and at home. His freedom from pre-conceived theories and views, and the careful attention to simple facts as they actually exist, assures us that our interests will be faithfully represented to the Church. He will, we are sure, carry with him a deep and abiding conviction of the magnitude, difficulties, and pressing needs of our work, and that all that can properly be done to strengthen our hands and re-enforce our number, will be promptly and vigorously attended to. We also feel that this visit is strengthening and will continue to strengthen the bond of sympathy which unites us to our beloved Church in America.

We desire the Bishop to bear our Christian salutations to his colleagues, the Corresponding and other Secretaries, the Missionary Board, and the Church. We also beg him to accept assurances of our love and prayers. The memory of his visit will remain with us during the long years to come, and be cherished by us as one of God's especial blessings.

We pray that it may please God to preserve his life and health, and bring him to his loved ones at home in safety, having made the circuit of the world, and fulfilled the onerous duties of his Mission as a chief minister in the church of God.

We pray God to abundantly bless him, and though we see his face no more in the flesh, we are greatly comforted by the hope that we shall meet again in heaven.

J. L. HUMPHREY,
T. S. JOHNSON.

XII.

Resolved, That this Conference by a rising vote, tender to our friends in Bareilly, a hearty vote of thanks for the very kind manner in which they have welcomed us to their midst, and for the excellent arrangements made for the comfort of ourselves and families during the Session of Conference.

J. W. WAUGH,
J. M. THOBURN.

XIII.

Whereas, Rev. J. D. Brown, one of the oldest members of Conference, is compelled by the ill health of his family to return temporarily to America, therefore—

Resolved, That we deeply sympathize with our brother, in this his temporary separation from the work of God in India, which we are assured lies so near his heart, and for which he is so eminently qualified; and take this opportunity of assuring him of our regrets at his departure, and most sincere and earnest hope that he may soon be permitted to return and take his place again in our midst; and also that our prayers shall constantly ascend to God that he and his family may be preserved from the dangers of the deep, and safely reach their journey's end.

Resolved, Further, that the members of this Mission express similar feelings of sympathy and regret at the departure of Mrs. Waugh with her children for America, and trust that she too may soon return to labor among us in that cause which so greatly needs her services.

J. H. MESSMORE,
F. M. WHEELER.

COMMUNICATIONS.

FOOCHOW, *Novr. 25th*, 1869.

TO THE MEMBERS OF THE INDIA MISSION CONFERENCE.

DEAR BRETHREN,

WE take advantage of the departure of Bishop Kingsley from our midst, on his way to you, to send our fraternal greetings. We rejoice to hear of the prosperity of God's work among you, and we pray that his richest blessings may rest upon you, as you give your lives to the work of saving the millions of India.

The California Conference, at his request having elected seven of our Native Preachers to orders, he was able to ordain them all to Deacon's orders, and four of them—chosen by the Mission—to Elder's orders. The ordination services were scenes of great solemnity, and the presence of God was manifest throughout our Annual Meeting.

Our increase in Membership during the past year has been 183, in probationers 410, in baptized children 69; our present numbers being, members 654, probationers 763, baptized children 186; total of the three classes, 1603.

In the Southern portion of our work especially, the presence and blessing of God is very manifest, and the work is constantly increasing and spreading in every direction. Our beloved Bishop will convey to you more particularly an account of our work and its progress.

We pray that the coming Session of your Conference may be an occasion of the descent of the Holy Spirit, and of abounding blessings to you all.

Should providence ever lead any of you to our midst, either in coming to or going from your field, we assure you a hearty welcome at Foochow.

We remain, Dear Brethren,

Affectionately yours in Christ,

R. S. MACLAY,
S. L. BALDWIN,
N. SITES.

BREILLY, INDIA, 26*th Jany.*, 1870.

TO THE MEMBERS OF THE CHINA MISSION.

Foochow, China.

DEAR BRETHREN,

YOUR communication of November 25th, 1869, conveyed to us by our beloved Bishop Kingsley, has been received.

We need hardly assure you of our joy at learning your work has been so blessed of God. We can in a measure appreciate the difficulties of your labors and the vastness of the work before you. Our prayer is that you may abundantly prosper, and that there may speedily be sent you many laborers who may unite with you in gathering in a glorious harvest.

We have not labored in vain. God has also blessed us. During the past year we have baptized 277, adults, and 201 children. Our present membership is 468, with 303 probationers.

On Sabbath last two of our Native brethren were ordained to Elder's orders, and seven to Deacon's orders. We have been led, as we trust by the Provi-

dence of God, to assume the care of a large number of Schools for both sexes, in which we are striving to impart a Christian education to more than 4000 boys and girls. We are aware that you have not engaged so largely in this work, and it may occasion you much surprise that we have ventured upon a work of such magnitude, which, at first sight, does not seem to be a direct form of Missionary labor. The difference between China and India, will, we think, explain the reason of our adoption of this policy. We are in the midst of a great intellectual awakening, and we are profoundly impressed with the conviction that we must try to rescue these millions from the Godless culture which is offered to them in the name of education. If we neglect this work, a population equal to that of the Mississippi valley is left without any Christian culture, and the educated young men around us will nearly all meet us in the character of educated infidels. We did not seek this work; most of us came to India determined not to engage in it; but it has seemed as if God thrust it upon us, and we are led to hope the He who gave us the work will yet abundantly bless it as a means of establishing his kingdom in India.

Our Conference Session, which is about to close, has been one of unusual harmony and good will. We have not been forgotten by the Master. While we have together sought the baptism of the Spirit, we have been blessed. Our work is encouraging, and our earnest hope and prayer is that the drops with which we have been favored may not long precede the mighty shower.

We thank you for your kind assurance of welcome to Foochow. If any of our number should return to America *via* China and San Francisco, we shall certainly avail ourselves of your kind offer.

May our common Lord and, Master, whom we love and serve bless and comfort both you and us, and from the thousands of idolaters and infidels that are about us give us many who shall be as jewels in His crown for ever and ever.

Signed in behalf of the Conference,

H. JACKSON,
J. M. THOBURN.

LIST OF BOOKS, TRACTS, ETC.,

PRINTED AT THE MISSION PRESS, WITH STATEMENT OF PRICE AND No. OF COPIES NOW ON HAND IN THE PRESS DEPOSITORY.

URDÚ LITHOGRAPH.	*Rs.*	*As.*	*P.*	*No. of Copies in Depository.*
Zabúr kí Kitáb,	0	6	0	1140
Dín i Haqq kí Tahqíq, 1st part,	0	4	0	520
Dín i Haqq kí Tahqíq, 2nd "	0	4	0	670
Tahzíb i Atfál,	0	4	0	450
Wạz Náma,	0	5	0	227
Ek Wạz,	0	3	0	304
Rúhání Tazkira,	0	2	0	870
Kutub i Iláhí ke Qawánín kí Tafsír,	0	2	0	987
Girdáb i Nashabází,	0	2	0	165
Miftáh ul Majlis,	0	3	0	60
Hall i Mushkilát,	0	1	6	30
Musaddiq Kutub i Iláhí,	0	1	0	28
Naqlyát Dilchasp,	0	2	0	1000
Mirát ul Atfál,	0	2	0	1000
Misbáh ul Ímán,	0	1	0	108
Tawallud i Jadíd,	0	1	0	110
Wesley Sáhib ká Ahwál,	0	1	0	20
Ḳhudáwand kí Duá,	0	0	3	110
Masíhí Kámiliyat,	0	2	0	493
Tahqíq ul Mazhab,	0	4	0	454
Ḳhutút Hindustání Jawánon ke wáste,	0	6	0	1000
Brahm Mazhab,	0	1	0	1000
Haqíqí Áftáb,	0	1	0	2000
Ạjíb o Mufíd Suwálát,	0	1	6	1000
Hidáyat Náma,	0	0	6	1400
Tálib ul Haqq,	0	2	0	2000
Iláhí Buráhín,	0	2	0	1000
Ilm i Iláhí ká Ḳhulása,	0	4	0	1000
URDÚ ARABIC.				
Sharíf Nisbaten,	0	3	0	800
Ilm i Mantiq,	0	4	0	1000
Ạqáid Náma, No. III,	0	3	0	1000

ROMAN URDÚ.

Ṭalímát aur Discipline,	-	1	0	0	-	-	-	46
Ṭalímát aur Discipline, cheap ed.	-	0	8	0	-	-	-	70
Masíhí Gít,	-	0	8	0	-	-	-	4
Masíhí Gít, cheap ed.,	-	0	4	0	-	-	-	2
Suwál o Jawáb, No. 1,	-	0	1	0	-	-	-	47
Suwál o Jawáb, No. 2,	-	0	2	0	-	-	-	105
Suwál o Jawáb, No. 3,	-	0	2	0	-	-	-	1000
Aḳhláqí Kahánián,	-	0	4	0	-	-	-	42
Ámus Ámfíld,	-	0	3	0	-	-	-	6
Naját Dihinda kí Ráh,	-	0	2	0	-	-	-	65
Devanágrí Roman Primer,	-	0	1	6	-	-	-	4
Chhoṭí Jen aur Gozel,	-	0	1	0	-	-	-	206
Pák Kalám ke Intiḳhábí Sabaq,	-	0	8	0	-	-	-	800
Injíl kí Tásír,	-	0	3	0	-	-	-	1000
Baibal Bar-Haqq,	-	0	2	0	-	-	-	1000
Pádrí Taylor Sáhib kí Sarguzasht,	-	0	4	0	-	-	-	1000
Aqáid Náma,	-	0	3	0	-	-	-	1000

HINDÍ.

Ek Updesh,	-	0	1	5	-	-	-	60
Prashn Uttar,	-	0	1	0	-	-	-	26
Padwí Biswás Dípak,	-	0	1	0	-	-	-	14
Gít kí Pustak,	-	0	2	0	-	-	-	6
Dharm Charchá	-	0	2	0	-	-	-	5
Hitt Prakásh,	-	0	1	0	-	-	-	40
Nawín Kurmí Pustak,	-	0	1	0	-	-	-	300

APPENDIX A.

STATISTICS OF INDIA MISSION CONFERENCE FOR 1869.

STATIONS.	Numbers.				Baptisms.		Church Property.				Benevolent Contributions.			Sunday Schools.			
	Members.	Deaths.	Probationers.	Local Preachers.	Adults.	Children.	Churches.	Probable Value.	Parsonages.	Probable Value.	For Missy. Soc'y.	"North India Tract Society.	"North India Bible Society.	Schools.	Officers & Teachers.	Scholars.	Vols. in Library.
BAREILLY DISTRICT.								*Rs.*		*Rs.*							
Bareilly, ...	53		6	3	22	13	1	500	2	10000	2617- 5- 0		72- 0- 0	1	2	80	12
Bareilly, Girls' Orphanage,... ...	35	2	31	1	11	11	1	10000	1	5000	1081- 3- 0			1	11	145	300
Pilibheet, ...	2		2	1					1	500							
Shahjehanpore, ...	61	1	80	3	50	32	2	8800	1	6000	11697- 1- 0	42	73- 0- 0	2	12	150	200
Budaon, ...	46	1	17	1	28	14	2	1125	1	5000	1845- 3- 0		10- 0- 0	3	5	50	50
Nynee Tal,...	16			1		5	1	6506	2	16000	4414- 4- 0	36	56- 0- 0	1	12	60	200
Kherah-Bajherah, ...	5	1	1	1	2	2			1	2000	300- 0- 0			1	1	30	
Total, ...	222	5	137	11	113	77	7	26925	9	44500	21955- 0- 0	78	211- 0- 0	9	43	515	762
LUCKNOW DISTRICT.																	
Lucknow, ...	7		5	2	5	1	1	800	2	16000	5000- 0- 0			1	2	6	
East Lucknow, ...	27		11	3	6	4	1	1500	1	5000	2153- 0- 0			1	3	34	
Seetapore & Lukhimpore, ...	11		14	3	8	8	1	1800	2	6000	1579- 6- 0			1	2	30	75
Bahraich, ...	7		4	1	1	2					316- 0- 0	30	40- 0- 0				
Gondah, ...	12		4	2	1	5	1	1000	1	1000	517- 0- 0			2	4	40	
Roy-Bareilly, ...	14	2	4	1	8	1			1	3000	1879-12- 0	55	60- 0- 0	1	2	15	
Nawabgunge, ...	4		1								165- 0- 0			1	2	6	
Total, ...	82	2	43	12	29	21	4	5100	7	31000	11610- 2- 0	85	100- 0- 0	7	15	131	75
MOORADABAD DISTRICT.																	
Mooradabad, ...	37	1	20	2	16	9	1	1000	1	4000	4128- 9- 0			4	8	63	
Amroha, ...	74		48	2	72	53	2	400			381- 0- 0			5	10	95	
Sambhal, ...	18		12		8	5	1	800	1	3000	960- 0- 0			2	5	42	
Bijnour, ...	18	3	28	2	30	22			1	5000	2342- 0- 0			5	7	80	
Gurhwal, *(Paori,)*	17		15	1	9	14	2	600	1	1000	3793- 6- 0			2	18	190	150
Total, ...	164	4	123	7	135	103	6	2800	4	13000	11604-15- 0			18	48	470	150
Grand Total, ...	468	11	303	30	277	201	17	34825	20	88500	45170- 1- 0	163	311- 0- 0	34	106	1116	987
Last Year,...	377	11	288	25	173	116	16	34800	21	87900	46171- 2- 0	132	370- 0- 0	31	92	860	919
Increase, ...	91		15	5	104	85	1	25		600				3	14	256	68

APPENDIX B.

COLPORTAGE STATISTICS OF INDIA MISSION CONFERENCE FOR 1869.

STATIONS.	Number of Copies of the Book of Psalms distributed.			Number of Miscellaneous Tracts and Books distributed during the year.			Total sales of Scriptures during the year.	Total sales of Books and Tracts during the year.	Total sales of Scriptures, Books and Tracts during the year.	Number of Agents specially employed in this work.	Amt. expended in this work during the year.	Number of towns and villages visited for this work.	Number of Bibles distributed.			Number of Copies of the New Testament distributed.			Number of single Gospels or portions of Scripture distributed.		
	Sold.	Gratis.	Total.	Sold.	Gratis.	Total.							Sold.	Gratis.	Total.	Sold.	Gratis.	Total.	Sold.	Gratis.	Total.
LUCKNOW (EAST,)	88	10	98	1311	31	1342	51-6 0	26-14-0	78- 4-0	2	379-14-0	87	13	0	13	78	0	78	530	0	530
SEETAPORE, ...	14	0	14	337	150	487	32-0-3	14- 7-9	46- 8-0	1	158- 0-0	0	0	0	0	47	0	47	91	0	91
GONDAH, ...	0	0		200	0	200	2-0-0	12- 8-0	14- 8-0	2	120- 0-0	160	0	0	0	8	0	8	20	0	20
BAHRAICH, ...	0	0		15	0	15			1- 2-0	0		16	0	0	0	1	0	1	7	0	7
NAWABGUNGE, ...	4	1	5	8	15	23	1-0-3	1- 0-3		0		0	0	0	0	3	3	6	5	5	10
ROY BAREILLY, ...	74	0	74	318	17	335	54-1-3	19- 1-6	73- 2-9	2	353- 1-6	0	17	2	19	24	1	25	89	2	91
BAREILLY, ...	74	0	74	318	17	335	54-1-3	19- 1-6	73- 2-9	2	353- 1-6	0	17	2	19	24	1	25	89	2	91
BUDAON, ...	0	0			20	0	10-0-0	5- 5-6	15- 5-6	1	161- 8-0	0	0	0	0	0	0	0	0	0	0
NYNEE TAL, ...	4	0	4	60	0	80	25-0-0	3- 4-0	28-4 -0	1	160- 0-0	500	2	1	3	8	1	9	250	10	260
SHAHJEHANPORE, ...	59	0	59	1631	0	1631	70-0-6	18- 1-2	88- 1-8	2	408- 0-0	200	10	0	10	64	0	64	235	0	235
MOORADABAD, ...	0			0	0	0			8- 0-6	1	88- 0-0	300	0	0	0	0	0	0	326	0	326
PAORI, ...	0	5	5	394	576	970	7-1-0	3- 0-0	10- 1-0	0	49-15-9	0	15	9	24	16	2	18	50	43	93
SAMBHAL, ...	0			1682	270	1952	16-7-0	18- 4-9	34-11-9	2	120- 0-0	0	0	0	0	31	0	31	278	0	278
BIJNOUR, ...	25		25	15000	1000	16000	50-0-0	40- 0-0	90- 0-0	2	168- 0-0	0	10	0	10	50	0	50	300	0	300
Total, ...	341	16	358	21274	2096	23370	373-1-6	181- 0-1	490- 4-5	18	2519- 8-9	1263	84	14	98	354	8	362	2270	62	2332

APPENDIX C.

SCHOOL STATISTICS OF THE INDIA MISSION CONFERENCE FOR THE YEAR 1869.

STATIONS.	VERNACULAR SCHOOLS.													ANGLO-VERNACULAR SCHOOLS.											Grand Total.				Entire expense of the Schools for the year.			Annual cost of educating each pupil.			No. of conversions in the Schools.
	BOYS' SCHOOLS.	No. on the Roll at the end of the year.				Average daily attendance.	GIRLS' SCHOOLS.	No. on the Roll at the end of the year.				Average daily attendance.	BOYS' SCHOOLS.	No. on the Roll at the end of the year.				Average daily attendance.	GIRLS' SCHOOLS.	No. on the Roll at the end of the year.			Average daily attendance.	No. of Schools.	No. of Teachers.	No. on the Rolls.	Average daily attendance.	Rs.	As.	P.	Rs.	As.	P.	
		Christians.	Hindoos.	Mohammedans.	Total.			Christians.	Hindoos.	Mohammedans.	Total.			Christians.	Hindoos.	Mohammedans.	Total.			Christians.	Mohammedans.	Total.												
Bareilly, ...	0	0	0	0	0	0	3	0	30	31	61	53	3	4	118	40	158	115	0	0	0	0	0	6	16	219	168	3360	0	0	20	0	10	0
Girls' Orphanage, ...	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	149	0	149	140	1	11	149	140	3600	0	0	24	2	6	0
Kherah-Bajherah, ...	0	0	0	0	0	0	1	1	22	5	28	27	2	1	57	19	77	68	0	0	0	0	0	3	2	105	95	600	0	0	5	11	4	0
Shahjehanpore, ...	4	15	76	52	143	124	3	20	51	1	72	60	4	144	204	98	446	365	0	0	0	0	0	11	28	661	549	9350	8	4	14	2	4	0
Budaon, ...	3	20	45	0	65	50	3	3	17	0	20	15	1	0	34	40	74	58	0	0	0	0	0	7	10	159	123	1586	0	0	9	14	0	0
Nynee Tal, ...	9	0	340	15	355	220	3	0	32	8	40	30	1	2	68	10	80	60	0	0	0	0	0	13	17	475	310	2611	0	0	5	6	0	0
East Lucknow, ...	0	0	0	0	0	0	2	0	14	26	40	37	1	6	54	16	74	62	0	0	0	0	0	3	8	116	99	1224	0	0	10	8	0	0
Hooseinabad, ...	0	0	0	0	0	0	3	0	17	68	85	71	4	0	0	0	275	233	0	0	0	0	0	7	27	360	304	6818	5	6	0	0	0	3
Seetapore, ...	0	0	0	0	0	0	0	0	0	0	0	0	1	0	84	12	96	75	0	0	0	0	0	1	5	96	75	1396	0	0	14	8	8	0
Gondah, ...	4	0	120	0	120	120	2	0	12	6	18	18	0	0	0	0	0	0	0	0	0	0	0	6	6	138	138	220	0	0	1	9	6	0
Roy-Bareilly, ...	1	0	7	17	24	22	1	0	0	20	20	19	1	7	58	21	86	69	0	0	0	0	0	3	7	130	110	2086	10	6	16	1	0	2
Nawabgunge, ...	0	0	0	0	0	0	0	0	0	0	0	0	1	1	16	8	25	20	0	0	0	0	0	1	3	25	20	75	11	6	3	0	6	0
Mooradabad, ...	4	0	91	27	118	96	6	0	15	85	100	85	1	5	106	38	149	101	1	10	10	10	8	12	22	377	290	8724	15	9	23	2	3	0
Amroha, ...	5	33	37	25	95	70	4	25	0	30	55	0	0	0	0	0	0	0	0	0	0	0	0	9	14	125	0	0	0	0	0	0	0	0
Sambhal, ...	0	0	0	0	0	0	3	0	0	83	83	0	2	3	73	96	172	140	0	0	0	0	0	5	11	225	0	0	0	0	0	0	0	0
Bijnour, ...	2	7	8	0	15	13	4	0	0	44	44	40	4	11	149	109	269	237	0	0	0	0	0	10	22	334	280	4380	15	10	0	0	0	1
Gurhwal, ...	3	0	129	0	139	128	3	18	33	0	51	39	2	18	196	2	216	212	0	0	0	0	0	8	15	456	383	2688	0	0	5	7	3	0
Grand Total, ...	35	75	863	136	1074	843	41	67	243	407	717	494	28	202	1217	515	2199	1815	2	159	10	159	148	106	224	4250	3084	48732	3	5	0	0	0	6

APPENDIX D.

DONORS AND SUBSCRIBERS TO THE MISSION.

East Lucknow and Husainabad.

	Rs.	As.
Rev. J. Broadbent, ...	20	0
J. M. C. Steinbelt, Esq., ...	12	0
Capt. Morton, H.M.'s 55th Regt.	50	0
G. A. Oliver, Esq., ...	100	0
Rev. J. W. Waugh, ...	120	0
Dr. M. H's. Subscription, ...	200	0
A. McGechie, Esq., ...	50	0
R. S. Mc Donald, Esq., ..	20	0
W. D. Brockman, Esq., ...	10	0
Rev. J. H. Messmore, ...	20	0
Corpl. McKinnon, ...	3	0
Collections from Chapel cong.,	75	3
Interest on deposits, ...	93	13
Rent of Mission house, ...	147	8
Fees from Sudr. Bázár Schl.,	142	0
Rev. H. Jackson, Collection for Book Room, ...	300	0
Mrs. Doremus, N.Y., for Zanána Schools. ...	400	0
From Govt. for Sdr. School,	480	0
Rent on Property, ...	204	0
Fees from City Schools, ...	423	0
Husainabad, *Grant-in-aid*, ...	2100	0
Saadatgunge, " ...	300	0
Hussungunge, " ...	300	0
Kashmíri Mohulla, " ...	360	0
Zenána Schools, " ...	600	0
Golagunge Zanána School,	300	0
Total, ... Rs.	6830	8

Bahraich.

Major E. G. Clark, ...	120	0
Mrs. Bird, ...	60	0
His Highness the Rájah of Kappúrthallá, ...	50	0
T. H. Kavanagh, Esq., v. c., Dep'y. Com'r. ...	35	0
C. Ponsonby, Esq., ...	9	0
J. G. Anderson, Esq., ...	10	0
H. Boys, Esq., ...	16	0
Capt. H. Hastings, ...	16	0
P. Carnegy, Esq., ...	32	0
Total ... Rs.	348	0

Seetapore and Lukimpore.

Major Chamier, ...	55	0
Lt.-Col. Fitzgerald, ...	65	0
N. Thomson, ...	5	0
J. Blennerhassitt, Esq., ...	6	0
J. Anderson, Esq., ...	4	0
Capt. G. Gordon Young, ...	45	0
Captain Watson, ...	35	0
W. Wright, Esq., ...	8	0
W. W. Hollingbury, Esq., ...	48	0
H. Johnson, Esq., ...	36	0
Col. Robarts, ...	65	0
Rev. T. C. Viret, ...	20	0
J. H. Senior, Esq., ...	23	0
H. Gibson, Esq., ...	10	0
Rev. J. D. Brown, ...	25	0
A Friend, ...	5	0
Mr. Jordan, ...	2	0
Wesleyan Class, ...	5	0
Government grant-in-aid for School, ...	550	0
Schooling Fees, ...	77	5
Sacramental Collections, ...	86	2
Books sold, ...	3	13
Grass sold, ...	10	0
Luckimpore House Rent, ...	390	2
Total ... Rs.	1579	6

Nawabgunge.

A. G. Grote, Esq., ...	36	0
W.C. Wood, Esq., Depy. Com'r.	18	0
C. McMinn, Esq., ...	45	0
Mr. R. Cearns, ...	24	0
Mr. M. P. Leuard, ...	2	0
Capt. J. E. Burton, Dist. Supt. Police, ...	10	0
A. Cameron, M. D., ...	6	0
P. H. Macadam, Esq., ...	10	0
A. Penny, Ex. Engr., ...	3	0
E. Campbell, Esq., ...	6	0
J. M. C. Steinbelt, Esq., ...	5	0
Total ... Rs.	165	0

Roy Bareilly.

	Rs.	As.
W. C. Capper, Esq., ...	30	0
Col. Steel, ...	49	0
Major A. P. Orr, ...	60	0
Major Perkins, ...	10	0
R. C. Crommelin, Esq., ...	60	0
O. Wood, Esq., ...	40	0
R. J. Whitten, Esq., ...	60	0
Captain Sharpe, ...	4	0
B. Stainforth, Esq., ...	16	0
H. S. ...	2	0
Mrs. Low, ...	4	0
Mrs. Cook, ...	18	0
H. Hutton, Esq., ...	24	0
J. W. Walsh, Esq., ...	16	0
C. W. Bennett, Esq., ...	6	0
Baboo G. Mayal, ...	12	0
M. L. Ferrar, Esq., ...	10	0
Baboo J. C. Gangoly, ...	6	0
Dr. J. E. Purdon, ...	2	0
J. H. Cowie, Esq., ...	8	0
Mián Uttam Singh, ...	15	0
Thakooráin Semur Pahá, ...	25	0
Joseph R. Downey, ...	6	0
Rev. P. T. Wilson, ...	25	0
Sacramental Collections, ...	10	0
School Fees, ...	99	4
Govt. grant-in-aid for Schls,...	1116	0
House Rent in Roy Bareilly,	137	8
Poor Fund.		
W. C. Capper, Esq., ...	12	0
Col. Steel, ...	12	0
Total, Rs. ...	1894	12

Gondah.

P. Carnegy, Esq., ...	25	0
Major Wilkinson, ...	55	0
G. B. Maconochi, Esq., ...	55	0
Capt. Sharpe, ...	44	0
J. S. Crawford, Esq., ...	18	0
Dr. Cromarty, ...	22	0
A. G. Grote, Esq., ...	24	0
K. M. Nicholson, Esq., ...	24	0
Lieut. Hammond, ...	6	0
Rájá Krishn Datt, ...	36	0
Total, Rs. ...	309	0

Bareilly.

	Rs.	As.
J. R. Reid, Esq., C. S., ...	50	0
Rev. J. Richards, ...	10	0
Col. Wallace, ...	3	0
F. W. Porter, Esq., C. S., ...	5	0
H. Templeton, Esq., ...	5	0
A. S. Harrison, ...	5	0
Dr. S. S. Skipley, ...	10	0
Capt. Scriven, ...	2	0
A Friend, ...	1	0
Major Chalmers, ...	4	0
S. Berkley, Esq., ...	5	0
Lieut. Col. Bent, ...	3	0
Captain Chalmers, ...	2	0
F. W. Walker, Dy. Coll'r. ...	2	0
T. Lovel, Esq., ...	5	0
G. Woodbridge, Esq., ...	5	0
E. W. Armstrong, Esq., ...	3	0
A. Pocock, Esq., ...	26	0
J. Warwick, Esq., ...	5	0
Lieut.-Col. C. W. Irvin, ...	50	0
Major C. Unwin, ...	2	0
Friends at Pilibheet, ...	16	0
Grant-in-aid for Schools, ...	2216	0
School Fees, ...	94	0
Miscellaneous, ...	43	0
Sacramental Collections Native Congregation, ...	45	5
Total, ... *Rs.*	2617	5

Bareilly, Girls' Orphanage and Industrial School.

Lieut. Colonel Gowan, for Work-shops, ...	600	0
Rev. D. W. Thomas, ...	52	5
Hon. R. Drummond, ...	25	0
Major Chalmers, ...	16	0
E. C., ...	2	0
H. Templeton, Esq., ...	16	0
Captain Padday, ...	16	0
Lieut. Col. Wallace, ...	15	0
G. M. I., ...	5	0
Lieut. Col. Baillie, ...	10	0
Mrs. Corbyne, ...	5	0
Tho. Knight, Esq., ...	5	0
Nund Kishore, ...	2	0
Total, ... *Rs.*	769	5

Shahjahanpore, Boys' Orphanage.

J. Powell, Esq., ...	60	0
Col. Gibbs, ...	36	0
F. Thompson, Esq., ...	83	0
R. G. Currie, Esq., ...	36	0
R. F. Saunders, Esq., ...	58	0
R. D. ...	15	0
J. Smith, Esq., ...	34	0
R. I. N. ...	12	0
Capt Sage, ...	33	0
C. Butt, Esq., ...	3	0
Rev. P. T. Wilson, ...	11	0
H. Baker, Esq., ...	21	0
H. S. Beaumont, Esq., ...	3	0
W. H. White, Esq., ...	3	0
J. Hanson, Esq., ...	5	0
E. E. Macalister, Esq., ...	5	0
J. East, Esq., ...	10	0
Mrs. C. C. Lowe, ...	30	0
Mrs. Thompson, ...	60	0
Mrs. Saunders, ...	60	0
Mrs. Currie, ...	35	0
Mrs. Rogers, ...	22	0
T. R. ...	15	0
L. M., Rs. 6 ; M. B., Rs. 6, ...	12	0
Mrs. Wheeler, ...	2	0
Mrs. Smith, ...	20	0
M. G. J. Hushman, ...	12	0
Mrs. Henson, ...	10	0
Mrs. Irvin, ...	4	0
Mrs. Gloss, ...	3	0
Mrs. Sharpe, ...	3	0
Mrs. Englefield, ...	10	0
Sacramental Collections, ...	12	8
School Fees, ...	150	0
House Rent, ...	1068	11
Govt. Famine Relief Fund,...	780	0
From Govt. for Boys made over by Magistrates, ...	1648	5
From City Municipal Com. ...	600	0
Chandá for Tilhur School, ...	60	0
Govt. grant-in-aid for Boys' and Girls' Schools, ...	5580	0
Govt. grant for Work Shops,	1000	0
Monthly Contributions, ...	108	8
Total, ... Rs.	11734	0

Bijnour.

Grant-in-aid, ...	2080	0
Major A. O. Vanrenen, ...	100	0
Friends, ...	40	0
Local Missions, ...	120	0
Total, ... Rs.	2340	0

Budaon.

T. G. Hanson, Esq., ...	35	0
Major Corbett, ...	10	0
H. R. Wilson, Esq., ...	10	0
H. T. Tyrell, Esq., ...	16	0
Friend, ...	29	0
Corpl. Downey, ...	3	0
English Congregation Offertory,	11	0
Govt. grant-in-aid for Schools,	1110	0
Col. Gowan, ...	600	0
Quarterly Sac. Collections, ...	21	3
Total, ... Rs.	1845	3

Moradabad and Chandausi.

Judge Lindsay, ...	20	0
Judge Carnac, ...	10	0
C. A. Daniell, Esq., ...	10	0
T. F. Harkness, Esq., ...	4	0
Col. Bonwell, ...	3	0
Capt. Neville, ...	5	0
H. F. White, Esq., ...	19	0
Mr. Johnson, ...	10	0
Mrs. McDonald of Phillour,...	12	5
Rev. F. M. Wheeler, ...	25	0
Native Christians for spread of the Gospel, ...	28	13
Sacramental Collections, ...	21	12
Govt. grant-in-aid for Boys' Schools ...	3360	0
Govt. grant-in-aid for Girls' Schools, ...	600	0
Total, ... Rs.	4128	14

Paori, (Gurhwal.)

Col. H. Ramsay, C. B., Commissioner Kumáon, ...	600	0
Major G. F. Pearson, Conservator of Forests, ...	200	0
Bloomington Square Association of London, per Mrs. Maj. Smythe, ...	98	12
Capt. C. J. Garstin, ...	12	8
J. H S. Richards, Esq., ...	24	0
Rev. H. Mansell, ...	50	0
Sacramental Collections, ...	34	14
Collected for Missionary Society Moradabad district Conference, ...	43	4
Govt. grant-in-aid for Building,	600	0
Govt. grant-in-aid for Schools,	2130	0
Total, ...	3793	6

Nynee Tal.

Govt. grant-in-aid, ...	1050	0
From the Commissioner, for Bhaber Schools, ...	876	14
Sunday Collections at Chapel during the season, ...	286	6
Additional Sunday Coll'ns.,	45	0
Sir William Muir, ...	100	0
T. Garrett, Esq., ...	100	0
Genl. P. Story, C. B., ...	60	0
A. F. Birder, Esq., ...	50	0
Mr. Fraser, ...	32	0
Mr. L. Hill, ...	36	0
J Inglis, Esq., ...	30	0
Mrs. Lowe, ...	10	0
Col. Baugh, ...	8	0
Capt. J. Birney, ...	10	0
R. Simson, Esq., ...	20	0
H. Chase, Esq., ...	25	0
Mr. C. H. Clegg, to August	19	0
Rev. P. T. Wilson, ...	10	0
Dr. J. H. Condon, ...	36	0
For Medical Class.		
Rája Sheoráj Sing, Bahádur,	150	0
Motee Rám Sháh, Banker, ...	100	0
Kundun Lál, Sáh, ...	50	0
Ganga Dutt, Paut, ...	30	0
Chumer Singh, ...	10	0
Nujeeb-ulláh, ...	10	0
Carried over Rs.	3154	4

NYNEE TAL—*Continued.*

Brought forward Rs.	3154	4
Ghulám Muqbool, ...	10	0
Gaurí Dutt, ...	5	0
Durgá Dutt, ...	10	0
Krishná Nund, ...	10	0
Poorná Nund, ...	10	0
Jai Dutt Joshí, @ Rs. 5 a month,	60	0
Poorkhotum, ...	10	0
Gungá Rám, ...	5	0
Gopí, Peshkár, ...	10	0
Siboo, ...	10	0
Krishná Muhrá, ...	5	0
Bhugie, ...	10	0
Balance of Expenditure up to date received from Pundit Nund Kishore,	325	0
Building for accommodation of Female Medical Class.		
R. Simson, Esq., ...	100	0
Col. H. Ramsay, C. B., ...	100	0
W. Johnston, Esq., ...	50	0
Dr. F. Pearson, ...	50	0
J. C. Macdonald, Esq., ...	20	0
Col. Baugh, ...	50	0
Col. Greathead, ...	10	0
Govt. grant-in-aid, ...	400	0
J. Inglis, Esq., ...	25	0
Total, Rs. ...	4439	4

SIXTH

ANNUAL REPORT

OF THE

INDIA MISSION

OF THE

METHODIST EPISCOPAL CHURCH, U.S.A.,

For the Year 1870.

LUCKNOW:

PRINTED AT THE AMERICAN METHODIST MISSION PRESS.

Rev. J. H. Messmore, *Superintendent.*

1871.

NOTE.

The American Methodist Mission in North India is divided into three Ecclesiastical Districts, viz: Moradabad, Bareilly and Lucknow.

Each of these districts is under the administration of a Missionary, called by virtue of his office "Presiding Elder," and who, in addition to the work of the station in which he lives, is charged with the supervision of all the stations in his district. The present publication does not contain reports of each station separately, but one from each Presiding Elder, giving a brief description of the work in the various stations under his charge. Separate reports from the principal stations will probably be issued, and to them our friends are referred for any additional information they may desire respecting the operations of the Mission.

PRESIDING ELDERS' REPORTS.

I. BAREILLY DISTRICT.

It is proposed to present the stations of the District, in order, noting simply what seems of special interest, passing by, as far as possible, mere common place details.

I. BAREILLY STATION.

Rev. T. J. Scott in charge. Apart from the Girls' Orphanage, the Native Christian community connected with Bareilly Station now numbers 88 adults and 50 baptized children. The most of the Christians are connected with the Industrial Establishment founded by Rev. D. W. Thomas. There is a marked improvement in these Christians since last year. Many of them came from different parts of the country where they were gleaning a precarious subsistance and were inaccessible to proper pastoral care. They now have fixed homes and regular employment and constant pastoral oversight, so that they are much improved temporally and spiritually. We hope before long to have a commodious and attractive Church for these Christians, which will supply a want much felt during the past two years.

There are now five out-stations connected with the Bareilly Mission *viz.* Pilibheet, Khera Bajhera, Aligunge, Futahgunge and Fureedpore. In three of these out-stations we have schools. So far there has been no extensive awakening. Near Pilibheet marked good impressions have been made among the sect of "Parnámís." Two Brahmins and a Thakur seem almost persuaded to become Christians. They claim now to have faith in Christ but not openly for fear of the Parnámís. In Khera Bajhera the Schools are making a very marked impression on the youth connected with them. Many of the pupils in the schools seem now more like Christian than heathen children.

II. THE GIRLS' ORPHANAGE AND INDUSTRIAL SCHOOL.

Rev. D. W. Thomas in charge. Mr. Thomas reports, that "The condition and interest of the Orphanage remain about the same." I feel justified, from having examined this Orphanage nearly every year since coming to India, that it never has been in a more prosperous condition. It is an institution of decided usefulness in our Mission, and worthy of thoughtful fostering care. The Industrial School built up by Mr. Thomas continues to flourish. It may be considered even now self supporting, as appears from the accounts recently audited by the visiting Committee. About 70 Christian men and 40 Christian women find employment here.

III. MEDICAL WORK IN BAREILLY.

Miss C. Swain, M. D. in charge. Miss Swain's work as a Medical Missionary has more than met all the success we had hoped for it. She has been able to treat hundreds of cases, and has been called to the best families in the city and surrounding country. Attention has been arrested and a very kindly feeling awakened by this form of Mission work. Zenana work for a half dozen Missionary ladies has been completely opened in the city. This work is a marked success so far. Of course time alone can show if the interest is to decline with the novelty of the effort. Native gentlemen of wealth and influence are now setting a movement on foot to build a hospital for females, worth some ten thousand rupees.

IV. BUDAON STATION.

Rev. R. Hoskins in charge. The work in Budaon District is very promising and is opening out on a large scale. It is chiefly among low caste people, but they are intelligent and thirfty, and bid fair to rise rapidly in importance as a Native Church. A few men of the sweeper caste, genuinely converted in heart and life, have carried the Gospel into a number of widely scattered villages. The desire to accept Christianity was

gradually awakened and forced itself into notice, and on receiving attention gave evidence of being a true work of the Lord. Religious meetings have been held in several widely separated towns and villages by Mr. Hoskins during the year, and 149 adults and 66 children were baptized. A large number of the adults have not only been baptized, but seem to be genuinely converted in life. It would be an unprecedented fact in history, if, in a movement like this, a worthless element does not present itself. But so far, a large margin of good remains to the glory of God's grace. The sweeper caste is largely represented in Budaon District and it is extensively affected by this movement. The people are chiefly cultivators. It now seems that an extensive work may be developed among them. Mrs. Hoskins writes, that counting up the women who are nominally Christian and those who are connected with Christian families and open to religious instruction, outside of Budaon city, there are 365 women besides children, who are willing and many of them anxious to learn to read and know more of Christianity. Some problems come up in connection with this work, which time alone will solve. If it is the Lord's work, He will find a way.

V. SHAHJEHANPORE STATION.

Rev. T. S. Johnson in charge. The work in Shahjehanpore District has grown beyond the ability of one man to keep it up properly. With the Boys' Orphanage, the Christian village, the Medical work, and the large school work of the District there is entirely too much work for the management of a single Missionary. Nineteen adults and twenty-eight children were baptized here during the year, showing steady growth in the Native Christian community. A thorough plan of itinerating is kept up in the District. Sunder Lal has acted as an itinerant Missionary, visiting the pergunas in regular order, much of the time on foot.

This plan spreads the truths of the Gospel very widely. A neat substantial Chapel or preaching hall was erected in the Shahjehanpore bazar during the year, at a cost of Rs. 1500. This enterprise is a creditable one and is likely to yield good results.

The Boys' Orphanage remains much as it was last year. As a School, it has attracted attention from without, and from 20

to 30 day scholars usually attend, not only from the Mission City School, but from the Government Schools also. The boarding department contains 7 pupils. The Boys' Orphanage is doing a good work in our Mission. An extensive Medical work has grown up on Dr. Johnson's hands. From three to four hundred outside patients are treated every month, apart from the cases that arise in the Orphanage. A very valuable impression has been made on the surrounding community.

Panáhpore, the Christian village, promises to be a most useful enterprise in the work of evangelism. It has been said of such villages, that they foster a spirit of dependence in converts, circumscribe the light that should be diffused, and partake of some of the evils of communism. It must be confessed that some at least of the Christian village experiments of India have sadly failed. Still, no doubt, such enterprises, well managed, can be made to meet a want in every Mission field. They can be made to answer the purpose of the community of goods in the primitive Church. There are now 34 families containing 126 souls in Panáhpore. Eleven souls have been added to the village during the year from heathenism, a result of the existence of this village in that part of the country. A comfortable little Chapel and School houses have been built where the people worship, and where their children are learning to read. Thus a hopeful Christian community is growing up right in the midst of heathenism, and quite away from the Missionary's premises. Dr. Johnson, who inaugurated and has carried on this enterprise so far, deserves praise for his zeal and well bestowed labor. It would do the heart of any friend of Missions good to visit that village. As you approach by the road that has been cut through the jungle, the quiet little Chapel in the foreground with the Native Preacher's house beyond, flanked by the village houses, around which lie the little green fields of the Christians, girt in by the still unbroken jungle, all form a cheerful and encouraging picture. Here is a substantial material nucleus for Christianity in this part of India. This enterprise is worthy of the hearty sympathy and prayers of all who are longing to see the kingdom of God come in power in this land.

VI. NYNEE TAL STATION.

Rev. J. L. Humphrey in charge. Perhaps the Medical work, as connected with evangelistic plans, has been of chief interest in our Kumaon field, during the past year. Other work in the Nynee Tal Mission remains much the same as last year. Members of the Medical class, five of whom passed a Medical Committee and received Certificates as Native Doctors, are beginning to make themselves useful. They are called upon to treat hundreds of patients, and the good impressions made on the people of the province must, in the end, bear fruit in the furtherance of the Gospel. An effort is being made by Dr. Humphrey to locate the members of the class, during the cold season, about the province, so as to accomplish the greatest good. The School work of this station has greatly enlarged, so that in addition to the schools in and about Nynee Tal, a large portion of the Bhábar and Taráí is now occupied. During the year a Pergunnah including the Taráí country was taken from the Moradabad District and added to Kumaon. Dr. Humphrey was requested to superintend a number of the Schools of this pergunnah and arrange for the opening of others. The Missionary has therefore every opportunity of doing good among both teachers and pupils, so that this arrangement together with the establishment of the Dispensaries gives him a controling influence over the people, not enjoyed in any station in the plains. The Kumaon work has opened out as never before. Another Missionary is much needed for it. Dr. Humphrey is opening little out-stations in the mountains and in the Bhábar, and is calling for native helpers. The work has not been unattended with fruit during the year. A zemindár in one of the hill villages was baptized, and has so far remained faithful. His wife seems now ready to join him, while others in his village are favorably inclined.

Conclusion.—In looking over the work of the Bareilly P. E. District for the past year, we have reason "to thank God and take courage." The 196 adult and 134 infant baptisms, for the past year, show encouraging growth in this part of our Mission field. An extensive native Church is rapidly growing up. All the stations are throwing out helpers and forming little centers of influence over the country, which kept up per-

sistently, must leaven the masses with Christian truth. Our District Camp Meeting was attended with great power. The people are receiving the gift of the Holy Spirit. The District Association for Native Helpers is doing good, in consolidating and unifying efforts for the evangelization of the people.

T. J. SCOTT.
Presiding Elder.

II. MORADABAD DISTRICT.

The work in the various Stations of the Moradabad District, has been pushed forward during the past year, much in the usual way, and the Tables of Statistics show the various departments to be in a healthy state. The total number of Communicants is little larger than last year, but several families have removed to Bareilly and Panáhpore. There are not so many baptisms reported as last year, yet no discouraging inference can be drawn from this fact, as there are in several places persons willing and anxious to be baptized. Although some of our Schools have run down a little, yet on the whole our numbers in School are much increased. We have not however been able to bring any of our Schools up to the grades proposed by our Conference Educational Board, and I fear that in regard to salaries of Teachers we can never bring them up to those grades. It is an undoubted fact that all our Schools are becoming more efficient every year. The regular work of the Presiding Elder has, through unavoidable circumstances, been much neglected, yet as stated, all the stations except Sambhal have been vigorously managed.

MORADABAD STATION.

Bros. Wheeler & Elliott, at Moradabad, have had almost double work during most of the year. Every enterprise has been kept intact, and an English service kept up during most of the year. In addition, Bro. Wheeler has had the oversight of Amroha and Sambhal Circuits, and during the last few months, the charge also, of the latter. He writes thus of his work, "A review of the year's work, gives every reason for thankfulness and hope. In the number of Members, Probationers and per-

sons baptized our gain is not large, still it is not less than usual. Yet the important question is, and has been, not *how many*, but *what* is the character of our Church Members. Conversion to Christianity, though a most important step, is found not always to include spiritual regeneration. Indeed so far as our observation goes, in the service of this Church, these two events have not once happened together. When the inquirer is, after much labor and prayer, baptized and admitted to probation in our Church, he is invariably found to be in the condition of unawakened persons at home. For him the great work is not only unperformed, but its possibility even, is to him unknown. Hence the pastor's immediate duty is to secure the regeneration of formal Christians, who are sure to think, and often stoutly to affirm that they were regenerated at the moment of baptism. Without saying it is an impossibility, we only remark that we have not witnessed it in a single case here.

Of the ten assistants employed during the year, nine give evidence of regeneration. Thirteen of the Native Members and six of the Probationers give evidence of being in this same state of grace. The conversion to God of these 28 souls outweighs every other consideration or interest in the Mission Church. We look to the future with anxious hope. The thick darkness has passed away, the morning has dawned. Will not the clear day soon appear?

The usual routine of Missionary duties has been followed. No conversions have resulted from bazar preaching, but one encouraging feature of this work, is the fact, that we have had much less "disputing about words to no profit;" more quiet hearers, and more discussions about the possibility of forgiveness in this life. Several persons of low caste in the city have been converted or rather baptized during the year, and it is worthy of notice, that they still live in their former houses. This encourages us to hope, that what the Bengálí Bábús term, the "Barrack System" of Missionary labor may soon be abandoned. Several persons at Haraura who were baptized, immediately apostatized, because they were not employed. Three who were employed by the Missionary are still holding on, and one of them has been converted. We have been met in villages by persons who retain lively impressions of truths which they heard, two, three, and even four years ago. Others, on hearing a single Sermon directed against idolatry, have become convinced of its folly, This seems to show that the simple preaching

of the truth often carries with it a force which the preacher himself under-rates. We visited the great fair held at Garh-mukhtesar, and found that while the numbers exceeded those of last year, there was the same absence of persons of wealth and rank. The leaders of Hindustáni thought, seem to be abandoning the idolatrous practices of their countrymen.

Our Colporteur business does not prosper from the fact that our Colporteurs all want to become preachers.

Owing to the absence of the Missionary's wife for six months, the Girls' Schools have not prospered very much during the year. The Boys' Schools have done better. Our branch Schools have largely increased, and may be made quite efficient if constantly looked after. The High School suffered some by the Head Master's leaving abruptly, as it was some time before another man could be put in his place. It is now, through the efforts of the Junior Missionary, Rev. M. C. Elliott, in a promising state of efficiency. One conversion has resulted from the labors in the School."

SAMBHAL CIRCUIT.

This work has suffered much during the year. The few Members at Sambhal have become scattered, and the Native Church there is reduced to the families of the helpers. The Schools however are doing well. The Girls' Schools are the most promising of any in the district.

AMROHA CIRCUIT.

Rev. Zahúr-ul-Haqq has managed this Circuit very successfully. Every interest has been pushed forward vigorously, with the single exception of the Boys' Boarding School at Bábú Khera, which has run down simply for the want of boys to fill it. Harvests have been plenteous and the parents feel their children to be no burden. The Girls' Boarding School in Amrohá city is a model of its kind.

Bro. Zahúr-ul-Haqq thus writes of his work.—"Wázih ho ki, Khudáwand ke fazl se is maqám i Amrohá men pánch sál se Mishan ká kám shurú húá hai, aur kuchh phal bhí zahúr men áne lagá. Bázár men manádí húá kartí hai, aur kisí tarah ká fasád nahín húá, par 100 yá 200 ádmí jamá hoke achchhí tarah se sunte. Ráqim ne bímárí o kamzorí ke sabab bázár men manádí kam kí, táham Khudá ká fazl is maqám

par shámil rahá, aur hai, ki dar ín wilá baz ashkháss mutaláshí hain, anqaríb waqt hai, ki baptismá páwenge. Is shahr men tín Skúl hain, do larkíon ke, aur ek larkon ká, jo Musalmánon ke hain. Un men Sande Skúl hotá hai. Tadád larkon kí, qaríb 40 ke hai; aur fazl i Khudá yih hai, ki yih skúl 14 mahíne se qáim húá, magar báwujúd is thorí muddat ke baz baz larke Itwár ke din 25 yá 30 áyaten yád karke suná dete hain, aur das ahkám aur Khudáwand kí duá aksaron ko yád hai.

Ísáí larkíon ke Skúl men 14 larkíán hain, un men se kaí ek Urdú, Hindí aur Roman, bakhúbí parh saktí hain, aur kár i dastí aur ilm i músíqí men bhí roz ba roz taraqqí pátí játí hain. Aur merí samajh men do tín ne naí paidáish bhí hásil kí hai. Aur dúsre Skúl men 11 larkíán Musalmánon kí hain, jo ki Urdú men dúsre hisse tak parh saktí hain. Agarchi ba sabab parda nishíní ke, merá guzar un tak nahín ho saktá, tau bhí kabhí kabhí un ke maktab ke nazdík jáyá kartá hún, aur we apná sabaq ba áwáz buland parhkar us ká matlab mujh par záhir kartí hain.

Khudá kare ki yih parda nishíní, jo ki kasrat se Hindustán men hai, játí rahe, aur 'sachchái o safái us ke badle men jar pakre. Kabhí kabhí merí bibí, yá koí hoshyár larkí un men jákar imtihán letí hain, aur tartíb i maktab aur targíb i mazhab men hidáyat kartí hain.

Hamáre iláqa men chár jagah, Kilás Míting aur Prayer Míting aur Itwárí girjá barábar hotá hai. Muwázaát men jo gird nawáh men wáqa hain, qaríb 500 Ísáí aur mutaláshí rahte hain, jo ki apne apne kám maslan kishtkárí aur sufedbáfí se qút hásil karke bakhúbí auqát basar karte hain.

Dhanaura men jo ki ek naí jagah hai, bhái Prem Dás rahte hain, aur nihávat tandihí aur ján-fishání se kám karte hain, aur kabhí Itwár ke roz girjá karne ko Hattáin men jáyá karte hain, jahán 25 yá 30 ádmí jama hokar bandagí karte hain. Aur bhái Gurdiyál Singh un ke hamráh hokar koshish aur mihnat karte hain, aur 8 yá 10 larke Ísáíon ke, Hindí parhte hain. Báshta men kuchh zamín wáste tamír makán ke kharíd lí gaí, jis waqt makán ban jáwegá to bahut kám achchhí tarah se zuhúr men áwegá. Maqám i Joá men, bhái Kán Singh aur Manphúl Singh Khudáwand ká kám karte hain. Aur Bábú Khera men bhái Charles Luke rahte hain, aur un ke supurd men 7, 8 larke hain, jo ki Mishan se parwarish páte hain.

Is sál men bálig aur ná-bálig 25 ádmí ne baptismá páyá, aur kaí ádmí sharík i mimbarán húe. Tamám iláqa men 8 iskúl hain, 2 larkíon ke aur 6 larkon ke. Larkíon men 14 Ísáí hain aur 11 Musalmán hain. Larkon men 30 Ísáí hain aur 60 Hindú aur 30 Musalmán hain. Aur tajwíz hai ki muttasil mauza Pattáí ke kisí qadr zamín kharíd kar lí jáwe, aur us men we Ísáí jin ke chál chalan achchhe hain, ábád kíe jáwen, so un ká bandobast jismání aur rúhání har tarah se amal men áwegá. Faqat.

BIJNOUR STATION.

Bro. H. Jackson though not able to enlarge the work, has labored hard and systematically during the year. The few christians in Bijnour have been instructed daily, and in the Sunday School. Those at Mandaur have been frequently visited by the Missionary and by Kanháí Singh. Those at Najíbábád and Nagína have been under the immediate care of Rev. A. C. Paul, and Bábú R. K. Banerjí respectively. Kallú instructed those at Nehtaur until the bigoted Muhammedan, in whose house he lived, turned him out, and all others refused to give him quarters at any rent he might wish to give. All the Schools have very much increased in efficiency and numbers, except the one at Bijnour which has fallen off, on account of Bro. Jackson's being obliged to cut off the scholarships which had been established. The school however, though small, is certainly a marked one, both in regard to systematic arrangement and efficient teaching. The Grant-in-Aid for the Chándpúr School has been received since April last, and that school is now on a safe footing and is doing efficient work. The Girls' Schools and Zanána work are kept in a prosperous condition at Bijnour, Nagína and Najíbábád. The balance of the debt, which years ago was left upon the Mission at Bijnour, has been during the past year entirely paid off, and there is a balance in hand. The year begins auspiciously.

GARHWAL STATION.

Revs. Mansell & Wilson, in charge. *The Church* is about the same in numbers as last year. One member was expelled for bad conduct, and afterwards excluded entirely from our community for poligamy. One or two other cases of discipline made

the numbers smaller, but those who had near the close of last year professed a change of heart, showed by their conduct that the change was real; hence by their efforts, under the blessing of God, the places of those expelled were soon filled by those better than they.

The *Orphans* are doing well. They have learned faster, and done more work this year. One boy was dismissed, as all our efforts for three years had failed to improve him. For want of funds for the full support of all the destitute children, four of the older boys have been stricken from the list, and they are now earing their own living. They should have had more time in school, but they can all read pretty well in Hindí, and write well enough to keep accounts. So we are sure they are infinitely better off than they would have been, in the condition in which they came to us. Two Girls have been added to the list. There are now 8 Girls and 12 boys under our care.

Schools.

The Paori School is larger than ever before. There are 110 boys on the roll. Srinagar is the same as last year. Three others have been opened during the year; one an Anglo-Vernacular School of low grade at Dárá Mandí; and the others village Schools. The aggregate number of scholars is much above that of last year. The foundation of one new School house is laid, and we hope to have it covered in, before the rains begin. The Girls' Schools also have increased, both in numbers and efficiency. There are now 77 Girls on the rolls.

Sunday Schools.

We have two organized schools, one at Paori and the other at Srinaggar. Their interest has kept on the increase during the year. There are two sessions each Sabbath, one after the morning Sermon, at which time, in addition to Scripture lessons and the recitation of Scripture verses, each boy and girl takes a book to read during the day. In the evening the books are returned, and each scholar who is able, gives a synopsis of the book read, either in English or Hindustání. These exercises are very interesting, and these Sunday Schools in connection with one or two principal schools may justly be regarded as most encouraging.

Preaching.

A great deal of direct preaching to the heathen has been done during the year. While the pilgrims were in route to and from the shrines, Thomas Gowan and J. C. Ronser, Native

Preachers, spent much time with them. Bro. Wilson also made the tour of Badrínáth and Kidárnáth at his own expense, in company with Rev. Mr. Woodside of Dehra Doon. Many opportunities were found, of preaching to, and working among the Pilgrims, and the work is thought to be hopeful. Village preaching has also been kept up at the villages near Paori, Srinaggar and Bangár. For the past three months we have had a Colporteur travelling at large in Garhwál. His sales have been small except during court months in Paori.

This plain brief sketch of the work in the Moradabad District ought to encourage the friends of Missions. We close the year with thanksgiving, to begin the next in hope.

H. MANSELL.
Presiding Elder.

III. LUCKNOW DISTRICT.

Our work in Oudh has suffered during the past year, on account of the weakening of our Missionary force. Three of our Stations, comprising almost one half the field occupied by us in Oudh, have been without resident Missionaries, and the result which might have been anticipated, is seen in a decrease of members and inquirers in two of those Stations. In the remaining stations we have had a good degree of prosperity. Our membership in Oudh has increased from 125 members and probationers, to 201, being a gain of 60 *per cent* during the year, and there is good reason to hope that this rate of increase will be more than maintained during the current year. With two of our now vacant stations occupied by efficient Missionaries, and with increased evangelistic efforts in all our stations and out-stations, we may reasonably expect a larger measure of success than we have thus far enjoyed.

There has been a slight decrease in the number of native helpers employed in the district during the year. Nothing can be more evident than that our work has sometimes suffered in the past, from the character of many of the helpers whom we have employed. Experience has convinced us, that a man who is not a positive help, is nearly sure to be a positive hind-

rance to our work. It is not enough that a man have a good character, ability to preach, a fair education, and willingness to work; he must have, in addition to all these, an anointing from above, the call of the Holy Ghost. During recent revivals in Lucknow and elsewhere, preachers of established reputation have been found utterly useless in the work of leading souls to Christ. They can *preach* very well, can gather up inquirers and bring them to the Missionary for baptism, but when a man becomes distressed about his sins, and asks with tears what he must do to find relief for his burdened soul, they look on with bewilderment, or perhaps, with an awkward embarrassment, turn and leave him. Such men cannot help us. Where such still are found among us, we should deal kindly with them, and try to show them wherein they come short of their duty; but for the future, we should give no man a place among our helpers, until he has himself not only learned the way of salvation, but demonstrated his ability to show others the way. The well tested rule of our Church, that a man shall show "fruits" before being formally authorized to preach the word, will be found as safe a rule in India, as it has proved in England and America.

More attention has been given to English preaching, during the past year, than previously, especially in Lucknow and Seetapore. We have tried to bear in mind that our great Mission in India is to the natives, but we are convinced that we also owe a duty to those of our own tongue among whom Providence has placed us. Especially are we bound to preach the Gospel to those who bear the Christian name, and yet, do not attend any place of worship. We have no ambition whatever, to preach in English for the mere sake of having an English service, but we do desire to "Do good to all men," and we are thankful to state that God has not left us without tokens for good in this part of our work. We have reason to believe that scores and hundreds of men and women can be so enlisted with us in our master's service, as to become most valuable assistants in our great work. Every one who bears the name of Christian, no matter what his race, language, or color, should be trained to work for Christ and souls, and it is our earnest effort to employ all who come under our influence as co-workers in this great cause. We are now able to speak with some degree of confidence on this subject, for we have seen men whose lives had been a standing reproach to the Christian name, changed

into exemplary christians and zealous workers. By prosecuting this work, we not only discharge a solemn duty which we owe to our fellow men, but we transform a great hindrance into a great help.

Our Anglo-Vernacular Schools have not been very prosperous during the year. The powerful competition of the Government schools makes it every year more difficult to maintain mission schools of a higher grade, except at a cost which our friends at home would not feel justified in giving. This is especially true in Oudh, where there are few large towns, and where the Government has already occupied nearly all the ground. For the present, we propose giving more attention to schools of a lower grade, but we are not willing to abandon any of our existing schools, until clearly convinced that we cannot longer maintain them.

There has been an increase in both the number and attendance of our Girls' Schools, and the prospect of this department of our work is very encouraging. As a separate report of this work will be published, it is not necessary to further allude to it here.

Reference to the reports received from the several Missionaries in Oudh, will show more clearly the general state of the work.

LUCKNOW STATION.

The work in this city has been divided into two charges, one located at Hoosainabad, in West Lucknow, under Rev. J. H. Messmore, and one in East Lucknow under Dr. Waugh. For the sake of convenience both will be considered together.

Brother Messmore writes of the West Lucknow work, as follows:—

"The numbers and condition of the native christian community are about the same as last year. Three native preachers have been regularly occupied in bazar preaching, and at the lowest estimate, 20,000 persons have heard from them the message of salvation through Christ. It is impossible that this work should be entirely fruitless, and no doubt, the years to come will bring to view some result of this now apparently useless labor. Yet it is a fact, that very much of the efficiency of this bazar preaching is lost, in consequence of the almost total absence of any plan for looking after, and harvesting the results.

The Missionary has been principally occupied in teaching in the Hoosainabad School, in supervising the various Branch Schools, and in the preparation of the "Shams-ul-Akhbár." There are now ten schools connected with the Hoosainabad Station, five boys' schools, and five for girls. The girls' schools have been visited and examined by Mrs. Messmore, and though not increasing in numbers, are very encouraging from the advancement of the pupils, and their continued regular attendance at school. With the exception of the Kashmíri Mohalla School, there has been no increase in the number of pupils attending the boys' schools. The central school at Hoosainabad has suffered considerably from the destruction of the school building by the September flood, and until a suitable building is found, the school will continue to suffer. A better lot, in a more central part of the city, has been secured, and, if possible, a new building will be erected during the year 1871."

Dr. Waugh has had charge of the East Lucknow Station, in addition to his duties as Superintendent of the Mission Press. In his English work he has been assisted by the other Missionaries of the city, and in the native work by Rajab Alí an ordained native Preacher. Both the English and Hindustání congregations have increased much during the year, so much, indeed, that a larger place of worship is now a pressing want of our Lucknow work.

THE REVIVAL IN LUCKNOW.

On Sunday, the 27th of November special services were commenced in our chapel, under the direction of the Rev. Wm. Taylor, the well known Evangelist, and kept up regularly, twice each day, for three weeks. The preaching to the natives was through an interpreter. In a very short time a marked interest began to manifest itself, and although many were offended by the unusual methods employed, and the searching preaching of the Evangelist, it soon became evident that God was owning the word. Many were led to see that their religion was a mere form, while others, again, who had scarcely troubled themselves to observe a form of religion at all, were awakened and led to seek a living Saviour. The influence of the meeting on our native christians has been most salutary, and bids fair to be permanent. Altogether about eighty Europeans and natives have professed to find forgiveness of sin, and a new heart,

and conversions are still taking place every week. This revival has put our work in Lucknow on a new basis. It gives us a new spiritual power in our meetings, a new hold on the community, and an invaluable band of zealous brethren and sisters to help us in our great work. Our prayer is, that it may go on with increasing power, until Christian churches are found in every street of the city.

SEETAPORE AND LUCKIMPORE STATION.

Brother Knowles, who has charge of these two stations, writes:

"Preaching has been regularly carried on in the Seetapore and Luckimpore districts by the Missionary and his native assistants, but no apparent fruit has thus far, been the result of their labor. Ours has been the thankless task of sowing. Perhaps—as is often the case—when the sowers are forgotten, others may come with flashing sickles and joyous songs to reap the golden harvest. In the eyes of the Great Master the sowers and the reapers are equal, and truly both are necessary, as their work is distinct.

"A vernacular service has been regularly conducted on Sabbath mornings in the Mission Chapel, and also an English service on Sabbath evenings. Good has been done in these services, both to natives and Europeans. Some have been converted, others quickened and revived, while all have been built up in their most holy faith.

"Through the kindness of Col. Gardiner, a service has been opened on Sabbath mornings for Presbyterians and Wesleyans, in the regimental reading room of the "Buffs." We trust that God will bless this means of grace to the salvation of many souls.

"The Seetapore Sunday School has been carried on regularly. It contains 14 children and 20 adults, under the care of 4 teachers. The Khyrábád Sunday School has been held regularly on Sabbath mornings. It is conducted by Bakhtáwar Singh, and Mr. Bernard, Head master of the School, and contains 15 boys.

"The Khyrábád Mission School has had an average attendance of 60. During the past year the boys have made fair

progress. There is also a small vernacular school in Fazlnagar, made up of the children of the people working on Mr. Foy's grant. The Seetapore Girls' School numbers 15 girls of different castes, and receives a monthly grant of Rs. 15 from the Seetapore Municipal Committee. We hope to give a better report of this school next year, as it has been but recently commenced.

GONDAH STATION.

The work in the Zillah consists of the central station of Gondah, and out-stations at Colonelgunge, and Nawábgunge. Brother Weatherby's report is very brief; but not unfavorable to the prospects of the work. He writes:

"While the results of the past year have not been as encouraging as we could have desired, there has nothing of a discouraging character taken place, and the work has been pushed forward with vigor. The native helpers in the out-stations have been as faithful as they could well be, and speak hopefully of their labors. Regular bazar preaching in Gondah, and teaching in the surrounding villages have been kept up during the year. We have baptized 1 adult and 2 children."

BAHRAICH STATION.

In the absence of a resident Missionary this station was placed under the care of Brother Weatherby, Missionary at Gondah, and John Bernard, an experienced Native preacher, sent to labor in the city, and vicinity of Bahraich. He has done very well, having established a promising vernacular school, and gained access to the native community to an extent which will enable us to prosecute our work there, much more efficiently than heretofore. Brother Weatherby writes:

"The principal labor has devolved on John Bernard, Native preacher, who has been diligent in every good word and work, and reports one or two inquirers. A vernacular school has been opened, and 45 boys attend regularly. The majority of these boys also attend the mission sabbath school. The work of this station is of a most promising character. We have purchased a good bungalow for the missionary's residence."

NAWABGUNGE STATION.

This station has been in charge of Rev. J. T. Janvier, a native ordained preacher. He is a faithful man, and has worked well during the year, but without much visible success. Two persons have applied to him for baptism, but they have not yet been thought altogether worthy. In his report Bro. Janvier writes as follows:

"Another year has rolled over our heads, and I am thankful to say that the work of proclaiming the Gospel in and around Nawabgunge, has been carried on as usual; true with not much signs of real encouragment, and yet it has not been wholly discouraging. During the several melas which have been visited, much encouragment has been received. People have often come to our house, taken books, read, and returned them, thus evincing their interest in becoming acquainted with the life-giving word.

"Our little school which was opened at Bara-Bunkee has been closed during the year. The school was small, and the parents of the scholars were found unwilling to have their children taught in the Scriptures, as is the custom in mission schools, and so it was thought advisable to bring the school to a close. As the people of the station gave their money only for this school, there has been a falling off in our subscriptions."

ROY BAREILLY STATION.

In the absence of a resident Missionary, this station has been under the care of Mr. Geo. Mayál, Head Master of the mission school. He is a reliable man, of fair preaching ability, and has done very well during the year. The school has fallen off somewhat in numbers, but is still in a satisfactory condition. The boys of the most advanced class, have joined the government school, by the advice of the Missionary, and no attempt will be made in the future to teach boys beyond the studies of the third class of ordinary zillah schools. Roy Bareilly is not large enough to maintain two first class schools, and we think it better to pay more attention to the lower classes, leaving the more difficult and expensive higher classes to the government school.

There are two girls' schools in Roy Bareilly. One of these has been but recently commenced, but the other has been in progress some years. A Teacher from the Normal School at Lucknow was first secured, but she wholly failed. The best, and indeed, the only teacher who could be obtained, was a Mahammedan woman, who knew very little herself, but who had some influence in getting girls to attend. It was thought better to maintain the school under this woman's care, than to give up altogether, and as the people have now become familiar with the idea of girls' schools, we are attempting to open others. We have learned by experience elsewhere, that in the work of female education we must be satisfied with the most crude results at the outset, and that the most unpromising schools may be gradually developed into very successful ones.

As a Missionary is now to be sent to the station, our girls' schools, as well as all the other departments of our work, will receive much more efficient supervision than has been possible during the past year.

CAWNPORE STATION.

At the urgent request of friends in Cawnpore, the Missionaries in Lucknow, in connection with Rev. J. Broadbent, Wesleyan Chaplain, began to hold a monthly English service at that place early in the past year. Similar services were held by Presbyterian and Baptist Missionaries from Allahabad once a month. A small Chapel had been fitted up, and an interesting congregation usually attended. Towards the close of the year the interest in these services began to increase, and indications were observed which led us to hope that God was about to revive His work in that city. When Mr. Taylor arrived in Lucknow, a cordial invitation was sent to him to go to Cawnpore, and hold a series of services there. Accepting the invitation as a call from Providence, he went, and spent three weeks, preaching to both English and native congregations. In the Chapel services he met with less success than we had anticipated, but God opened his way among some families living in the city, where he preached daily through an interpreter, with marked success. Twenty-two persons were converted to God, and a door opened for a still greater work among others of the same class.

As our Annual Conference was held while this good work was going on, the question of taking care of the fruit thus gathered very naturally came up for consideration. A number of gentlemen of the station made a very urgent request that a Missionary be sent to the place, while the little band of converts were very desirous to be placed under the oversight of some one sent from our Mission. The whole case seemed like a manifest indication of Providence, and a strong desire was felt by the Conference to send a Missionary, but it was found impossible to spare one for the post. It was determined, however, to send a native Missionary, and an excellent brother has accordingly taken charge of the work. The Missionaries at Lucknow will continue to preach at the Chapel, giving two Sabbaths each month, and also rendering such assistance as they may be able to the native Missionary. The prospects of the work are very encouraging, and we look confidently for good results during the year.

THE MISSION PRESS.

In addition to the Books and Tracts mentioned in the report of the Publishing Committee, the *Kaukab i Ḥswí* and *Shams-ul-Akhbár* newspapers have been regularly issued. The circulation of both papers is increasing in a very encouraging manner, and it is the purpose of the publishing Committee to do all in their power to increase the attractiveness and usefulness of these publications.

The expenditure on the Press for the past year was about Rs. 5,500. Many thanks are due the friends of our publications for the interest they have taken, and the material aid given. The various publications of the Press are advertized as issued, and all persons wishing to aid in their circulation should apply for stock without delay.

But while our Christian literature is steadily growing, there are yet great deficiencies in many branches, and it is earnestly hoped that all who wish to aid in the good work of supplying India with sound Christian literature, will aid, not only in helping to circulate books tracts and papers, but by furnishing "Copy" for new works.

Contributions of this character sent to the Manager of the Press, or the Publishing Committee of the Mission, will be gladly received.

J. M. THOBURN,
Presiding Elder.

Minutes

of the

SEVENTH SESSION

OF THE

INDIA MISSION ANNUAL CONFERENCE

of the

Methodist Episcopal Church, U. S. A.,

HELD AT

LUCKNOW, JANUARY 12-18, 1871.

LUCKNOW:

PRINTED AT THE AMERICAN METHODIST MISSION PRESS.

1871.

OFFICERS OF THE CONFERENCE.

PRESIDENT,

REV. J. W. WAUGH.

Secretary,
J. H. MESSMORE.

Assistant and Recording Secretary,
S. S. WEATHERBY.

Corresponding Secretary,
J. M. THOBURN.

Treasurer,
D. W. THOMAS.

Publishing Committee.

	Term expires
J. H. MESSMORE,	1872.
T. J. SCOTT,	1873.
E. W. PARKER,	1874.

Board of Visitors to Orphanages and Industrial School.

	Term expires
S. KNOWLES,	1872.
H. JACKSON,	1873.
J. L. HUMPHREY,	1874.

Board of Education.

	Term expires
T. S. JOHNSON,	1872.
J. H. MESSMORE,	1873.
D. W. THOMAS,	1874.

COMMITTEES OF EXAMINATION.

FIRST YEAR.—J. L. HUMPHREY, P. T. WILSON, ZAHÚR-UL-HAQQ.
SECOND YEAR.—S. S. WEATHERBY, J. T. JANVIER, P. M. BUCK.
THIRD YEAR.—F. M. WHEELER, S. KNOWLES, SUNDER LAL.
FOURTH YEAR.—R. HOSKINS, T. S. JOHNSON, J. H. MESSMORE.

Candidates for Admission on Trial.

H. JACKSON, E. W. PARKER, D. W. THOMAS.

DISCIPLINARY QUESTIONS.

1.—What Preachers are admitted on trial?—PIYARY MOHAN MUKERJI.

2.—Who remain on trial?—AMBICA CHARN PAUL, RAJAB ALÍ, T. CRAVEN, J. T. MCMAHAN.

3.—Who are admitted into full connection?—*None.*

4.—Who are Deacons?—SUNDER LÁL.

5.—Who have been elected and ordained Elders this year?—*None.*

6.—Who have located this year?—*None.*

7.—Who are the Supernumerary Preachers?—C. W. JUDD, J. D. BROWN.

8.—Who are the Superannuated or worn-out Preachers?—*None.*

9.—Who have been expelled from the connection this year?—JAMES DAVID.

10.—Who have withdrawn from the connection this year?—*None.*

12.—Who have died this year?—*None.*

13.—What is the Number of Church Members?—*(See Statistical Tables.)*

16.—Where are the Preachers stationed this year?—*(See Appointments.)*

17.—Where shall our next Conference be held?—MORADABAD.

DAILY PROCEEDINGS.

FIRST DAY.

THURSDAY, *January 12th*, 1871.

THE India Mission Conference of the M. E. Church, U. S. A., convened according to appointment for its Seventh Annual Session in the East Lucknow Chapel, Lucknow January 12, 1871.

The Conference was called to order by the Assistant Secretary of the last Conference. Rev. E. W. Parker conducted the opening religious services, assisted by H. Jackson, Sunder Lal and others.

The Roll of Conference was called and the following members answered to their names. E. W. Parker, J. W. Waugh, J. M. Thoburn, H. Jackson, J. H. Messmore, D. W. Thomas, S. Knowles, T. S. Johnson, T. J. Scott, H. Mansell, P. T. Wilson, S. S. Weatherby, J. T. Janvier, Zahúr-ul-Haqq, James David, R. Hoskins, F. M. Wheeler, J. L. Humphrey.

In the absence of a Bishop, J. W. Waugh was elected president, J. H. Messmore, Secretary, S. S. Weatherby Assistant and Recording Secretary. The transfers of Philo M. Buck of the Kansas Conference, and Thomas Craven of the Rock River Conference, U. S. A., were presented and placed on file.

The Presiding Elders having been instructed to prepare nominations for the usual standing committees, presented the following as their report, which was adopted.

On Statistics—
H. JACKSON, R. HOSKINS, J. T. JANVIER.

Sunday Schools—
J. L. HUMPHREY, S. KNOWLES, D. W. THOMAS.

Colportage—
T. S. JOHNSON, S. S. WEATHERBY, P. M. BUCK.

Publishing Minutes—
CONFERENCE SECRETARIES AND SUPD'T. MISSION PRESS.

Auditing Presiding Elders' and Treasurer's Accounts,—
P. T. WILSON, F. M. WHEELER, J. H. MESSMORE.

Auditing expenses to Sanatarium,—
D. W. THOMAS, J. H. MESSMORE, J. L. HUMPHREY.

Temperance—
E. W. PARKER, S. S. WEATHERBY, ZUHÚR-UL-HAQQ.

On Public Worship—
J. M. THOBURN, J. W. WAUGH, J. H. MESSMORE.

The Official Correspondence of the past year was laid upon the table by the Corresponding Secretary, and on motion it was referred to a Committee with instructions to report on the same, before the close of the Session. J. L. Humphrey, S. S. Weatherby, and E. W. Parker, were appointed said Committee.

On motion the call for Statistics was made the order of the day for Friday 12 o'clock.

Eleven A. M., and three P. M., were fixed upon as the hours of opening and closing the daily sessions of the Conference.

The first half hour of each session was set apart for religious services. Rev. Wm. Taylor of California was introduced and briefly addressed the Conference, after which on motion he was invited to participate in the deliberations of the Conference.

On motion the Presiding Elders were constituted the Committee on Missions.

The Treasurer presented a statement of the appropriations made by the Mission Board New York, for the current year, together with other financial items received from Dr. Harris, Cor. Sec'y. which were read before the Conference, and on motion referred to the Committee on Missions.

Rev. J. S. Woodside of the American Presbyterian Mission, Dehra Doon, was introduced to the Conference.

Moradabad was chosen as the place of Meeting of the next Conference, and on motion the Bishops were requested to appoint an early date in September 1871, as the time for our next Conference. On motion, Conference adjourned.

SECOND DAY.

FRIDAY, *January 13th*, 1871.

Conference met at the usual time. The President in the chair. The religious services were conducted by Rev. S. Knowles. The minutes of the previous session were read and approved. A communication was presented from several of the residents of Cawnpore, asking the Conference to include that city in its list of stations, and appoint a Missionary there at this session of Conference.

On motion the order of the day, viz: the call for statistics was taken up. Rev. Dr. Valentine of Jeypore, Rev. W. J. P. Morrison of Umballa, and Rev. T. S. Wynkoop of Allahabad were introduced to the Conference.

On motion the President of the Conference was requested to place Cawnpore on the list of stations, provided a European missionary be not appointed.

The Transfer of Rev. J. T. McMahan from the East Genesee Conference U. S. A., was presented and placed on file.

On motion, a copy of the Conditions of Transfer of Brothers, Buck, Craven, and McMahan was referred to the Presiding Elders as a Committee, with instructions to report to the Conference.

An official letter from Bishop Janes, appointing January 12th as the time for the meeting of the Conference, and conveying his fraternal greetings to the members of the Mission, was read and placed on file.

A letter from Rev. J. T. Gracey to the Conference, announcing his prospective separation from us, was read, and J. H. Messmore was appointed to reply to the same on behalf of Conference. On motion Conference adjourned.

THIRD DAY.

SATURDAY, *January 14th*, 1871.

Conference assembled at the usual time. The President in the chair. The religious services were conducted by H. Jackson. The Minutes of the previous session were read and approved.

On motion, the Revds. Woodside and Morrison of the American Presbyterian Mission, and Dr. Valentine of the United Presbyterian Mission, were invited to participate in the deliberations of the Conference. Revds. Woodside and Dr. Valentine being about to leave, addressed the Conference in a few words of fraternal sympathy and goodwill.

On motion, the President and Presiding Elders were requested to prepare a memorial paper with reference to the deaths of the lamented Bishops, Kingsley and Thomson.

The Eleventh Disciplinary Question was taken up, viz: "*Are all the Preachers blameless in life and conversation.*" The Presiding Elders presented written Reports for Bareilly, Moradabad, and Lucknow Districts, after which the names of the preachers were called, and their characters passed, with one exception.

H. Mansell, P. E. Moradabad District reported that one of the preachers, James David, had been suspended during the year, and on motion the examination of his case was made the order of the day for 12 o'clock, Tuesday 17th.

On motion, it was resolved that the Reports of the Presiding Elders be published with the Conference Minutes.

The Second Disciplinary Question "*Who remain on trial,*" was taken up. The name of Ambica Charan Paul was called, and in accordance with the recommendations of the Examining Committee, he was continued on trial, and instructed to prepare for examination next year in the following books, viz. Binney's Theological Compend, Muir's Church History and Wesley's Christian Perfection.

The name of Rajab Alí was called and he was continued on trial.

The Seventh Disciplinary Question was called, viz: "*Who are the Supernumerary Preachers.*" E. W. Parker was granted an effective relation. C. W. Judd and J. D. Brown were continued Supernumeraries.

On motion, the secretary was instructed to present the fraternal greetings of the Conference to Brothers Brown and Judd.

The Committee on Auditing Treasurer's Accounts presented their report, shewing the Books correct with a small balance in hand.

The Conference proceeded to ballot for Treasurer, and D. W. Thomas was elected. On motion, Conference adjourned.

FOURTH DAY.

MONDAY, *January* 16*th*, 1871.

Conference assembled at the usual hour. The President in the chair. The religious services were conducted by J. McMahan.

The Minutes of the previous session were read and approved.

On motion, the rent of the Bahraich Mission Bungalow for the past year, was made over to the Local Funds of that Station.

The Preacher in charge of Lucknow station, and Presiding Elder of the District were authorized to sell the Mission property at Hooseinabad.

The report of the Committee on Panahpore was read and adopted. (See Report.)

The Committee on Khera Bajhera endowment presented their report which was adopted. (See Report.)

The Committee on Medical School presented their report, which was adopted. (See Report.)

The Committee for examining Orphanages and Industrial School presented their Report, which was adopted.

The Estimates for Bareilly District for 1872, and the Re-distribution for 1871 were approved.

On motion S. S. Weatherby, J. L. Humphrey, and D. W. Thomas were appointed a Committee on Sanitarium, with instructions to report at this session of Conference.

The Revds. J. Broadbent, Wesleyan Chaplain, Lucknow, J.Fuchs, Church Missionary, Lucknow, and Slater of Simla were introduced to the Conference.

The Treasurer was requested to pay the Secretary's bill for 1870.

The sale of the small Mission Bungalow in Bareilly, situated on the east side of the City road, was sanctioned. J. L. Humphrey was elected a member of the Board of visitors to Orphanages.

The First Disciplinary Question, viz: "*Who are admitted on trial,*" was taken up. On the recommendation of the Moradabad and Chandausi Quarterly Conference, Melville Cox Elliott was received on trial.

On motion Conference adjourned.

FIFTH DAY.

TUESDAY, *January 17th*, 1871.

Conference met at the usual time. The President in the Chair.

The religious services were conducted by P. M. Buck. Minutes of the preceeding session were read and approved.

The Report of the Educational Board was adopted. The Report on Colportage was read and approved. The Publishing Committee's Report was adopted.

The Ladies of the Mission were invited to participate in the deliberations of the Conference connected with their work.

D. W. Thomas was elected member of the Board of Education, and E. W. Parker member of Publishing Committee.

The Report of the Committee, to whom was referred the correspondence of the Corresponding Secretary of the Conference, was received and approved.

The Report on Temperance was presented and adopted.

On motion the order of the day was taken up, "*viz,*" the investigation of the case of James David. The President J. W. Waugh, being one of the Committee of preliminary trial at Moradabad, September 28': 1870, resigned the chair to J. L. Humphrey. F. M. Wheeler was appointed to conduct the prosecution, and J. M. Thoburn the defence. After due examination and deliberation, James David was found guilty of three of the four charges brought against him, and on motion he was expelled from the ministry and membership of the M. E. Church.

On motion Conference adjourned to meet at 7 P. M.

EVENING SESSION.

Conference assembled at 7 o'clock. President in the chair. Religious services were conducted by F. M. Wheeler. The Minutes of the previous session were read and approved.

The Committees on Statistics, Sanitarium, Auditing Presiding Elder's accounts, and Sunday Schools presented their reports which were adopted.

The Committee appointed to take under consideration the conditions of transfer, under which brethren are now sent to us, presented their report which was adopted.

The Corresponding Secretary of the Conference read a copy of a letter which he had sent to the Missionary Secretaries, November 1870, with reference to the prospective furlough of Rev. S. Knowles.

On motion the First Disciplinary Question was again taken up, and P. M. Mukerji was admitted on trial.

The Committee on Missions reported the Estimates for 1872, and Re-distributions for 1871, for Lucknow and Moradabad Districts, which were adopted. The Estimates for the Woman's Missionary society for 1871-72 were read and approved.

On motion J. M. Thoburn was elected Corresponding Secretary for the ensuing year.

The President announced the appoinment of J. L. Humphrey, D. W. Thomas and T. S. Johnson, as Committee on Medical School.

On motion Conference adjourned with the benediction.

SIXTH DAY.

WEDNESDAY, *January 18th*, 1871.

Conference met at 8 o'clock. President in the Chair. Religious services were conducted by R. Hoskins. The Minutes of the previous session were read and approved.

On motion it was resolved that the usual Committees for auditing the station and Treasurer's accounts, also audit the accounts connected with the work of the Woman's Missionary Society.

On motion the following resolutions were adopted.

Whereas.— Rev. J. W. Waugh D. D., is about to leave the Mission on furlough to America:

Resolved, 1.—That while we are convinced it is Bro. Waugh's duty to go, we exceedingly regret his departure, and shall follow him with our best wishes and prayers, that soon, with renewed strength and vigor, he may be restored to us, and give us that aid which his experience and acquirements so signally fit him to give.

Resolved, 2.—That we record our devout gratitude to our Heavenly Father, that Bro. Waugh has been permitted for nearly 12 years to devote his time and strength to Mission work in India; and especially for the great work he has been permitted to do, in providing suitable Christian literature for the rising Native Christian Church.

Resolved, 3.—That the thanks of this Conference be tendered to Bro. Waugh for the able manner in which he has presided over the present session of our Conference.

The following resolutions were also adopted.

Whereas.—Our beloved sister Mrs. Mansell has been urgently advised by her physicians to proceed at once to America on account of long continued and serious illness, therefore:

Resolved, 1.—That we tender sister Mansell our sincere sympathies in her affliction, and assure her, that our prayers will follow her day by day, for God's protecting care to be over her and her little ones.

2.—That we express our high appreciation of the valuable services rendered by sister Mansell to our Mission, and also of her worth as an exemplary and zealous Christian woman.

3.—That the Treasurer be authorized to pay the amount necessary to defray the cost of Mrs. Mansell's journey to America.

The Estimate of the Press Committee, asking for $1,500 dollars from the Tract Society, New York, was adopted.

On motion the following resolutions, respecting Rev. Wm. Taylor of California were adopted.

Resolved, 1.—That we welcome to our midst our beloved brother, Rev. Wm. Taylor of California, and hereby express our sincere thanks to him for coming so far to aid us in these uttermost parts of the earth.

2.—That we pledge ourselves to cordially co-operate with him in his efforts to do good within the bounds of our field.

3.—That we gratefully recognize the good results which have already attended his labors among us, and assure him, that our prayers and good wishes will follow him, wherever he may go among the Missions of India.

The following resolution was also adopted.

Resolved, That this Conference tender to our friends in Lucknow, a hearty vote of thanks, for the very kind manner in which they have welcomed us to their midst, and for the excellent arrangements made for the comfort of ourselves and families during the session of Conference.

The closing Sacramental services were conducted by D. W. Thomas.

The Journal was read and approved previous to adjournment, when the President addressed the Conference in a few appropriate remarks, and announced the appointments for the ensuing year, after which the Conference adjourned.

J. H. MESSMORE,
Secretary.

J. W. WAUGH,
President.

APPOINTMENTS FOR 1871.

Bareilly District.—T. J. Scott, *Presiding Elder.*

BAREILLY GIRLS' ORPHANAGE & INDUSTRIAL SCHOOL.—D. W. Thomas.

BAREILLY & KHERA BAJHERA.—T. J. Scott.
SHAHJAHANPORE.— T. S. Johnson, P. M. Buck.
HURDUI.—Sunder Lal.
BUDAON.—R. Hoskins.
PILIBHEET,—To be supplied.

Lucknow District.—J. M. Thoburn, *Presiding Elder.*

LUCKNOW.—J. H. Messmore, J. W. Waugh, T. Craven,
Native Church.—J. T. Janvier.
ROY BAREILLY.— J. T. McMahan.
GONDAH.—S. S. Weatherby.
BAHRAICH.—M. C. Elliott.
SEETAPORE & LUCKIMPORE.—S. Knowles.
NAWABGUNGE.—Rajab Alí.
CAWNPORE.—P. M. Mukerjee.

Moradabad District.—H. Mansell, *Presiding Elder.*

MORADABAD & SAMBHAL.—F. M. Wheeler.
MORADABAD SCHOOLS & AMROHA.—E. W. Parker, Zahúr-ul-Haqq.
NYNEE TAL.—J. L. Humphrey.
BIJNOUR—H. Jackson, Ambica Charn Paul.
GARHWAL *(Paori.)*—H. Mansell, P. T. Wilson.

Missionary Sermon.—S. Knowles. *Alternate*—E. W. Parker.

PUBLIC SERVICES.

On Thursday and Friday Evenings, the 12th and 13th, Religious services of special interest were conducted by Rev. Wm. Taylor of California.

On Saturday Evening the Annual Literary Address was given by Rev. J. M. Thoburn. Subject Brahmanism.

Four services were held on the Sabbath. At 8 A. M., *Conference Love-Feast,* conducted by Rev. Dr. Johnson. *Missionary Sermon* at 12 noon, by Rev. Dr. Humphrey, from these words. "*And who is sufficient for these things.*"

At 3 P. M. Hindustáni Service, conducted by Rev. Zahúr-ul-Haqq; and in the evening an English service, conducted by Rev. Wm. Taylor.

On Monday Evening the Annual Missionary Meeting of the Conference was held, when addresses were made by Revds. S. S. Weatherby, E. W. Parker, and W. J. P. Morrison of the Lodiana Presbyt. Mission

On Monday and Tuesday mornings, Rev. Wm. Taylor delivered, through an interpreter, two very interesting lectures to the native Christian congregation, on the journeyings of the Israelites, illustrated by large maps, specially prepared for the purpose.

REPORTS OF COMMITTEES.

CHRISTIAN VILLAGE AT PANAHPORE.

The Committee appointed to represent the wants of Panahpore Christian village to the Mission Board, beg to report that such a representation was made, and an Estimate of one thousand dollars sent to the Board, which was *not* granted. But the Committee are happy to report, that the Rev. D. W. Thomas, a member of the Conference, has come forward with an offer to pay the purchase price, and part of the additional expenditure, which has already been made, the Mission paying the balance. He will therefore, take over the enterprise, and become responsible for all further expenditure, in bringing the land under cultivation, and will give every possible assistance to native Christians who may desire to settle there, thus keeping up the object of the enterprise, *i. e.*—The establishment of a Christian Community. The expenditure has been as follows:

Purchase price and interest to 28th January 1870,		Rs.	9,037-13-11.
Balance due on Improvements,		"	840-14- 0.
Do.	do. Advance to families,	"	1,505- 0- 9.
Do.	do. Buildings,	"	1,436- 7- 8.
Interest up to 28th January 1871		"	600- 0- 0.
	Total Rs.		13,420- 4- 4.
Receipts of sale per Rev. D. W. Thomas,			10,000- 0- 0.
Balance,		*Rs.*	3.420- 4- 4.

The Committee recommend the Conference, to appropriate Rs. 2,700, balance from sale of Shahjehanpore Bungalow, toward the payment of this sum, leaving a balance of Rs. 720-4-4 still to be paid.

T. J. SCOTT,
J. L. HUMPHREY,
T. S. JOHNSON. } *Committee.*

ENDOWMENT.

The Committee to whom the sale and re-investment of the funds of the endowment bungalow for Khera-Bajhera Mission School, situated in Shahjehanpore, beg to report that the bungalow has been sold to Government on account of the Oudh and Rohilkhund Railway for the sum of Rs. 10,000, Rs. 6,500 of which have been invested in two bungalows in Bareilly, which constitute the Khera-Bajhera Mission School Endowment. Rs. 800-0-0, have been spent in building a residence for the native Missionary in Shahjehanpore, which was sold in connection with the bungalow, and the Committee recommend that the Balance, Rs. 2,700 be applied toward the payment of expenses involved in the settlement of native Christian families in Panahpore.

T. J. SCOTT,
D. W. THOMAS,
T. S. JOHNSON. } *Committee.*

MEDICAL SCHOOLS.

The Committee appointed to represent the interests of the Medical School to the Board at the time of sending home the Estimates for 1871 beg leave to report.

1. That no representation of it was made at that time, as it seemed impossible to propose any definite plan for its establishment or location.

2. During the year a class of ten females and six males making sixteen in all, have been under instruction in Nynee Tal. Four of the females and one male, passed their examination before a Medical Committee, and received Certificates as Native Doctors.

A class of 14 young women have been under instruction by Miss Swain in Bareilly, and very encouraging progress has been made.

Your Committee would recommend the adoption of the following resolutions.

Resolved, First. That we recognise the effort to educate our Christian Assistants both male and female, in medicine, as one of great importance and worthy of our hearty support, and that sufficient has already been accomplished to demonstrate its practicability.

Second. That we recommend, that these efforts be persevered in, during the coming year, as during the past, in Nynee Tal and Bareilly.

Third. That we would keep constantly in view the proposition to establish a good substantial Medical School in some large city in the plains.

Fourth. That we recommend the appointment of a Special Committee upon this subject, and that this Committee be at liberty to communicate with the authorities at home at any time during the year, should they desire so to do.

T. J. SCOTT,
J. L. HUMPHREY,
T. S. JOHNSON. } *Committee.*

ORPHANAGES AND INDUSTRIAL SCHOOL.

GIRLS' ORPHANAGE.

The Committee have much pleasure in reporting favorably on the condition and health of the Girls' Orphanage. They made their annual inspection and examination of the various branches of this Institution, and were more than satisfied with the progress made.

The Orphanage numbers 142 girls, being 8 less than last year. Five small girls, who had been brought in from the district in a starving wretched condition, have passed away during the year to the care of the good shepherd and to the comfort and protection of a home in heaven. Sixteen girls have been married during the year, some to teachers and preachers in the Mission, and the others to apprentices in the Industrial School.

The Committee are happy to report on the good moral and religious state of the Orphanage. There are 55 girls,

members of the Church, and 14 probationers. The successful management of the Educational Department of the Orphanage, was shown in the gratifying way in which all the classes, from the first to the last, passed through a very searching examination in all the branches taught. The Committee were particularly pleased with the progress made by the girls, in their *Vernacular* studies. Their correct, clear, fluent manner of reading and pronouncing the Hindee and Urdoo was most pleasing.

The dormitory, cooking and sanitary arrangements, were found to be in excellent working order, and all that could be desired.

The Committee notice with gratified feelings, the formation, during the year, of a Medical Class composed of 14 Girls, under the able and efficient management of Miss. Swain M. D. This class passed a very creditable examination in Anatomy and Physiology and in Theory and Practice as far as they have studied; and if carried on under the same skilful and competent teaching, this class promises to rise in esteem and reputation, and become a great blessing not only in the station and district of Bareilly, but throughout the Mission. Already some of these Girls accompany Miss Swain in her professional visits to the city of Bareilly, the Christian Village near, and to the sick in the Orphanage, thus preparing them to follow in the footsteps of Him who went about doing good, both to the bodies and souls of men.

The Committee audited the Orphanage accounts and found all correct, with a small balance in hand.

The Committee recommend that Bro. Thomas' appointment, as principal of the Girls' Orphanage, be continued.

THE INDUSTRIAL SCHOOL.

This Institution though connected with the Girls' Orphanage, requires a special, though necessarily, brief report.

The Committee gave all branches of this most useful Institution a thorough examination, and were quite satisfied that it has proved a success.

The expenditure of the past year has been Rs. 17,193-14, and the receipts Rs. 14,441-11-0; adding to this latter amount Rs. 6,000, of stock on hand, we have the sum of Rs. 20,441-11-0, showing a balance on the credit side of Rs. 3,247-13-0.

The employment of Mr. Gardener during the year, on a salary of 150 Rs. per month, has greatly increased the efficiency of this Institution. But it is not only financially that the Committee considers this Institution a success, but also as providing an honest livelihood and comfortable home for those of our native Christians, who may be thrown by stress of circumstances upon the Mission for support, as well as creating a training school for a number of outcast boys. There are at present 117 Christians, male and female, employed in various ways in this Industrial School. Some are employed in weaving cloth and towels, and making carpets and tents; others are engaged in the furniture department, while all receive daily and weekly religious instruction.

During the year a line of 40 very substantial houses, capable of containing as many Christian families, has been erected at a cost of Rs. 4,000. One thousand rupees more are required, however, to add a verandah at the back of these buildings, to complete the original plan and make them more comfortable.

THE BOYS' ORPHANAGE.

The Committee paid their annual visit to the Boys' Orphanage, and were much pleased with the progress made in all the departments of this Institution.

The Committee found 140 boys receiving good care and sound tuition; this is an increase of 2 boys over last year. The Committee found seven boys in the boarding department, all doing well, this is also an increase of 2, over the first year. Three boys have gone out during the past year as teachers, and two of the three are now preaching the Gospel with intelligence, zeal, and much earnestness. The Committee are sorry to report the death during the year of 4 of the smaller boys. These boys were among those, who were picked up in the famine stricken district last year, and were brought too late to the kind care of the Orphanage.

The Committee report with pleasure the very fair progress made by all the classes in the Orphanage School.

They noticed that the higher classes of the Native city school, have been amalgamated with the higher class of the Or-

phanage School. This the Committee believe will do good, as tending to bring out the comparative abilities of the Orphan boys, and to encourage them in their studies.

The Orphanage classes were therefore examined with the boys from the city Mission School: and as was also the case last year, they carried off the highest prizes. The Committee were gratified with the orderly and efficient way in which all the teachers of the school have carried on their work. The Head Master, Mr. Gray, deserves much credit for the thorough and competent manner in which he has brought the school up to its present satisfactory state.

A visit to the Industrial department of the Boys' Orphanage was also satisfactory. Here 100 boys are preparing for useful respectable lives by learning carpentry, shoemaking, tailoring, weaving, gardening, cooking, and house work. Some of these boys, in their different departments, have turned out very creditable work and promise much efficiency.

But above all do the Committee report with unfeigned gratitude, their sincere thankfulness to God for the sound moral tone observed, and the number of real conversions found among the Orphan boys. From 20 to 25 of these boys have been truly converted to God, and promise great future usefulness in the Church and in the world.

The Committee duly audited the Orphanage Accounts and found all correct, with a small balance in hand.

The Committee recommend that Bro. Johnson be re-appointed as principal of the Boys' Orphanage.

T. J. SCOTT,
S. KNOWLES,
H. JACKSON. } *Committee.*

COLPORTAGE.

If the people can be induced to read and become acquainted with the Bible there will be no great delay in their accepting Christ. Hence the distribution of the word of God among the people, is a most important work of the Church. The increased efforts of the Missionaries in Superintending this work is not without fruit. The Statistics show that 2,177 portions

of Scripture and 5,227 Tracts, have been distributed during the year, and 1,927 towns and villages, with a population of 363,000, have been visited by the Colporteurs. Honest, industrious, converted men, should be engaged in the Colportage work: men whose love and zeal for the cause of God will lead them to carry the precious word to every home, and so far as possible to every person in their district.

The North India Bible Society by its system of Colportage is doing a great work for God in this country, and should be most liberally supported by all who love the Lord Jesus Christ.

T. S. JOHNSON,
S. S. WEATHERBY,
P. M BUCK. } *Committee.*

SUNDAY SCHOOLS.

The Committee on Sunday Schools find, that in some departments a small increase has been made during the year, but not to the extent that we could have wished. The Committee regret to find that the prize offered last year for the best Sunday School Book has not been taken.

We are glad however to be able to say that the offer is continued for the next year, and an additional prize is offered by the S. S. Auxilliary Society for the best translation, the former prize being for an original work. It is to be hoped that these prizes will secure some valuable additions to our Sunday School literature.

The importance of the Sunday School work in India cannot be overrated.

Believing that an advance may be made in this great work, we earnestly commend it to the consideration of every member of our body.

Your Committee believe that by a persistent and united effort to increase the number and usefulness of our schools, much more may be accomplished for the glory of God and the salvation of precious souls.

J. L. HUMPHREY,
S. KNOWLES,
D. W. THOMAS. } *Committee.*

BOARD OF EDUCATION.

During the past year most of the schools of the Mission have been graded, courses of study, and scales of salaries have been prepared and adopted in the various schools as far as practicable. From the accompanying statistical report it appears that there are now in our Mission, 69 Boys' Schools, containing 3377 scholars, 47 Girls' Schools, with 1074 scholars, making a total of 116 Schools, with 252 teachers and 4451 scholars.

2. Endowments.—Two endowments are reported. 1*st*, Major Gowan's endowment of Rs. 3000 for the Hoseinabad School which is temporarily invested in the Ináyat Bág property bearing interest at 6 per cent. 2*nd*, The Khera Bajhera endowment of Rs. 6,500, invested in two bungalows in Bareilly, yielding an income of about Rs. 200 monthly.

3. Inasmuch as permanent arrangements for the establishment of a Theological School have not yet been completed, the Board recommend the Presiding Elders to temporarily organize a Theological class at once, wherever the necessary arrangements can be most conveniently made.

In conclusion the Board would reiterate the declaration of the Educational Committee of last year, respecting the necessity of vigorously prosecuting the educational branches of our work: and as we have every reason to believe that in a very few years a large number of Christian youth will be dependent upon us for their education, we should never cease our efforts to furnish them with every opportunity of completing their education under our own special direction, and are therefore more and more impressed with the necessity for the establishment of a Mission College in our midst.

T. S. JOHNSON,
D. W. THOMAS,
J. H. MESSMORE, } *Committee.*

PUBLISHING COMMITTEE.

The Publishing Committee have great pleasure in reporting increasing activity and success in the publishing interests of our work.

The *Kaukab i Ḥiwí*, and *Shams-ul-Akhbár* are both steadily increasing in circulation within and without the bounds of our Mission. The Committee recommend the continuance of their publication, and earnestly request all friends of such enterprizes to assist in the work, both in securing new subscribers, and furnishing interesting and varied communications for the columns of the same.

The following books and tracts have been passed by the Committee during the year, and placed in the hands of the Superintendent of the Press, for publication:

REPRINTS.

Roman Hymn Book,
Qawáid i Urdú,
Emas Ámfíld,
Devanágrí Primer.

NEW.

Catechism No. III, Urdú,
Áína e Islám,
Hikáyát i Dilpizír,
Isláh i Sahv.
Mirát-ul-Atfál,
Catechism No. I *Arabic Type*,
Masíhí Gít kí Kitáb.

TEMPERANCE.

1.—Your Committee consider that the Rules contained in the Discipline of our Church directing our members to avoid "Drunkenness, buying or selling spirituous liquors, or drinking them except in cases of extreme necessity," and pledging our preachers "Only to take wine Medicinally or Sacramentally," is sufficiently plain to define our position on this question: and it is gratifying to know, that having such rules, our native Church has been kept free from the evil of drinking intoxicating liquors.

2.—The Conference having recorded their belief that the "Use of tobacco is hurtful to the health and obstruction to the usefulness of any christian man, particularly a minister of Christ," it is encouraging to learn that many of our native helpers have left off the injurious habit, and we may confidently hope that our native Church will become a Temperance Church in this respect also.

3.—Working in a country where Opium and other drugs are used by so many people, your Committee believe that this Conference should express a decided opinion on this subject also, and recommend the following resolution, *viz:*

That we will receive no person to our Church Communion, nor continue any one therein, who persists in the use of *Opium*, *Bhang*, *Charas* or any other intoxicating drugs.

MINUTE ON THE DEATH OF BISHOPS THOMPSON AND KINGSLEY.

I.

In common with the Methodists of both Hemispheres we have felt profoundly afflicted by the death of our beloved Bishop Thompson. He was endeared to us by his public position in the Church, by his lifelong devotion to her interests, by his invaluable contributions to her literature, from which we have greatly profited, and by a guileless holy life, the richest of the many legacies which he has left to his afflicted people. It is seldom in the history of a century that any Church is called to mourn for such a man, and we feel truly, that ours has been no common loss.

Our Mission Conference has a peculiar interest in the memory of our beloved Bishop. Ours was the first Conference over which he was called to preside, and to him was committed the work of effecting our first organization. We all gratefully remember the manner in which he performed the difficult and delicate task which was laid on him at that time, and we have reason to believe that not a few privileges which we now greatly prize, and much of the efficiency which we now possess, are owing to his wise administration at our first Conference session. We believe, too, that the policy initiated by him here, of organizing mixed Conferences in which race or color were ignored, exerted a most important influence on our Church at home, and we feel thankful that to our little Conference was accorded the signal honor of pioneering the way in this advance movement.

We remember with sad pleasure our pleasant and profitable social intercourse with our lamented Bishop during his visit to us. His wise counsels, his gentle, loving spirit, his patient forbearance, his genial hopeful disposition, made his presence among us an occasion of unmingled satisfaction to all. Our native brethren even more than ourselves, were profoundly impressed by their intercourse with him. In him they saw a rare example of Christian meekness, blended with true Christian dignity, and from their intercourse with him they learned that most difficult lesson to an oriental mind, how the chief among brethren can be the servant of all.

We tender our heartfelt sympathy to the afflicted family of our revered Bishop, and assure them that they have a place in our hearts and prayers. May the God of the widow and the fatherless care for them and comfort them.

We feel assured that He, that doeth all things well, will be true to his promises and remember them in their affliction according to the multitude of His tender mercies.

II.

THE death of our beloved Bishop Kingsley in the midst of his unparalleled missionary tour, has made a profound impression on our Church. A million of hearts have been bowed in grief by this heavy stroke of Providence. Among the multitude of those who mourn for him, we wish to take the chief place, and to here formally record our sorrow for his death, our appreciation of his worth, our gratitude for his services among us, and our sympathy for his bereaved family.

The last official work of our lamented Bishop was peformed in our Mission field. With unwearied patience and unflagging zeal, he had just completed an important inspection of our work, and was on his way to lay his report before the Church, when God called him from labor to reward.

He had won our love and esteem in no ordinary degree, and we had hoped for much from him, for the future interests of our work. But He that doeth all things well, has taken him to Himself, and we bow submissively to His will.

We feel assured that the visit of this eminent servant of God to India was not in vain. His counsel to us will long continue to benefit us, and his published letters from our field, will stand as our important standard of reference in matters pertaining to our work. The memory of his pulpit ministrations still glows in our hearts, and inspires us with zeal and love for God and souls. We believe that his labors will continue to bear fruit in India for many years, and we trust that the Church at home will long continue to benefit from his earnest, practical, and eminently wise letters from the East.

We desire to express our most tender sympathy for the bereaved family of Bishop Kingsley, and to assure them that they will continue to find a place in our hearts and prayers. We mourn not only *for* them, but *with* them. We commend them to the loving care of Him who ever regards the widow and fatherless, and assure them, that we shall ever feel bound to them by a bond almost like a kindred tie.

J. M. THOBURN,
T. J. SCOTT,
H. MANSELL. } *Committee.*

LIST OF BOOKS, TRACTS, Etc.,

PRINTED AT THE MISSION PRESS, WITH STATEMENT OF PRICE, NOW ON HAND, IN THE PRESS DEPOSITORY.

URDÚ LITHOGRAPH.	*Rs.*	*As.*	*P.*
Zabúr ki Kitáb, ...	0	6	0
Dín i Haqq kí Tahqíq, 1st part, ...	0	4	0
Dín i Haqq kí Tahqíq, 2nd "	0	4	0
Tahzíb i Atfál, ...	0	4	0
Wạz Náma, ...	0	5	0
Ek Wạz, ...	0	3	0
Rúháni Tazkira, ...	0	2	0
Kutub i Iláhí ke Qawánín kí Tafsíl, ...	0	2	0
Girdáb i Nashabází, ...	0	2	0
Miftáh ul Majlis, ...	0	3	0
Hall i Mushkilát, ...	0	1	6
Musaddaq Kutub i Iláhí, ...	0	1	0
Naqliyát i Dilchasp, ...	0	2	0
Mirát ul Atfál, ...	0	2	0
Misbáh ul Ímán, ...	0	1	0
Tawllud i Jadíd, ...	0	1	0
Wesley Sáhib ká Ahwál, ...	0	1	0
Ḳhudáwand kí Duá, ...	0	0	3
Masíhí Kámiliyat, ...	0	2	0
Tahqíq ul Mazhab, ...	0	4	0
Ḳhutút Hindustání Jawánon ke wáste, ...	0	6	0
Brahm Mazhab, ...	0	1	0
Haqíqí Áftáb, ...	0	1	0
Ạjíb o Mufíd Suwálát, ...	0	1	6
Hidáyat Náma, ...	0	0	6
Tálib ul Haqq, ...	0	2	0
Iláhí Buráhín, ...	0	2	0
Ilm i Iláhí ká Ḳhulása, ...	0	4	0
Taftísh ul Islám, ...	0	3	0
Isláh i Sahv, ...	0	2	0
Intiḳhábí Sabaq, ...	0	6	0
URDÚ ARABIC.			
Sharíf Nisbaten, ...	0	3	0
Ilm i Mantiq, ...	0	4	0

Aqáid Náma No. I, ...	0	1	0
Aqáid Náma No. III, ...	0	3	0

ROMAN URDÚ.

Talímát aur Discipline, ...	1	0	0
Talímát aur Discipline, cheap ed.	0	8	0
Masihí Gít, ...	0	8	0
Masihí Gít, cheap ed., ...	0	4	0
Suwál o Jawáb, No. I, ...	0	1	0
Suwál o Jawáb, No. II, ...	0	2	0
Suwál o Jawáb, No. III, ...	0	3	0
Akhláqí Kahánián, ...	0	4	0
Emas Ámfild, ...	0	3	0
Naját Dihinda kí Ráh, ...	0	2	0
Devanágrí Roman Primer, ...	0	1	6
Chhotí Jen aur Gozel, ...	0	1	0
Intikhábi Sabaq, ...	0	8	0
Injíl kí Tásír, ...	0	3	0
Baibal Bar-Haqq, ...	0	2	0
Pádrí Taylor Sáhib kí Sarguzasht, ...	0	4	0
Qawáid i Urdú, ...	0	3	0
Hikáyát i Dilpizír, ...	0	2	0

HINDÍ.

Ek Updesh, ...	0	1	6
Prashn Uttar, ...	0	1	0
Padwí Biswás Dípak	0	1	0
Gít kí Pustak, ...	0	4	0
Dharm Charchá, ...	0	2	0
Hitt Prakásh, ...	0	1	0
Nawín Kurmí Pustak, ...	0	1	0
Bhúgol Bidyá	0	3	0
Hindí alphabet mounted on cards, ...	0	1	0
Do. do. Sheets, ...	0	0	6

APPENDIX A.

STATISTICS OF INDIA MISSION CONFERENCE FOR 1870.

STATIONS.	Numbers.				Baptisms.		Church Property.				Benevolent Contributions.		Sunday Schools.			
	Members.	Deaths.	Probationers.	Local Preachers.	Adults.	Children.	Churches.	Probable Value.	Parsonages.	Probable Value.	For Missy. Soc'y.	Sunday Schools.	Schools.	Officers & Teachers.	Scholars.	Vols. in Library.
MOORADABAD DISTRICT.								Rs.		Rs.	Rs. As. P.	Rs. As.				
Mooradabad,	40	1	32	3	25	5	1	1500	1	2000	2065- 0- 0	0- 0	3	7	50	0
Bijnour,	19	0	30	1	3	3	1	250	1	3000	2511- 0- 0	0- 0	3	3	25	50
Amroha,	75	8	89	1	11	14	1	250	3	510	180- 0- 0	0- 0	5	7	120	0
Gurhwal,	17	0	14	3	7	10	2	750	1	500	1646- 0- 0	0- 0	2	22	200	250
Sambhal,	7	0	12	2	22	7	1	400	1	500	480- 0- 0	0- 0	2	2	6	0
Total,	158	9	177	10	68	39	6	3150	7	6510	6882- 0- 0	0- 0	15	41	401	300
BAREILLY DISTRICT.																
Bareilly,	54	0	18	3	13	17	0	0	2	5000	2993- 0- 6	0- 0	1	2	80	0
Do., Girls' Orphanage,	55	5	14	1	10	14	1	5000	1	2500	826- 5- 6	0- 0	1	11	145	350
Shahjehanpore,	86	1	78	4	19	28	2	4750	1	3000	6759- 7- 5	0- 0	2	12	180	200
Nynee Tal,	14	0	5	1	2	6	1	3750	2	8000	1800- 0- 0	81- 0	2	12	60	200
Budaon,	52	2	140	0	149	66	1	250	1	2500	2020- 5- 0	0- 0	5	6	105	0
Pilibheet,	4	1	0	1	1	1	0	0	1	250	0- 0- 0	0- 0	0	0	0	0
Khera Bajherah,	10	0	2	1	2	2	0	0	1	1000	150- 0- 0	0- 0	2	3	25	0
Total,	275	9	257	11	196	134	5	13750	9	22250	14549- 8- 7	40- 50	13	46	595	750
LUCKNOW DISTRICT.																
Lucknow,	8	0	23	3	0	0	1	300	2	5000	0- 0- 0	0- 0	0	0	0	0
East Lucknow,	38	1	58	1	3	11	0	0	1	3250	1028- 3- 7	0- 0	1	9	80	0
Seetapore & Lukhimpore,	35	0	7	3	1	8	1	550	2	5250	870- 2- 5	0- 0	3	6	49	38
Nawabgunge,	4	0	1	0	0	1	0	0	0	0	8- 0- 0	0- 0	1	1	7	0
Roy Bareilly,	10	0	2	1	0	1	0	0	1	1200	671- 0- 0	0- 0	1	2	15	0
Gondah,	10	0	0	1	1	2	1	500	1	500	200- 0- 0	0- 0	0	0	0	0
Bahraich,	3	0	1	1	0	6	0	0	1	625	270- 0- 0	0- 0	1	2	30	0
Total,	108	1	92	10	5	29	3	1350	8	15825	3047- 6- 2	0- 0	7	20	181	38
Grand Total,	541	19	526	31	269	202	14	18250	24	44585	24478-14- 9	0- 0	35	107	1177	1088
Last Year,	468	11	303	30	277	201	17	17407	20	44250	27585- 0- 0	0- 0	34	106	1116	987
Increase,	73	8	223	1	0	1	0	843	4	335	0- 0- 0	0- 0	1	1	61	101

APPENDIX B.

COLPORTAGE STATISTICS OF INDIA MISSION CONFERENCE FOR 1870.

STATIONS.	Number of Agents specially employed in this work.	Amount expended in this work during the year.			Number of towns and villages visited for this work.	Probable population reached by the circulation of Scriptures, &c.	Number of Bibles distributed.			Number of copies of the New Testament distributed.			Number of single Gospels or portions of Scripture distributed.			Number of copies of the Book of Psalms distributed.			Number of Miscellaneous Tracts and Books distributed during the year.			Total Sales of Scriptures during the year.			Total Sales of Books and Tracts during the year.			Total Sales of Scriptures, Books and Tracts during the year.		
		Rs.	As.	P.			Sold.	Gratis.	Total.	Sold.	Gratis.	Total.	Sold.	Gratis.	Total.	Sold.	Gratis.	Total.	Sold.	Gratis.	Total.	Rs.	As.	P.	Rs.	As.	P.	Rs.	As.	P.
LUCKNOW, ...	2	338	2	0	127	0	17	0	17	47	0	47	193	0	193	128	0	128	1345	0	1345	75	10	0	42	2	9	127	12	9
BUDAON, ...	3	200	0	0	0	0	0	0	0	35	19	54	300	170	470	0	0	0	2000	600	26000	42	0	0	8	0	0	50	0	0
NYNEE TAL, ...	2	210	0	0	200	10000	4	0	4	10	2	12	350	20	370	10	4	14	200	50	250	36	0	0	12	0	0	48	0	0
SEETAPORE, ...	1	0	0	0	100	5000	0	0	0	6	0	6	47	0	47	9	0	9	100	0	100	5	10	8	16	7	6	22	2	2
SHAHJEHANPORE, ...	3	360	0	0	1500	348000	8	0	8	48	0	48	350	0	350	37	0	37	622	0	622	51	9	6	14	15	9	66	9	3
BAREILLY, ...	1	140	0	0	0	0	45	0	45	26	0	26	115	0	115	7	0	7	157	0	157	77	10	3	4	14	6	82	8	9
GARHWAL, ...	1	24	0	0	0	0	6	4	10	6	5	11	32	70	103	0	10	10	63	90	153	12	6	0	2	0	10	15	0	0
Total, ...	13	1272	2	0	1927	363000	80	4	84	178	26	204	1387	260	1648	191	14	205	4487	740	5227	300	14	5	101	2	6	412	0	11

APPENDIX C.

SCHOOL STATISTICS OF THE INDIA MISSION CONFERENCE FOR THE YEAR 1870.

STATIONS.	VERNACULAR SCHOOLS.												ANGLO-VERNACULAR SCHOOLS.										Grand Total.				Entire expense of the Schools for the year.			Annual cost of educating each pupil.			No. of conversions in the Schools.
	BOYS' SCHOOLS.	No. on the Roll at the end of the year.				Average daily attendance.	GIRLS' SCHOOLS.	No. on the Roll at the end of the year.				Average daily attendance.	BOYS' SCHOOLS.	No. on the Roll at the end of the year.				Average daily attendance.	GIRLS' SCHOOLS.	No. on the Roll at the end of the year.		Average daily attendance.	No. of Schools.	No. of Teachers.	No. on the Rolls.	Average daily attendance.	Rs.	As.	P.	Rs.	As.	P.	
		Christians.	Hindoos.	Mohammedans.	Total.			Christians.	Hindoos.	Mohammedans.	Total.			Christians.	Hindoos.	Mohammedans.	Total.			Christians.	Total.												
LUCKNOW, ...	0	0	0	0	0	0	5	0	34	69	103		5	0	0	0	272		0	0	0	0	10	30	375		6312	14	6				
EAST LUCKNOW, ...	0	0	0	0	0	0	2	0	0	25	25	20	1	3	64	37	104	85	0	0	0	0	3	9	129	105	2250	0	0	17	7	0	1
SEETAPORE, ...	0	0	0	0	0	0	1	3	8	0	11	11	1	0	75	14	89	60	0	0	0	0	2	5	100	71	1200	0	0	12	0	0	0
GONDAH, ...	2	0	0	0	58	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	2	2	58	50	0	0	0	0	0	0	0
BAHRAICH, ...	1	0	0	0	45	40	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	1	45	40	0	0	0	0	0	0	0
SHAHJEHANPORE, ...	3	17	37	55	109	99	3	32	50	0	82	70	4	138	235	99	472	402	0	0	0	0	10	29	663	571	10800	0	0	16	9	6	11
NYNEE TAL,	9	0	345	16	361	225	2	0	20	10	30	25	1	0	76	15	92	68	0	0	0	0	12	17	483	342	2800	0	0	8	6	0	0
BAREILLY, ...	4	1	50	45	96	78	5	4	175	85	257	218	0	0	0	0	0	0	0	0	0	0	9	23	350	218	4660	0	0	13	5	0	0
DO. GIRLS' ORPHANAGE, ...	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	142	142	142	1	10	0	0	8000	0	0	* 56	5	0	4
BIJNOUR, ...	0	0	0	0	0	0	2	0	0	22	22	17	5	6	165	75	246	183	0	0	0	0	7	8	266	200	4585	12	3	17	4	2	0
MOORADABAD, ..	7	0	170	99	269	178	9	15	16	84	115	78	1	4	88	58	150	91	0	0	0	0	16	27	534	347	8117	12	1	15	0	2	1
PAORI, ..	5	0	173	0	173	150	6	15	62	0	77	70	3	14	226	10	250	235	0	0	0	0	14	25	500	455	4238	12	9	8	6	11	1
BUDAON, ...	10	75	125	0	200	180	6	40	35	15	90	82	1	2	30	33	65	51	0	0	0	0	19	22	355	333	2100	0	0	0	0	0	0
AMROHA & BABUKHERA ..	4	30	30	60	120	100	2	17	0	11	28	24	0	0	0	0	0	0	0	0	0	0	6	11	148	124	1296	9	9	8	5	1	0
SAMBHAL, ..	0	0	0	0	0	0	2	0	0	75	75	50	3	127	127	107	228	125	0	0	0	6	5	15	303	225	2586	0	0	8	6	11	1
Grand Total, ...	45	123	930	275	1431		45	126	400	396	915		25	167	1086	439	1968		1	142	142	142	117	234	4309		58847	13	6				

* Including Board Etc.

APPENDIX D.

SUNDAY SCHOOL STATISTICS OF THE INDIA MISSION CONFERENCE FOR 1870.

STATIONS.	No. of Sunday Schools.	Officers & Teachers.	Scholars.	Average Attendance.	Vols. in Library.	No. of Bible classes.	No. in Infant classes.	Expenses of the Schools this year.	Sunday School Journals taken.	Conversions.
BAREILLY DISTRICT.								*Rs.*		
BAREILLY, ...	3	5	105	90	0	3	2	0- 0	0	0
Do., GIRLS' ORPHANAGE, ...	1	11	145	142	350	6	45	150- 0	25	0
SHAHJEHANPORE, ...	2	12	180	170	200	1	60	0- 0	0	11
BUDAON, ...	5	6	105	90	0	1	0	0- 0	0	22
NYNEE TAL, ...	2	12	60	55	200	0	0	84- 0	0	0
Total, ...	13	46	595	547	750	11	107	134- 0	25	33
LUCKNOW DISTRICT.										
LUCKNOW, ...	1	9	80	70	0	2	12	0- 0	0	0
SEETAPORE, ...	2	6	49	49	38	3	0	0- 0	0	0
BAHRAICH	1	2	35	30	0	0	0	0- 0	0	0
GONDAH, ...	0	0	0	0	0	0	0	0- 0	0	0
ROY BAREILLY, ...	1	2	15	12	0	0	0	0- 0	0	1
NAWABGUNGE, ...	1	1	7	7	0	0	0	0- 0	0	0
Total, ...	6	20	186	168	38	5	12	0- 0	0	1
MOORADABAD DISTRICT.										
MOORADABAD, ...	3	7	50	45	0	1	0	0- 0	0	7
AMROHA, ...	5	7	120	100	100	0	0	0- 0	0	15
SAMBHAL, ...	2	2	6	3	0	0	0	0- 0	0	0
BIJNOUR, ...	3	3	25	20	50	0	0	0- 0	0	0
GURHWAL, ...	2	22	200	170	250	6	22	40- 0	0	0
Total, ...	15	41	221	338	300	7	22	40- 0	0	22
Grand Total, ...	34	107	1102	1053	388	25	141	171- 0	25	56

APPENDIX E.

DONORS AND SUBSCRIBERS TO THE MISSION.

Lucknow.

	Rs.	As.
Rev. J. Broadbent, ...	25	0
A. McGechie, Esq., ...	100	0
R. McDonald, " ...	50	0
J. P. Phillips, " ...	10	0
J. Johnson, " ...	4	0
D. Burgess, " ...	5	0
Rev. J. W. Waugh, ...	60	0
" J. H. Messmore, ...	60	0
Church Collections, ...	401	7
Rents, ...	200	0
Mission Press.		
Sale of Books, ...	76	8
Kaukab i Iswí & Shams-ul-Akhbár Subscriptions, ...	621	0
Job Work, ...	421	0
Endowment Income, ..	594	4
Govt. grant in-aid for Schools,	5040	0
School Fees, ...	443	11
Total, Rs. ...	8108	15

Bahraich.

H. Boys, Esq., ...	50	0
Mrs. Bird, ...	50	0
J. Logg, M. D., ...	12	0
Total, Rs. ...	112	0

Gondah.

P. Carnegy, Esq., ...	50	0
G. B. Maconochi, Esq., ...	55	0
Capt. R. H. DeMontmorency,	25	0
Capt. Sharpe, ...	10	0
J. C. Crawford, Esq., ...	8	0
Dr. J. S. Cromarty, ...	6	0
M. R. Sir Dig Bijo Singh, K. C. S. I., ...	100	0
Rájah Krishn Datt,	33	0
S. J. Naher, Esq., ...	16	0
G. Richards, Esq., Engr. ...	18	0
F. W. Higginson, Esq., C. S., ...	12	0
W. Burnett, Esq., ...	4	0
J. Reid, Esq., ...	5	0
Total, Rs. ...	342	0

Seetapore.

	Rs.	As.
Lt. Col. Fitzgerald 2, 60*th*, Royal Rifles, ...	110	0
Capt. G. G. Young, Dep'y. Com'r.	60	0
Capt. T. J. Watson, 17*th* B. C.,	60	0
H. T. W. Gi son, Esq., Asst. Com'r.	60	0
W. Hollingbery, Esq., ...	22	0
Mr. J. Senior, Comst. Dept....	24	0
H. Johnson, Esq., Asst. Engr.,	8	0
J. O. Donnell. Esq., Engr., ...	14	0
Mr. J. Southan, ...	18	0
Captain Speedy, Depy. Supdt. of Police, ...	4	0
Mr. A. Sykes, ...	4	0
Capt. G. H. Hoggan, 17*th* B. C.,	36	0
Col. C. Robarts, Commdg. 17*th* B. C., ...	200	0
J. E. Anderson, Esq., Depy. Com'r. ...	50	0
J. Woodburn, Esq., ...	30	0
Revd. S. Knowles, ...	24	0
Govt. grant-in-aid for Khyrábad School, ...	600	0
Seetapore Municipal Committee,	18	0
Mr. Rabbitt, 17*th* B. C., ...	30	0
" Friend" ...	2	0
Dr. Potter, 17*th* B. C., ...	10	0
Capt. Carnegie, Do., ...	16	0
"Friend" (Artillery,) ...	10	0
Rev. J. M. Tho' urn, ...	10	0
Khyrábád School Fees, ...	48	11
Sacramental Collections, ...	155	2
H. M. 2, 60*th* Rifles through Corpl. May, ...	33	4
H. M. 2, 60*th* Rifles through Mr. Woodcock, ...	70	0
Through Sergeant Major Lewis (Artillery,) ...	19	8
Through Quarter Master Sergeant Deacon, 2, 60*th*,...	7	0
Sale of grass, ...	9	10
Total, Rs. ...	1783	3

Roy Bareilly.

	Rs.	As.
W. C. Capper, Esq., ..	30	0
Colonel Steel, ...	49	0
Major A. P. Orr, ...	60	0
O. Wood, Esq., ...	60	0
Captain Low. ...	5	0
——Corvie, Esq., ...	6	0
B. Stainforth, Esq., ..	2	0
J. W. Walsh, Esq., ...	6	0
H. Hutton, Esq., ...	20	0
Mrs. Cook, ...	2	0
Dr. Cameron, ...	2	0
Baboo J. C. Gangolí, ..	4	0
Mr. Johnson, ...	2	0
Mr. Palmer, ...	1	0
Mr. Paul, ...	2	0
Govt. grant-in-aid. ..	1106	0
Total, Rs. ...	1357	0

Bareilly.

Rev. D. W. Thomas, for New Church building, ...	2000	0
Rev. C. W. Judd, Do., ...	1000	0
Hon. R. Drummond, ...	50	0
E. Colvin, Esq., C. S., ...	20	0
W. E. Rinsey, Esq., C. S., ...	10	0
Col. Baillie, ...	10	0
Capt. O. J. Chalmers, ...	2	0
Col. Finch, ...	5	0
Major Todd, ...	5	0
Captain Scriven, ...	3	0
Major R. E. Clark, ...	5	0
Major E. W. Ellis, ...	3	0
Lieut.-Col. Temple, ...	5	0
Lieut.-Col. Irvine, ...	10	0
Dr. Skipton, ...	10	0
Dr. Evatt, ..	5	0
A. S. Harrison, Esq.,	10	0
Capt. A. C. Paddy, ...	10	0
C. M. Armstrong, Esq., ...	3	0
Grant-in-aid for Schools, ...	2346	0
Rent on Mission Property, ...	74	0
Endowment Rents, ...	662	8
Sacramental Collections Native Congregation, ...	37	10
Total, Rs. ..	6286	2

Do., Girls' Orphanage & Mission Industrial School.

	Rs.	As
His Highness the Nawáb of Rámpore. ..	1000	0
Moulví Usmán Khán of Rámpore, ...	225	0
Mahommed Ulláh, ...	100	0
Ajudhiyá Pershád, ...	10	0
Nawáb Alí Asgar of Rámpore,	200	0
E. Colvin, Esq., ...	35	0
"K. X."——(A Friend,) ...	25	0
J. W. Perdee, Esq., ...	5	0
W. Kaye, Esq., ..	5	0
Mrs. Perkins, ...	5	0
Col. Mills, ..	5	0
E. Constable, Esq. M. A., ...	5	0
Thos. Knight, Esq., ...	5	0
H. Templeton, Esq., ...	10	0
Capt. Padday, R. E., ...	5	0
G. K. Sinclar, Esq., ...	5	0
J. H. Walker, Esq., ..	3	0
Total, Rs. ...	1653	0

Donation for Contingent Fund of the Mission.

Lieut. Col. Gowan, ...	1500	0

Shahjehanpore.

J. Powell, Esq., ...	70	0
Lt. Col. Gibbs, ...	9	0
F. Thompson, Esq., ...	12	0
H. B. Henderson, Esq., ...	160	0
R. F. Saunders, Esq., ...	251	0
J. Smith, Esq., ...	64	0
R. J. J., ...	2	0
Capt. Sage, ...	68	0
G. Butt, Esq., ...	56	0
H. Baker Esq., ...	20	0
C. S. Macalister, Esq., ...	10	0
F. F. East Esq., ...	10	0
W. Church, Esq., ..	21	0
E. S. Robertson, Esq., ...	18	0
W. H. Harris Esq. M. D., ...	20	0
Major Heuson, ...	10	0
T. J. Ryves, Esq., ...	20	0
M. G. J. Hushman, ...	12	0
J. Knight, Esq., ...	20	0
Bazar Sergeant Smith, ...	2	0
Mrs. Thompson, ...	10	0
Mrs. Henderson, ...	56	0
Mrs. Saunders, ...	45	0
Carried over, Rs.	966	0

SHAHJEHANPORE.—*Continued.*

Brought forward, Rs.	966	0
Mrs. Cunil, ...	33	0
Mrs. Ryves, ...	24	0
Mrs. Smith, ...	24	0
Mrs. Robertson, ...	28	0
Mrs. Church, ...	20	0
Monthly Contributions, ...	136	0
School Fees, ...	186	1
House Rent, ...	600	0
Govt. Famine Relief Fund, ..	780	0
From Govt. for Orphan Boys sent by Magistrates, ...	2171	8
City Municipal Committee,...	600	0
Chanda for Tilhur School, ...	360	0
Govt. grant-in-aid for Boys' and Girls' Schools, ...	6396	0
Total, Rs. ...	12434	9

Panahpore Christian Village Relief Fund.

Rev. J. L. Humphrey, ...	15	0
C. W. Carter, Esq. ...	10	0
F. Fedden, Esq., ...	20	0
J. H. Senior, Esq., ...	5	0
Sir William Muir, ...	100	0
Rev. T. J. Scott, ...	20	0
Mission Church, ...	50	0
Capt. J. H. Sharpe, ...	50	0
Mrs. Inglis, ...	25	0
C. W. Hutchinson, Esq., ...	20	0
Lt. Col. Gowan, ...	125	0
W. K. Clementson, Esq., ...	10	0
A. Friend, ...	500	0
Mrs. Henderson, ...	60	0
Mrs. Lone, ...	10	0
Mrs. Probyn, ...	10	0
J. Hamilton, Esq., ...	20	0
R. F. Saunders, Esq., ...	50	0
Total, Rs. ...	1100	0

Bijnour.

Mr. Ryves, ...	5	0
Mr. Hanson, ...	5	0
Govt. grant-in-aid, ...	2358	0
A. C. Paul, ...	14	10
R. K. Banerji, ...	21	1
B. McGregor, ...	11	4
N. Thomson, ...	18	12
Rev. H. Jackson, ...	75	0
Total, Rs. ...	2508	11

Budaon.

	Rs.	*As.*
S. S. Melville, Esq., ...	30	0
R. J. Crosthwait, Esq., ...	1	0
Major Corbet, ...	8	0
Grant-in-aid, ...	1140	0
Fees, ...	23	0
Grant for School House, ...	2000	0
Rent of Bungalow, ...	80	0
Incidentals, ...	13	0
Total, Rs. ...	3295	0

Moradabad.

Judge Carnac, ...	30	0
Miss Rivett Carnac, ...	10	0
C. A. Daniell, Collector, ...	30	0
S. Troward, Esq., ...	25	0
L. F. Harkness, Esq., ...	10	0
Captain Neville, ...	20	0
Colonel Barwell, ...	3	0
H. F. White, Esq., ...	6	0
——Sinclair, Esq., ...	20	0
Govt. grant-in-aid for Boys' Schools, ...	3360	0
Do., for Girls' Schools, ...	600	0
Total, Rs. ...	4114	0

Paori, (Gurhwal.)

Grant-in-aid for Schools, ...	2280	0
Col. H. Ramsey, C. B., ...	650	0
Capt. C. J. Garstin, ...	47	0
H. G. Batten, Esq., (for prizes,)	8	0
Rev. P. T. Wilson, ...	20	0
Rev. H. Mansell, ...	20	0
J. H. S. Richards, Esq., ...	24	0
Sacramental Collections, ...	25	6
Collected for Missionary Society, ...	87	0
Moradabad District Conference, ...	138	0
Collected for Mission Chapel at Kasheepore, ...	31	4
Blomington Square Association of London, per Mrs. Major Smith, ...	14	0
R. J. Whitten, Esq., ...	20	0
Capt. H. Senior, ...	20	0
Total, Rs. ...	3379	10

Nynee Tal.

Sir W. Muir, ...	150	0
J. Inglis, Esq., ...	100	0
Capt. J. Liston, ...	24	0
W. Johnston, Esq., ...	50	0
M. Kempson, Esq., ...	50	0
H. C. Elliott, do., ...	50	0
H. Stewart Reid, Esq., ...	50	0
L. Hill, Esq., ...	24	0
Mrs. Sache, ...	25	0
Mrs. Gibb, ...	35	0
Mrs. Campbelle, ...	10	0
Rev. Mr. Winter Dehli, for a woman in Medical Class, ..	35	0
Carried over, Rs.	603	0

Brought forward, Rs.	603	0
J. Sache, Esq., for Hospital,	25	0
James French, Esq., ...	10	0
For Bhaber Schools, ...	1000	0
For building Female Ward to Hospital, by Col. H. Ramsay C. B., ...	500	0
Govt. grant-in-aid, ...	1200	0
Books Sold, ...	98	14
Fees from School, ...	26	8
Chapel Collections, ...	158	6
Total, Rs. ...	3621	12

SEVENTH

ANNUAL REPORT.

OF THE

INDIA MISSION

OF THE

METHODIST EPISCOPAL CHURCH, U. S. A., INDIA.

For the Year 1871.

LUCKNOW:

PRINTED AT THE AMERICAN METHODIST MISSION PRESS.
REV. J. H. MESSMORE, *Superintendent.*

1872.

PRESIDING ELDERS' REPORTS.

I. BAREILLY DISTRICT.

The history of the kingdom of heaven is that this kingdom "cometh not with observation." The Gospel is a steady, penetrating, permeating, widening leaven, which in its deepest and most significant effects is unobtrusive. The progress of the Gospel although not generally heralded by brilliant facts is none the less real. We are called upon again to report for the friends of Missions the progress of the Gospel in this district. The Bareilly Mission district includes, the stations of Bareilly, Shahjehanpore, Hurdui and Budaon. They are reported on briefly in this order:—

I. BAREILLY STATION.

Rev. T. J. Scott, *Missionary.* The Mission work of Bareilly is divided into three departments: *first* general station work, *second* the Girls Orphanage and Industrial School, *third* the Medical work. These are here reported on separately. The station congregation of native Christians now consists of 107 communicants and 23 probationers *i. e.*, persons under instruction for reception into the church. During the year 13 adults and 46 children were baptized; 3 were expelled from the church, and two withdrew. There are a number of hopeful inquirers not sufficiently advanced to be enrolled as probationers. A felt want will soon be supplied by the opening of a commodious church in Bareilly. For years we have had no suitable place of worship for the native Christian congregation. We much need Rs. 3000 to finish the house.

Five out-stations were kept up in connection with this work during the year, *viz.* Pilibheet, Khera Bajhera, Aligunge, Fathgunge, and Fareedpore. At Pilibheet a Brahmin family, consisting of parents and four children, have been baptized. The head of this family was reported an enquirer last year. After a good deal of persecution he came out boldly for Christ

with his whole family. He remains as a cultivator in his village. His father was for a time his most bitter opponent, but he too is now a hopeful enquirer, and an examination showed that he has been reading the Gospel carefully. A brother of the man baptized is now ready to follow. He is a *gurú* among the Pernámís, and as he has a number of *chelas* or disciples among that sect, his conversion may lead a considerable number to Christ. There is a very interesting school work kept up at Khera Bajhera consisting of a school for boys and one for girls. The scholars in these schools study the Sacred Scriptures and any religious books we put into their hands. They sing Christian hymns with great zest, and in many things seem more like Christian than heathen children. This outstation is largely kept up by the liberality of Col. Gowan who has erected school buildings and teacher's and helper's houses here, at a cost of some Rs. 9000, and given an endowment for the work yielding about Rs. 100 per month. This is a memorial offering in the place where he was preserved in a marvellous manner during the mutiny. We have nothing special to note in the other out-stations. In two of them schools are kept up. The number of schools kept up for Bareilly station, apart from the orphanage, is 13, of which 5 are for girls and are under the constant supervision of Mrs. Scott. The total number of pupils under instruction is 457.

A Colporteur is kept regularly at work selling the Sacred Scriptures with religious tracts and books. Sales are not large, but copies of the Scriptures with numerous religious books are scattered by this agency.

II. THE GIRLS' ORPHANAGE AND INDUSTRIAL SCHOOL.

Rev. D. W. Thomas, *Missionary.* The friends of the Girls' Orphanage will be glad to learn that it continues to prosper. For a more definite statement of its condition, reference may be made to the report of the committee appointed for an annual examination of this institution. We report here that the health of the orphanage was remarkably good during the year. The girls are regularly trained in habits of order, industry and cleanliness, largely the cause no doubt of the health of the orphanage. Miss. F. Sparks has managed the educational part of the institution very well during the year.

Sixteen girls will shortly complete a two year's course of medicine under Miss Swain M. D. We anticipate a sphere of usefulness for these girls. Eleven of the girls were married and sent out during the year. The Industrial School continues to prosper. A considerable number of Christians have learned useful trades here. Some who were vagrant and worthless in their habits have here learned to lead quiet and industrious lives. This enterprise is a great blessing to the native church in Bareilly.

Medical work.

The medical work under Miss C. Swain M. D. contines full of interest. Access has been found to the best families in the city. In all 1335 cases have been treated. Zenana work has been steadily kept up in connection with this work; ninety-five zenanas have been visited—some of them frequently. The medical class of sixteen girls taught by Miss Swain in the orphanage has been mentioned. A most valuable donation of a large house and some 42 acres of land was given by His Highness the Nawab of Rampore for the establishment of a hospital for native women. This property is valued at about Rs. 35,000. The house has been remodelled and fitted up as a home for the medical missionary, and arrangements are being made to open the hospital at once. Subscriptions are being collected among the natives for a hospital building. It is proposed to erect buildings suitable to accommodate Hindu and Mahommedan women, separately and in perfect privacy, according to their requirments. There is every reason to hope that this enterprise will contribute in no small measure to the furtherance of the Gospel.

III. SHAHJEHANPORE STATION.

Revds. T. S. Johnson, and P. M. Buck, *Missionaries.* The native Christian community connected with this station, including the boy's orphanage, has grown to considerable size, numbering 306, with 170 communicants. Two adults were baptized during the year. A number of inquirers give promise of coming into the kingdom. In Rampore, a village four miles from Shahjehanpore, three families are under instruction. A young Mahommedan in Shahjehanpore claims to have found the Saviour and is now ready for baptism. The missionaries

need more time to look after inquirers. *The Boy's Orphanage* continues to prosper. The number of boys is somewhat reduced, fifteen in all having been sent out during the year, as follows, Mission helpers 8, carpenters 2, bearers 2, darzí 1, to our mission press one, and one returned to live among his relatives. The boarding department reports 8 boys in attendance. There are now 125 boys in the orphanage proper. The educational department is more efficient than at any previous period; two boys sent up for the University Entrance Examination passed very creditably. A class of six is formed for the present year. The manual labor department of the orphanage is kept up to good purpose. All the boys, except the two most advanced classes, work at some trade three hours daily. Weaving, carpentering, shoemaking, tailoring and gardening are kept up. The boys are not troubled with the odium of manual labor as formerly. The improved physique of the boys generally, shows the wisdom of keeping up this department.

Schools.

In general the school work of this station prospers. Including the orphans, there are now 576 scholars under instruction. Mrs. Johnson has charge of six girls' schools with 175 scholars. It is a notable fact that the municipal committee of Shahjehanpore gives a monthly grant of Rs. 70 in support of the mission schools.

Dr. Johnson, in connection with a native doctor, continues to dispense medicine at the mission house, where from 300 to 400 patients are treated monthly.

Panahpore.

The Christian village is in an improved condition. There are 40 Christian families living here now. The area of cleared land has been greatly enlarged during the past year. A good school for the education of the Christian children is kept up in the village. All the Christians are under constant religious instruction. This enterprise continues a hopeful one.

IV. HURDUI.

Rev. Sundar Lal, *Native Missionary.* We have had this new station on our plan of appointments for some time but have never been able to occupy it till the past year. A house for the native missionary was secured with great diffi-

culty, as the population of Hurdúí is rapidly increasing and nearly all the available houses and building sites have been taken up. Fortunately in the latter part of the year a comfortable house was secured and Sunder Lal removed his family to his new field. The out-look is favorable. The Deputy Commissioner and the Civil Surgeon of Hurdúí have made praise-worthy offorts in aid of our work in this new station.

V. BUDAON.

Rev. R. Hoskins, *Missionary.* The work in this station continues to enlarge. A considerable number of inquirers, chiefly among low caste people, are reported; but there are also several very promising inquirers among the higher castes of both Hindus and Mahomedans. Among these is a Thákur zemindar related to Naráin Sing, the zemindar baptized in the same region of country. Seventy converts and inquirers are reported for the year. Among them are five Mahommedans of good family whose conversion has produced a profound impression in the district. The work in Budaon district is especially encouraging, because it is assuming a spontaneous and indigenous character. Four men from among the poor people baptized are regularly preaching the Gospel as they best know how, at their own charges. Naráin Sing, the Thákur zemindar, often preaches and some times itinerates with the missionary at his own expense. All these efforts, however feeble, are a hopeful, indigenous growth having promise in them for the future. The large number of Christians baptized in this district, although chiefly poor, remain in their villages and earn an independent livelihood.

The school work of the district remains about as it was last year. Eleven schools are kept up. Efforts are made to furnish schools for the native Christians scattered throughout several towns and villages. School houses are being built in several places. A good school building is now completed in Budaon city. Mrs. Hoskins has in charge five girl's schools, and bible women are working under her direction who are reaching many homes with gospel instruction.

General. In general the progress of our work in the entire district is encouraging. The entire number of converts for the year is forty two. Entire number of baptisms in

the church and from without, including children, 142. Number of hopeful inquirers about sixty. The native Christians, as a rule, contribute something for religious purposes. We carefully guard all tendency to pauperism. The "Woman's Foreign Missionary Society of the M. E. Church" has supported 14 Bible women in the district during the year. Of these, two have worked in Bareilly under Mrs. Scott, one under Miss Swain, four in Shahjehanpore under Mrs. Johnson, and seven in Budaon, under Mrs. Hoskins. They have had access to a large number of women and many zenanas. The eminent evangelist, Rev. William Taylor, early in the year visited all the stations of the district and held important revival meetings in which a large number of nominal Christians were converted and others greatly blessed. We need not speak in detail of these services of Mr. Taylor, further than to say that the labors of God's servant were eminently useful not only to the native Christians as mentioned, but also to some Europeans, while the missionaries themselves were greatly blessed and encouraged. Thanks are due to numerous friends in the several stations for generous donations and subscriptions in support of mission work.

T. J. SCOTT.

II. MORADABAD DISTRICT.

We close another year on this District with thankful hearts. All have wrought hard and see signs of advancement and the coming day. The visit of The Rev. Mr. Taylor to each of our stations, and his work in the villages about Chandousí, Sambhal and Amrohá and in Moradabad have been bearing fruit. I can repeat what I said last year, *i. e.* "It is an undoubted fact that all our schools are becoming more efficient every year. The Presiding Elder should be free to do full work on the district, and there is no doubt that all our out stations might be kept in a constant state of revival."

MORADABAD STATION.

The work in Moradabad was so divided at our last Conference as to connect the ecclesiastical work of Moradabad city with Sambhal and Chandousí circuit, and Bro. Wheeler placed in charge. He wrought hard and efficiently until

obliged to take sick leave to the hills. He writes as follows:—

"The year began propitiously. The prospects for labor and its fruits were fair and inviting. Bro. Taylor's tour through my part of the field was a most important event. The helpers were both quickened in their experience and instructed for their work. Some 18 or 20 English speaking people were converted in Moradabad under his ministration. None of these, however, saw fit to unite with our church, yet in the event of Moradabad's becoming a large railway station with a numerous English speaking population, we might at any time we wished secure a small congregation to become the nucleous of the Methodist Society. One of these persons has, we believe, lately gone peacefully and triumphantly home. The Native Christians have steadily grown in grace. One native sister Priscilla, Andriyas' wife, and one brother, Prem Chand of Kashipore have died. Priscilla had a lingering disease and suffered much. Her death was a solemn event to her, but she met it in faith, conquered her enemy and fell asleep in Jesus. Prem Chand was a poor and ignorant man who had been baptized near Kashipore about 18 months previous to his death. He was doubtless sincere, for he never had a pice from the Mission nor a day's service in it. Some four months since, falling sick, he was taken to the hospital. There he had no Christian friend near him, as the native preacher had returned to Moradabad on account of sickness. His old friends now approached him, not to aid or comfort him, but to taunt and upbraid him. They told him he was suffering his just deserts for having forsaken his old religion, they taunted him with the reflection that he had tried to bring them into the same evil case with himself, and scoffingly told him that among his new Christian friends, not one would give him a cup of water nor fire his funeral pile. Fortunately, Dr. Humphrey had sent a Native Christian doctress and her husband who took the poor man to the hospital and gave him every possible attention. The poor man was unmoved, and committing his spirit to the Lord Jesus, quietly passed away. My heart is strangely touched by this event. This poor man knew but little, yet enough to endure to the end. Who can doubt that he was saved. Several probationers of longer or shorter standing, having persisted in evil ways or returned to heathenism, have been discontinued, and one painful case of discipline occurred. A tried and useful helper has been expelled, but he has confessed and promised amends. Some 25 persons were baptized lately in Russulpur near Sambhal. They are poor but the eye of the Lord is upon them and the Gospel will transform and save them."

AMROHA CIRCUIT.

This Circuit embraces the extensive school work of Moradabad city together with what has been known as the Amroha circuit. Bros. Parker and Zahúr-ul-Haqq have charge. All the schools are improving and are now in numbers and efficiency in a better state than ever before. The Inspector of Schools has reported well on them all, this year: we look on this part of our work as of more importance than hitherto we have attached to it. The boys are being brought under Christian influence, and they feel it, and exert also a good influence in favor of Christianity. The recent meetings of the city school have convinced us more than ever of the importance of our schools. The work on the old Amroha Circuit has been well looked after by Bro. Zahúr-ul-Haqq. There are several hundred nominal Christians within the bounds of it. Near Báshta, Bro. Parker appointed five or six men as class leaders in their several villages Bro. Prem Dás has instructed several of them in their duties, and we hope much good from this plan. Two brethren also were appointed to go from village to village to hold protracted meetings among these Christians. They have wrought hard and faithfully but are not yet able to manage such meetings very successfully. Sickness in the neighborhood of Joá and Bábúkherá prevented some of their proposed work. A cheap chapel and native preacher's house has been built at Báshta by our Christians in that vicinity. I think all our native brethren will be better able to hold special revival services the coming year, and I trust God will revive His work all over the circuit.

NYNEE TAL STATION.

Dr. Humphrey describes his work as follows:—"Our work presents no new phases. No very marked advancement has been made in any department, yet there has been steady progress and no retrograde. Last year a man of some importance, living in Dhupla on the Káládongí road, was baptized. This year, his wife, two sons and a nephew have followed; and others express a desire to do so soon. We hope this is the beginning of a good work. These people hold their positions in their village as before; and expect to continue, so we cannot but hope that Christianity is taking root in Kumaon. Yet many of the

people, while showing great friendship for Christianity, seem to care but little for it and show little disposition to embrace it. The Word of Life has been proclaimed and is spreading in its influence. It was a Testament, sold by a colporteur to this Prabhú Dás of Dhuplá, that led to his conversion. The year has been characterized by a good long visit from Rev. Wm. Taylor, the distinguished Evangelist of our church and country. He preached and held daily meeting for several weeks which resulted in the forming of a class of about 30 members. We hope the fruits of his highly acceptable labors may remain and be seen among us for years to come.

I am also greatly indebted to Bro. Mansell, Presiding Elder of the district who came to my aid when my health and strength gave out.

Schools.—We have 12 in operation with an attendance of 457 pupils. We had not for several years, succeeded in keeping up the Nynee Tal school during the cold season. This year we made another effort and have succeeded beyond our most sanguine expectation. This will enable us to improve the standard of instruction and the general status of the school.

Medical School.—We had under training, from the middle of April to the end of October, a class of 12, seven women and five men. At the end of the term, five of the former and three of the latter were passed as Native Doctors by a Medical Committee, and certificates were granted them. One of the young men and his wife are employed in connection with the hospital at Moradabad. One woman is stationed at Kashipore and has, during her stay of two months, treated 232 patients, mostly females and children. She has made the acquaintance of several good families, and is rapidly gaining power among the people. Others of the class are at present employed as teachers in schools. John Barker and wife are stationed at Dwárá Háth, where a dispensary now building will be ready by the 1st of April. Ísá Dás and wife will go to Bhím Tál where the dispensary will be ready by the time above mentioned.

Hospitals.—The one at Nynee Tal was opened last April. A good number of patients have come from the interior and remained in hospital from one to three weeks. These persons have generally dieted themselves, merely asking quarters and treatment from us. The hospital closed with November,

and from April first to that time 1800 were admitted as out-door, and about 30 in-door patients. A large portion of the latter were females. Five capital surgicial operations were performed, and a large number of minor ones. During the year I have continued to superintend the Cantonment hospital, Huldwáni, Káladúngí, Rámnuggar and Káshípore, and have also given some time to a small one at Rúdarpore, and one at Sitargunge in the Taráí. Full returns are not in yet, but not less than 20,000 patients have received medical treatment in these dispensaries during the year."

There is too much work at this station for one man, and this Conference ought to ask the Board to send a missionary to help Dr. Humphrey.

BIJNOUR STATION.

Rev. H. Jackson has been in charge of Bijnour and has wrought very hard and efficiently. The schools are all doing well. The report of the Govt. Inspector in regard to the Bijnour school is deservedly good. The Nagína and Najíbábád schools are still efficient and improving; the Chándpúr school is new, but is doing a good work. The Sunday-school at Chándpúr, embracing all the day-scholars and others is a very encouraging feature of the work there. The native Christian communities are improving and assuming more permanence than ever before. There seems to be a Christian community growing up among one of the lower caste people in Bijnour and also in Mandáwar; I look upon them as very hopeful. Land has been purchased in Najíbabád and Chándpúr for school-houses, churches and preachers-houses.

The wives of our native helpers have gained access to, and influence in, several good families in Bijnour, Nagína, Najíbabád and Chándpúr.

GARHWAL STATION.

Rev. P. T. Wilson has had charge since September. The school-house and chapel was up and roofed before the rains, and several rooms would have been ready if the money had been in hand. The building will now soon be ready, and there

is nothing to hinder the contined success of this most promising school.

Bro. Wilson writes as follows:—

"There were ten baptisms. The members and probationers now number 48. One member was expelled and two removed by letter. The daily prayer-meeting and usual Sabbath and other services have been well attended. Rev. Mr. Taylor spent some days with us, preaching pointedly to our people. He baptized three during his meeting here and at Srínaggar. Doubtless more good would have been done here had the church been in a good spiritual state. Our Sabbath-schools, both at Paorí and Srínaggar are interesting. Large numbers of Scripture verses have been recited and prizes distributed in Sabbath-schools.

Orphans.—At the beginning of the year we had nine boys and eight girls; of these, one boy ran away and one girl was married. Five more girls have been lately admitted, so there are now eight boys and twelve girls in the orphanage. As the ladies of America will support and educate as many orphan girls as we can collect, the way is open to enlarge this department of our work, hence we have asked them for a grant of Rs. 3000 to erect suitable buildings. Mrs. Wilson who has charge of the woman's work proposes, if practicable, to open a boarding department for girls, not orphans, to receive an education.

Boy's-schools.—The Paorí Boarding school closes the season with 73 boys on the roll. Captain Garstin, in charge of Garhwal, examined the three higher classes on the 18th November and wrote in the visitor's book, "I think the school is steadily improving." We were obliged to dismiss our head-master, but have fortunately secured the services of Mr. Stephen Dease, lately of the Survey Department. I have also applied to the Inspector of schools for a 1st class pundit, and hope to open the year with a full and complete staff of teachers. The Srínaggar school has over 100 on the roll with a good average attendence. Captain Garstin examined this school also, and gave presents as he had done in Paorí. It has been thought best to secure a head-master of more experience, and one has been employed; an excellent Christian 2nd master has also been employed for the same school. The branch school of Dára Mandí has, with the advice of the Senior

Commissioner, been removed to Pálle where the Local Government furnished a house and a pundit for Hindí.

Girl's-schools.—Mrs. Wilson has had the entire superintendence of the girl's schools. The orphanage has been attended by twelve girls who have made excellent progress in Hindí, sewing, knitting, &c., and have begun Urdú. Mrs. Garstin attended their examination in November, and kindly gave them each a suit of new clothes. There are three girls' schools in Srínaggar. Mrs. Garstin accompanied Mrs. Wilson to see two of them. Some of the girls read Hindí well, knit nicely and sing our Hindustání hymns. There are reported in Gurhwál mission schools, boys 340, girls 70, total 410.

The work supported by the Woman's. F. M. Society of our Church has been looked after by the wives of our missionaries. A great deal of work has been done, and noticed in every station except Moradabad. There are 12 girl's-school in that city, numbering in all, nearly 300 girls. Religious instruction is given daily in these schools. The girls boarding school has given much encouragment during the year. This part of the work deserves a longer notice.

All the books have been audited and found correct and the finances are satisfactory. The books of the Woman's Society work have also been audited as ordered.

The District Conference was a season of great profit. The native preachers and exhorters are growing in grace and gaining a stability and fitness for their work and a spirit for it which is really a sign of the coming day. The meetings we have held in connection with it, in the city school house, convince us of the pressing want of the new building designed and estimated for.

We thank the Government of these Provinces for their liberal help in our growing school work. No grants have been cut off or cut down during the year, but several were increased and new grants made. We also thank all friends of the Mission who have assisted either by good wishes, money or prayers.

H. MANSELL,
Presiding Elder.

LUCKNOW DISTRICT

THE past year has been one of substantial progress throughout the Lucknow District. The increase of membership is not very large, but it is sufficient to encourage us in our work, and to assure us of success in the future. The increase of Sunday schools is large, while the increase in attendance is such as to surprise ourselves, and fill us with gratitude to Him who directs our work. There has also been a large increase in the attendance of both boys and girls day schools, and this part of our work continues to grow in interest and importance. A detailed report of the different stations in the district will show more clearly the character of the work carried on by our mission.

LUCKNOW STATION.

REV. J. H. MESSMORE, } *Mission rics.*
" T. CRAVEN. }
" J. T. JANVIER. *Native Pastor.*

IN the division of our mission work in this city, Mr. Messmore, the senior missionary, has had charge of the Press and schools ; Mr. Craven has had the Sunday-schools and the pastoral work of the English congregation, and Mr. Janvier the pastorate of the native congregation. The year has been one of many trials and discouragements, but nearly every department of the work has showed satisfactory progress, and we have good reason to hope for much greater success in the future.

At the beginning of the year we had just entered upon a new policy, so far as our work in Lucknow is concerned, in that we resolved to give more attention to the English-speaking people of the city, and to enroll such of them as wished to join us as members of our Church. For ten years we had preached to them without inviting them to join us, and, *visibly* at least, our work had been fruitless. The call for urgent, earnest work among the nominal Christians around us was certainly very pressing. Few more needy communities could be found. A work of revival began under Mr. Taylor's preaching and as converts began to multiply, such of them as wished to unite with

us in church membership were invited to do so. It was hoped that they would thus be placed under the oversight of those who would sympathize with their truest convictions, and also that they might be made useful in the great missionary work around them. Thus far, we have not the slightest reason to doubt the wisdom of the new policy. A good work has gone steadily forward during the year, and God has put it into the hearts of not a few persons to work for the heathen around them. Some have preached successfully to the natives, some have been useful in holding prayer meetings, a score have become Sunday-school teachers, and in others the poor have found friends indeed. A work of reformation has been quietly going forward, and more than one home has grown brighter during the year. It is a sufficient indication, both of the moral state of the community, and of the genuineness of the reformation that no less than sixteen persons, formerly living in open adultery, have been married during the year, while several other parties involved in the same domestic shame, have voluntarily separated.

As was fully anticipated at the outset, this new policy has led to some misapprehensions which we regret, but which we dare not suffer to deter us from our duty. Owing to the peculiarly loose notions current on the subject of Church membership, our action appears to many as simply proselytism, and when persons like the sixteen mentioned above are rescued from sin and received into the communion of the Church, it actually appears to some honest minds as if we were building on other men's foundations In the fear of God, and with the love of souls, we seek only for those who are spiritually needy, and when a man is found out of Christ, whether he be a heathen or a nominal Christian, our duty is the same. We owe no living mortal any apology for trying to save him or trying to care for him when saved.

A little time will remove many existing missapprehensions, and show that there is, and can be, no real antagonisms between different departments of God's work. Our earnest hope is that all the strength of the flock gathered around us may soon be directed towards the great multitudes of the native city. God seems to be preparing them for such a work, and there is no apparent reason why a working force equal to a score of missionaries might not be raised up here in a few years.

Sunday-Schools.

THE past year has witnessed an encouraging, indeed a remarkable, development of this part of our work. The main school, held in the mission church on Sabbath morning, rose rapidly in the early part of the year, and at one time had an average attendance of more than two hundred. About a hundred children subsequently left, most of them to join the excellent school of the Church Mission, but the increase has been so constant that the school still averages about one hundred and eighty. A second school, composed almost wholly of native boys and girls, was commenced in the Sudder bazaar school house, and has succeeded beyond all our expectations. Other schools have been opened at Hasangunge, Hosaingunge, Lawrence Terrace, Amínabad, and one or two other points. There are now seven Sunday-Schools in the city, connected with the mission, with five hundred and twenty four scholars on the rolls. This new work is full of encouragement. If we could only find sufficient teachers, there is every reason to believe that we could enroll a thousand scholars before the close of the year. God provides work for our people as fast as we gather them together.

Boys' Schools.

THERE are six boys schools in the city, containing 436 pupils, with an average attendance of 329. A small vernacular school is also maintained at Elginghar, in the Oonáo district, which Mr. Shepherd kindly superintends for us. The central school at Hosainabad has suffered seriously for want of suitable accommodations, the building formerly occupied by it having been destroyed by the flood of last year. A new building in a more central part of the city is now in process of erection, and will soon be ready for occupancy. The building is smaller than the former one, and it is proposed to reduce the working staff of the school somewhat, so as to make it less expensive, without however materially lessening the real efficiency of the school.

Considerable difficulty continues to be experienced in keeping the better class of pupils in mission schools. Canning College offers better advantages than ordinary mission schools can afford, while the ambition to be a college pupil instead of an obscure school school-boy induces many prematurely to

leave the schools in which they receive their elementary education. Missionaries naturally regret to see their pupils leave them, but they can hardly find fault with any party for a state of things which seems unavoidable. Additional interest attaches to our schools this year, in view of the Sunday-schools which have been successfully connected with some of them, and it is hoped that each one may have a Sunday-school connected with it before the close of the year.

Girls' Schools and Zenana work.

This part of our work is sustained by the Woman's Foreign Missionary Society, but it is placed under the general control of the same missionary Conference which directs the rest of our work, and the utmost harmony prevails in the mutual relations of the two societies. They work together in the common cause, and the agents of each society constantly assist in the work of the other, whenever circumstances call for it. Mrs. Messmore and Mrs. Craven, the former of whom has long been successfully engaged in teaching and Zenana visiting, have shared in this work, while Miss Thoburn, assisted by Miss Green and Mrs. Dási, as agents of the Woman's Society, have devoted all their time to visiting, teaching, and inspecting the schools and other work of the native assistants. Very recently this Society has bought the fine property known as the "General Barrow's Kothí," in which ample room is found for school-rooms, and also for as many ladies as are expected to be connected with the mission in Lucknow. The ground attached is also large enough to afford room for a boarding house and any other buildings which may be needed in the future.

There are eight Girls Schools connected with the mission in Lucknow, with two hundred and twenty three pupils. Some of these schools are doing well, while others are less satisfactory. Upon the whole, however, there seems no reason to doubt that the cause of female education is making substantial progress among the people of Lucknow. Each year it becomes more possible to improve the character of the schools, and to increase the number of pupils in attendance. For a long time earnest, but wholly ineffectual efforts have been made to introduce girls' schools among the better class of Hindoos. At last, however, an opening has presented itself among some respectable and very intelligent people, and it is hoped that not only will a

school be established, but a number of houses be opened to the visits of the ladies of the mission. Encouragement has also been given by other parties, and we hope to see a good work in progress among the Hindoo part of the population before the close of another year.

What is popularly called "Zenana work,"—visiting the inmates of Zenanas either to teach or read to them,—has been carried on steadily during the year, but no part of our work is subject to so many fluctuations as this. The baptism of a convert, an alarm in a distant city, a proscription by a few intolerant friends, in short, almost any little stir, seems sufficient to close the doors of three fourths of those, who, if less timid, would be glad to see their wives and daughters taught. The interruptions in this work, however, never prove permanent. While one door is closed, others are opened, and in a majority of cases those shut against Christian visitors, are subsequently opened again. At present there are more houses on the visiting list, than at any previous time. It is but just to the secluded women who are thus visited, to say, that they seldom sympathize with the proscriptive spirit which drives away their Christian teachers, and they often manifest sincere grief when compelled to part with them.

Six native Christian women were employed during the year as Bible readers, but two have recently died, and one has removed, so that only three are now engaged in this work. They visit from house to house, and sometimes collect groups of women together, and read and explain portions of Scripture to them. They do not differ much from ordinary zenana visitors, unless it be in the more public character of their work, and in the fact that they usually work among a lower class than the inmates of respectable zenanas. It is hoped that women may soon be found to fill the three vacant places, and that this very interesting work may be prosecuted with vigor in the future.

The boarding school for Christian girls has prospered during the past year, and is in a very encouraging condition at present. More than fifty girls are in attendance, a dozen of whom are boarders. The school is intended primarily for the daughters of native Christians, but others will not be refused if they wish to attend. It is designed to give the pupils a good English and vernacular education at as low a cost as possible. Work has been commenced on the new boarding house, and it

is hoped that accommodation for fifty boarders will be provided before the close of the year. There is reason to believe that a large school can be built up in Lucknow in a few years, but it will require a large outlay of both money and labor to accomplish it. Not only do native Christians manifest a very commendable ambition to give their daughters as good an education as possible, but we already have, what we very little expected at first, applications for the admission of pupils from respectable non-Christian families. The success of such a school is as certain as the success of Christianity, and we ought to build it up confidently, knowing that the Christian community not many years hence will have abundant need for it.

SEETAPORE STATION.

REV. S. KNOWLES, *Missionary.*

At the beginning of the year, this station was visited by Rev. W. Taylor, and although his stay was limited to only two days, yet God was with him in power, and unusual success attended the word. Thirty persons, seventeen natives, and thirteen Europeans, professed conversion, the most of whom have showed by their lives the genuineness of the work wrought in them. We hoped at first for important and immediate results to follow this time of refreshing, but the removal of a large number of our friends from the station, and some untoward circumstances in the community prevented us from taking as full advantage of it as we would otherwise have done. As it is, however, we have abundant reason to thank God for sending His servant to Seetapore, and for preserving for us so much of the good fruit of his labors as we still have with us.

No marked impression has been made in Seetapore during the year. Preaching has been carried on in the usual way, but with no special result. An earnest effort has been made to open girls schools, but thus far we have only succeeded in getting one established. At Khyrabad, Baboo George Mayal has acted as Head Master of the school, and has also preached regularly in the city. The school was in a very unsatisfactory state when he went there, and for some time it seemed as if it would be impossible to improve it, but in the latter part of

the year a material change for the better began to be apparent and there now seems good reason to hope that a successful school may be maintained there.

Luckimpore is attached to Seetapore, with a native preacher in charge. Until recently a small out-station has been kept up at Fazlnagar, on Mr. Foy's grant, but the remoteness of the place made it difficult to keep a proper oversight of the native helper in charge, and it has recently been abandoned and the helper sent to Khyrabad. The native preacher at Luckimpore is not paid by the mission, but maintains himself by a private engagement with a gentleman of that station.

BAHRAICH STATION.

Our lamented brother, Rev. M. C. Elliott, was placed in charge of this station at the beginning of the year, and entered upon his work with a zeal and energy which gave promise of eminent success. He drew up a very good plan for village schools, arranged systematic work for the native helpers, began a course of lectures for the educated natives, and so cultivated the good will of the people, that he very soon won the confidence and esteem of the better class of the native community. The mission was beginning to assume a very interesting aspect, and much hope was entertained that the year would prove fruitful in results, when to our grief it became but too apparent that God's thoughts were not as our thoughts, and that though the work might go on, the workman must go to his reward. At the very threshold of his career, our brother met his summons to the skies. He was at his post but a short time, but he improved his opportunities, and left work behind him, which, we are assured, will not be fruitless. He went calmly to his rest, strong in the assurance that the little work he had done in Bahraich had been assigned him by the Master, and that it would not be in vain.

After Mr. Elliott's death, Mr. John Bernard, native preacher, was placed in charge of the station, and he has acquitted himself satisfactorily. He is an able preacher, and has done a good work both in the bazaar, and in itinerating tours. He has a vernacular school in the city, and two small schools in adjacent villages. Thus for he has failed to open any girls

schools, but he hopes to succeed in establishing one soon. It is much to be regretted that an American missionary cannot be kept at Bahraich, as the city is an important one, and the people of the district seem very open to missionary work.

GONDAH STATION.

REV. S. S. WEATHERBY, *Missionary.*

During the past year the missionary has been so constantly engrossed in building and other secular operations that he has not been able to do much regular missionary work. He has important and promising out-stations at Karnailgunge and Nawábgunge, with an efficient helper at each place. A boys school is kept up at Nawábgunge, and two very promising schools, one for boys and one for girls have recently been opened at Karnailgunge In Gondah and vicinity preaching has been carried on as usual, and arrangements are now being made for opening vernacular schools in the city, for both boys and girls, and also a girl's school in a village in the vicinity. Thus far, the people of Gondah do not appear very accessible to missionary efforts, save that they listen in the usual way in the bazaars, and we have not been able to do much among them. It is hoped, however, that by putting native helpers in their midst, where they will live as their neighbors and be able to cultivate friendly relations with them, a way may be opened to their homes and hearts.

During the latter part of the year the missionary at Gondah was requested by a gentleman residing at Fyzabad, to take charge of a small informal mission work which he was privately carrying on in that city. This excellent friend very generously offered to defray a large part of the necessary expenses, and it was hard to decline, even temporarily, such a proposal. Thus far it has been impracticable to send any one to take up the work, but we hope some provision may soon be made for it.

BARABANKI STATION.

REV. RAJAB ALI. *Missionary.*

This mission embraces the central station at Barabankí, and an out-station at Bahrám Ghát. The work at the latter place was only commenced this year, and it is too soon to expect any marked results. Two helpers are stationed there, and the usual work of preaching is carried on. Bahrám Ghát is an important trading point, and large numbers of natives are met there, especially during the rainy season when the difficulty of crossing the river often collects crowds of people at the Ghát. It is also a good place for distributing books and tracts.

Bárabanki is a thriving town, and a good point for missionary work. The native missionary has exercised good judgment in managing his work, and has succeeded after many discouragments in establishing two promising girls schools, one in the city, and one in a village near by. No attempt has been made to open boys schools, as there seemed no urgent call for them. There seems good reason to hope that other girls schools may be opened soon, and the cause of female education be placed on a permanent footing in the city. It is not claimed that any very material progress has been made in the schools, but the girls have done better than is usual in such schools, and no public prejudice seems likely to break them down. Here, as everywhere in Oudh, we much content ourselves with very superficial results for a few years, the real effort being to establish the fact that girls schools *can be.* When their existence is assured, it will be time enough to reduce them to the same degree of order and efficiency as boys schools.

Preaching and itinerating have been carried on during the year, but with no very marked result. One enquirer is now under instruction, and a few others have been under the missionary's care, but no one has been counted worthy of baptism. The missionary returns his warmest thank to the friends who have aided his work with generous donations.

ROY BAREILLY STATION.

REV. J. T. McMAHON. *Missionary.*

THE work at this station has been prosecuted vigorously throughout the year. The number of members and probationers has doubled, four new schools for boys, and one for girls, have been opened, two interesting Sunday-schools have been organized, and the work of preaching has been carried on by the missionary and native preachers without any interruption.

As soon as he reached his station the missionary resolved to erect a place of worship, and having received liberal assistance from the residents of the station, he at once began the work, and before the middle of the year a neat little church, costing about Rs. 1,400, was ready for occupancy. It is well filled every Sabbath, and is already found too small to accommodate the Sunday-school children who assemble in it, and it is also crowded at times during an ordinary preaching service.

The missionary regards the Sunday-schools as the most interesting feature of his work. One hundred and twenty scholars attend the two schools, and manifest a lively interest in the singing and lessons taught them. Nearly all these children belong to the day schools, and attend with their teachers. It is encouraging to find so many willing to attend, and we cannot but hope that these schools will grow in numbers and interest from year to year.

The Anglo-vernacular school in Roy Bareilly has not prospered very well during the year. The city is not large, and the competition of the Government school makes it extremely difficult to maintain a mission school of respectable grade in close proximity to it. During the year four branch schools have been opened, two in the city, and two in villages near by. The number of pupils now in attendance in the main school and its five branches, is two hundred and six. Most of these are mere beginners, and the schools make but a poor appearance as to progress of the pupils, but we hope we are laying the foundation of a good work, the fruit of which will appear a few years hence. It is not proposed to waste strength and money in useless efforts to rival the Government school,

but rather to seek a sphere of our own, and carry on a work which would be neglected but for our presence. By organizing cheap vernacular schools, and keeping the central school for the most promising pupils, a great educational work may be accomplished in a few years among a class who would otherwise remain wholly illiterate.

The mission has three girls schools at Roy Bareilly, and one, recently started, at the out station of Jáis. There are at present forty four pupils on the rolls. These schools are not in a very efficient condition, but it is a great thing to have them in existence at all, and they will be maintained until some way of organizing better schools can be devised. For the present, nothing better seems practicable. Mrs. McMahon has worked diligently with these schools during the year, and has certainly succeeded in making quite an advance over last year.

During the earlier part of the year the missionary had not sufficient knowledge of the language to do much in the way of itinerating and other tours, but at the close of the rains, fifty villages in the vicinity of Roy Bareilly were visited, and the Gospel faithfully preached to the people. Books and tracts were sold to some extent, but so few of the people are able to read that there is very little demand for any kind of literature.

Very liberal aid has been given by the residents of Roy Bareilly during the past year, for which our best thanks are due. More especially are we grateful for the personal assistance rendered by some in the Sunday-school and at other meetings. May God reward both the donors and the workers.

CAWNPORE STATION.

REV. P. M. MUKERJEE, *Missionary.*

This mission was commenced one year ago, and was the outgrowth of the labors of Rev. William Taylor, the evangelist, who preached for some weeks among the nominal Christians of the city, and organized two classes, with twenty two members, as candidates for Church membership. An urgent request was sent by a number of the residents of Cawnpore, to have a missionary sent there, and in response Mr. Mukerjee was appointed to the place, and a hope expressed that an American missionary might *also* be sent at an early day.

In the midst of many difficulties the work has been quietly and successfully prosecuted during the year. The membership has more than doubled, and the prospect of future success is much better than it was a year ago. In Cawnpore, as in Lucknow, we are trying not only to work directly ourselves among the natives, but also to enlist all our members as laborers with us. As was remarked in our last report, we have ceased to look upon this as an experiment. It has already succeeded, and we are more than ever encouraged to persevere in efforts of this kind. An unspeakable reproach is rolled away when men who disgrace the Christian name by lives of gross sinfulness, become upright Christians, while a still greater victory is achieved when such men become successful workers in the Lord's vineyard. Thus far, comparatively little help has been rendered by our membership in Cawnpore, but the missionary has found that little invaluable, and received it as a token of greater assistance in the future.

Two regular services are maintained in Hindustáni, one at Mírpore, and the other in the Canal Range. It is intended to keep up both these services, and make the little congregations which have been organized at both places the *neucli* around which flourishing churches may gather. Service has also been held in English in the Union Church on alternate Sundays throughout the year. The missionaries from Lucknow have conducted these services, and have met with no little encouragement in their visits. In the latter part of the year special services were held for a week, in both English and Hindustáni with very satisfactory results.

Cawnpore is a very important station, and offers many advantages for missionary work. A wide field is here open for female work, and it is hoped that the Woman's Missionary Society may be prevailed upon to establish a ladies mission at this point. In the latter part of the year a Christian woman was engaged as a Scripture reader, but ill-health has prevented her from doing much. She had previously visited among her neighbors, reading and explaining the Bible to them, and had found many open doors. We hope to be able to report substantial progress in this part of our work before the close of the year.

J. M. THOBURN.

Minutes

of the

EIGHTH SESSION

OF THE

INDIA MISSION ANNUAL CONFERENCE

of the

Methodist Episcopal Church, U. S. A.,

HELD AT

MORADABAD, JANUARY 18-24, 1872.

LUCKNOW:

PRINTED AT THE AMERICAN METHODIST MISSION PRESS.

1872.

OFFICERS OF THE CONFERENCE.

PRESIDENT,

REV. J. L. HUMPHREY.

Secretary,
S. S. WEATHERBY.

Assistant and Recording Secretary,
W. J. GLADWIN.

Corresponding Secretary,
J. M. THOBURN.

Treasurer,
D. W. THOMAS.

Publishing Committee.

	Elected.	*Term expires.*
T. J. SCOTT, ...	1870, ...	1873.
E. W. PARKER, ...	1871, ...	1874.
J. L. HUMPHREY.	1872, ...	1875.

Board of Visitors to Orphanages and Industrial School.

	Elected.	*Term expires.*
H. JACKSON, ...	1870, ...	1873.
J. L. HUMPHREY, ...	1871, ...	1874.
E. CUNNINGHAM, ...	1872, ...	1875.

Board of Education.

	Elected.	*Term expires.*
J. H. MESSMORE.	1870, ...	1873.
E. W. PARKER, ...	1871, ...	1874.
J. L. HUMPHREY, ...	1872, ...	1875.

COMMITTEES OF EXAMINATION.

FIRST YEAR.—P. T. WILSON, C. W. JUDD, ZAHUR-UL-HAQQ.
SECOND YEAR.—F. M. WHEELER, P. M. BUCK, J. T. JANVIER.
THIRD YEAR.—T. S. JOHNSON, R. HOSKINS, SUNDER LAL.
FOURTH YEAR.—H. JACKSON, J. H. MESSMORE, E. CUNNINGHAM.

Candidates for Admission on trial.

D. W. THOMAS, W. J. GLADWIN, AMBICA CHARN PAUL.

DISCIPLINARY QUESTIONS.

1.—What Preachers are admitted on trial? *None.*

2.—Who remain on trial?—Rajab Ali, T. Craven, J. T. McMahon J. Gill, Piyari Mohan Mukarjee.

3.—Who are admitted into full connection?—Ambica Charn Paul.

4.—Who are Deacons?—Ambica Charn Paul.

5.—Who have been elected and ordained Elders this year?—Sundar Lal, was elected to Elders orders but not ordained.

6.—Who have located this year?—*None.*

7.—Who are the Supernumerary Preachers?—J. W. Waugh, H. Mansell, S. Knowles.

8.—Who are the Superannuated or worn-out Preachers?—*None.*

9.—Who have been expelled from the connection this year?—*None.*

10.—Who have withdrawn from the connection this year?—*None.*

12.—Who have died this year?—M. C. Elliott.

13.—What is the number of Church Members?—*(See Statistical Tables).*

16.—Where are the Preachers stationed this year?—*(See Appointments).*

17.—Where shall our next Conference be held?—At Bareilly.

DAILY PROCEEDINGS.

FIRST DAY.

THURSDAY, *January 18th, 1872.*

THE India Mission Conference of the M. E. Church U. S. A., convened according to appointment for its Eighth Annual Session in Moradabad, January 18, 1872.

The Conference was called to order by the Assistant Secretary of the last Conference. Rev. R. S. Maclay, D. D. of the China Mission M. E. Church conducted the opening religious services, assisted by H. Mansell and Sundar Lál.

The Roll of Conference was called and the following members answered to their names. E. W. Parker, C. W. Judd, J. M. Thoburn, H. Jackson, D. W. Thomas, S. Knowles, T. S. Johnson, T. J. Scott, H. Mansell, P. T. Wilson, S. S. Weatherby, J. T. Janvier, Zahur-ul-Haqq, R. Hoskins, F. M. Wheeler, J. L. Humphrey, Sundar Lall, P. M. Buck, E. Cunningham, W. J Gladwin.

In the absence of a Bishop, J. L. Humphrey was elected president S. S. Weatherby was elected Secretary, and W. J. Gladwin Assistant and Recording Secretary.

The transfers of Edward Cunningham of N. Y. East Conference, Wallace J. Gladwin of St. Louis Conference and Joseph H. Gill, Probationer of Rock River Conference, were announced by the Secretary. Rev. R. S. Maclay, Superintendent of the Foo Chow Mission in China, was introduced to the Conference, and on motion was requested to participate in the proceedings of the Conference.

On motion the Secretary was directed to have the Minutes of Conference published in Urdu as well as in English.

The Presiding Elders having been instructed to prepare nominations for the usual Standing Committees, presented the following as their report which was adopted.

On Statistics—

P. T. WILSON, P. M. BUCK, J. T. MCMAHON.

Sunday Schools—

D. W. THOMAS, T. CRAVEN, ZAHUR-UL-HAQQ.

Colportage—

C. W. JUDD, S. KNOWLES, SUNDAR LAL.

Publishing Minutes—

SECRETARIES AND SUPERINTENDENT OF PRESS.

Auditing Committee—

H. JACKSON, R. HOSKINS, S. S. WEATHERBY.

Temperance—

T. S. JOHNSON, J. H. MESSMORE, J. T. JANVIER.

Public Worship—

E. W. PARKER, F. M. WHEELER, H. MANSELL.

On motion C. W. Judd, E. W. Parker and P. T. Wilson were appointed a Committee on the correspondence of the Corresponding Secretary.

D. W. Thomas, E. Cunningham, F. M. Wheeler were appointed a Committee on memoirs

On motion J. H. Messmore, T. S. Johnson, H. Jackson, were appointed a Committee to which was referred the revision of Scale of Salaries, Course of Study, and organization of Native Helpers.

On motion the Presiding Elders were constituted the Committee on Missions.

Eleven A. M. and half-past two P. M. were fixed upon as the hours of opening and closing the daily Sessions of Conference.

On motion the call for Statistics was made the order of the day for Friday 12 o'clock.

The 17th Disciplinary Question "Where and when shall our next Conference be held?" was asked, when Bareilly was chosen as the place, and on motion the Bishops were requested to fix the second Thursday in January as the time.

On motion the Election of Delegate to General Conference was made the order of the day for Saturday at 12 o'clock.

On motion adjourned.

SECOND DAY.

FRIDAY, *January 19th, 1872.*

CONFERENCE met at 11 o'clock. The President, J. L. Humphrey conducted the religious services.

The minutes of the previous Session were read and approved.

A letter from Rev. J. D. Brown formerly connected with this Conference, conveying fraternal greeting was read and referred to a Committee composed of Brothers Parker, Messmore and Judd, who were also directed

to make inquiry as to the provisions made for those children of missionaries who may be left or sent home for education, while their parents remain in the Mission.

On motion the order of the day, viz. the call for statistics was taken up.

Rev. E. M. Wherry, Fraternal Delegate of the Synod of India of the Presbyterian Church of America, was introduced and invited to participate in the deliberations of the Conference.

A communication from Mrs. H. F. Warren of Boston respecting "Heathen Woman's Friend" was read. A circular from the Bishops containing estimates for expenses of Delegates to General Conference of 1872 was presented by the Mission Treasurer.

T. S. Johnson, H. Mansell, J. H. Messmore were appointed a committee to visit the Electoral Conference of Laymen.

Rev. H. Mansell, P. E., of Moradabad District, presented an appeal of Geo. David of Gurhwal which was refered to a preliminary committee composed of D. W. Thomas, T. S. Johnson, S. Knowles.

On motion the following resolutions were passed.

Resolved,—That the rent of a bungalow in Bareilly, known as the "*Press endowment house*," for 1871-72 be appropriated for the use of Bareilly station.

Resolved,—That the unexpended rent of the Luckimpore mission house be applied to the use of Seetapore station.

Resolved,—That the rent of the second mission bungalow in Moradabad for 1871 and also for 1872, unless required for residence of a missionary, be appropriated to the purchase of land in Moradabad for Native helpers' houses.

A communication from the Mission Board respecting *leave of absence* for S. Knowles was presented and read, and on motion the Treasurer was authorized to pay the travelling expenses of Bro. Knowles to England.

On motion the following resolution was passed;

Resolved:—That our Corresponding Secretary be instructed to give Rev. S. Knowles a letter of introduction to the Mission Board from this body recommending the payment of his travelling expenses from England to America, and also recommend that if Bro. Knowles should be able to make arrangements for the settlement of his family in America, their expenses be paid to the United States.

The Committee on Correspondence of Cor. Secretary presented their report which was adopted. (A.)

The 7th Disciplinary Question was taken up, viz., Who are the Supernumerary preachers? C. W. Judd's name was called, his character passed and he was granted an effective relation.

The 11th Disciplinary Question was taken up. "Are all the preachers blameless in life and conversation?" T. J. Scott, P. E. Bareilly District, read a report of the work in this district after which his character was passed.

On motion E. W. Parker, C. W. Judd, R. Hoskins were appointed a committee to which was referred the subject of building of churches.

On motion Conference adjourned.

THIRD DAY.

SATURDAY, *January* 20, 1872.

CONFERENCE met at the usual hour. President in the Chair. J. T. McMahon conducted the religious services. The Minutes of the previous session were read and approved On motion the order of the day for 12 o'clock, the election of delegate to General Conference, was postponed and made order of the day for Tuesday next, at 1, o'clock.

The following resolution was presented and on motion was adopted, Resolved, That the Board of Education be instructed to take into consideration the formation of some plan for securing and holding endowments for mission purposes.

Dr. Edes, Military Surgeon, was introduced to the Conference.

The Eleventh Disciplinary Question was resumed.

The Presiding Elders of Lucknow and Moradabad Districts presented written reports in connection with the call of their districts, after which the characters of all the preachers were passed.

Sundar Lall was elected to Elder's Orders. J. W. Waugh, S. Knowles, and H. Mansell, were each granted Supernumerary relation.

On motion 2, o'clock was made the order of the day for holding memorial service relative to M. C. Elliott, deceased. The preliminary committee to which was referred the appeal of George David of Gurhwal presented the following report which was adopted :—"The Committee to consider the appeal of George David, Local Preacher at Paorí, having examined the papers presented on the subject, is of the opinion that in as much as the appellant wilfully absented himself without a good

reason from his trial at the Quarterly Conference, his appeal should not be entertained by this Conference."

The Board of Education presented a report in part, containing a proposal from D. W. Thomas, offering to endow a theological seminary for educating young men for the Christian ministry in India. During discussion thereon 2, o'clock arrived, and the order of the day was taken up. The memoir of M. C. Elliott was read, after which interesting and affecting remarks were made by a number of the brethren. On motion the report on missions was adopted.

On motion Conference adjourned.

FOURTH DAY.

MONDAY, *January* 22nd, 1872.

Conference convened at 11. A. M. Religious services were conducted by T. S. Johnson. President in the Chair. The minutes of previous session were approved.

On motion the report of the Board of Education was referred back.

The Publishing Committee presented their report which was adopted. (C.)

Committee on Temperance reported. Report adopted. (D.)

Committee on Sunday Schools made their report and it was adopted. (E.)

Rev. Mr. Colley, Military Chaplain of Moradabad, was introduced to the Conference.

Rev. E. M. Wherry, fraternal delegate from the American Presbyterian Synod of India took leave of the Conference, on which the following resolution was adopted;

Resolved, 1.—That we express our sincere gratification at the presence in our midst of Rev. E. M. Wherry, fraternal delegate from the Presbyterian Synod of India.

Resolved, 2.—That we have listened with great interest and profit to his encouraging report of the work in the missions which he represents, and feel grateful for the counsel and encouragement afforded in his public addresses to us.

Resolved, 3.—That we heartily thank our Presbyterian brethren for their action in sending a fraternal delegation to us, and, that we cordially agree to send a like delegation to their next Synod.

Rev. Dr. Maclay of the Foochow mission, in taking leave of the Confer-

ence made an impressive address, upon which the following was adopted.

Resolved, 1.—That this Conference has enjoyed with great pleasure and profit the visit of Dr. Maclay, Supt. of our missions at Foochow China, and that we have been edified and encouraged by his remarks and addresses.

Resolved, 2.—That Dr. Maclay be and is hereby requested to bear our hearty sympathy and Christian salutations to the churches and missionary bodies where he may go.

Resolved, 3.—That we have received with great pleasure the assurances of sympathy and the salutations of our missionaries in China, and that our Corresponding Secretary be instructed to communicate to them by letter the sympathy and salutations of this Conference.

On motion the President was requested to appoint T. J. Scott, T. S. Johnson and E. Cunningham a committee to examine the medical certificates of H. Mansell, Mrs. Messmore and Mrs. Thomas about to leave for America.

A communication from The Rev. W. Taylor was read and, on motion it was resolved,

That we cordially respond to the Christian salutations of our esteemed brother Rev. Wm. Taylor and assure him that we watch his movements with unflagging interest and will continue to remember him in our daily prayers.

The Board of Visitors to Orphanages and Industrial Schools presented their report on the Boy's and Girl's Orphanages which was adopted. (F.)

The 3rd Disciplinary Question, "Who are admitted into full connection" was taken up. Ambica Charan Paul was admitted and directed to prepare for examination next year in Bible Doctrines.

Rajab Ali was continued on trial and directed to prepare on third year's studies.

The 2nd Disciplinary Question, "Who remain on trial, was called?" T. Craven, J. T. McMahon, P. M. Mukerjee, J. Gill were continued.

The committee to which was referred the subject of native helper's salaries, course of study, *etc.* reported as follows;

"Your Committee request that the whole subject be referred to a committee with instructions to report to the Conference of 1873". The report was adopted and on motion the Presiding Elders were appointed such committee.

The Auditing Committee submitted their report showing all the ac-

counts presented to them to be correct with a balance of Rs. 7,432. genl. mission funds in hand; the report was adopted. (G.)

The following resolution was adopted;

Resolved, That the President of the Conference and Presiding Elders be instructed to represent our work and our demands for missionaries and endeavor to secure from our missionary authorities two missionaries this year (1872) with the Rs. 7000, now in the hands of our Treasurer.

On motion the following was directed to be inserted as note 4th in "Scale of Salaries of Native Assistants;"

"Local Preachers and Exhorters shall receive salaries according to this scale only with the consent of the Presiding Elder of the district and the Preacher in Charge of the station in which they may be employed. The salary is not to be received simply on the passage of examinations."

On motion Conference adjourned.

FIFTH DAY.

TUESDAY, *January* 23rd, 1872.

RELIGIOUS Services were conducted by R. Hoskins.

President in the chair. Minutes of previous session were read and approved.

Board of Visitors to Orphanages and Industrial school submitted report on Industrial school which was adopted. (H.)

The following resolution was adopted;

Resolved,—That the rent of the mission bungalow at Bahraich for 1871 and 1872 be placed to the credit of the building account of Gondah station.

The following communication from the Electoral Conference of Laymen was received. "Whereas the business of Lay Representation is entirely new to us and no one is prepared to attend the ensuing Genl. Conference, it is the opinion of this Conference that no delegate be sent."

The following resolutions were presented and adopted;

Resolved, 1.—That in the opinion of this Conference the best interests of the Foreign Missions of our Church would be subserved by a separation of the Home and Foreign work.

Resolved, 2.—That we earnestly hope that the coming General Conference will make such modifications in the present missionary policy of the

Church, as shall place the great work of foreign missions more distinctly before the Church, and enable those who wish to give for it, to do so without fear of having their money diverted to domestic missions.

Committee on Colportage reported. Report was adopted. (K.)

Committee to which was referred the subject of support of missionaries' children at school in America submitted their report which was adopted. (L.)

On motion the following resolution was adopted;

Whereas the discussions carried on in the home papers indicate the probability of an effort being made to modify the present status of mission Conferences, therefore,

Resolved, 1.—That we express our earnest hope that no action will be taken by the General Conference which shall in any way change our present status as an Annual Conference, with full Conference powers.

Resolved, 2.—That while we are not willing to commit ourselves to any policy which does not anticipate important changes from time to time as our work developes, and while we express our willingness to yield to any and all plain indications of Providence, yet with the light now afforded us, we cannot but deprecate any effort which contemplates a complete ecclesiastical separation between our Church and her foreign Missions.

Resolved, 3.—That we express our satisfaction with the present organization of our Mission and Conference, and hope that the bishop placed in charge of our work may reside in America so as to be able promptly to send us reinforcements, and represent our interest to the Board.

Resolved, 4.—That we shall rejoice to welcome a member of the Episcopal Board at the next session of our Conference, and hereby respectfully request the Board of Bishops to send one of their number to preside over us at that time.

The Board of Education submitted their report in part which was adopted. (B.)

On motion the Corresponding Secretary was directed to forward the action of Conference respecting the proposal of D. W. Thomas, endowing a Theological Seminary, to the Mission Board at New York and request them to forward the sum of Rs. 10,000, promised on condition that this Conference accept the proposition.

Dr. Evat, Military Surgeon, was introduced to the Conference.

The hour of 1. o'clock having arrived, the special order was taken up, to wit: Election of Delegate and Reserve to General Conference.

H. Mansell was elected delegate, and J. W. Waugh reserve delegate.

The Board of Education presented a resolution recommending that Rs. 4,659.9.3, Centenary College money be applied to the support of a Christian boys' school in the city of Lucknow, to be called the Centenary School.

The resolution was adopted.

The Board of Education presented the following resolution relative to endowments which was adopted;

Resolved,—That the Presiding Elders and the Board of Education, as at present constituted, be a Board of Conference Trustees to hold all special Conference Endowments and that the Treasurer of this Board of Trustees secure from the Mission Board at New York a Power of Attorney enabling him to act as legal agent of the Board in the purchase and sale of endowments here and the property of the Board in this country.

Committee on Churches presented their report which was adopted. (M.)

Committee to which Medical Certificates were referred reported; report adopted. (N.)

Committee on Missions reported Appropriations for 1872, which were approved. (O).

The Treasurer was directed to pay Secretaries' bill for books stationary etc.

Conference adjourned to meet at 10 ½ o'clock to-morrow.

SIXTH. DAY.

WEDNESDAY *January*, 24*th* 1872.

RELIGIOUS Services were conducted by T. J. Scott. President in the Chair. Minutes approved.

The following rule was adopted in connection with "Rules for Salaries of Native Helpers.

"The above salary includes travelling expenses of each person within the bounds of the Charge with which he is connected, except when tents or heavy luggage are required."

The following was adopted;

Resolved, That each District Conference make its own arrangements for travelling expenses to the Conferences.

The following was adopted;

Resolved, That the Board at New York be requested to send at once *formal sanction* of the sale of the mission premises at Hoseinabad and Bareilly.

The following was adopted;

Whereas, The value of a rupee is about 47 cents U. S. money, it is the opinion of this Conference that the salaries of missionaries should be paid in *dollars* in this country, and we would most respectfully ask the Mission Board at New York to grant the same instead of rupees as at present.

The following elections of Conference Officers took place.

Mission Treasurer, D. W. Thomas. Visitor to Orphanage, E. Cunningham. Publishing Committee, J. L. Humphrey. Board of Education, T. S. Johnson. Corresponding Secretary, J. M. Thoburn.

The following was passed;

Resolved, That we tender our sincere thanks to His Highness the Nawab of Rampore for his munificient donation to our Medical Mission at Bareilly.

Resolutions of thanks were tendered to J. L. Humphrey for the able and courteous manner in which he has presided over the present Conference, and to the Missionaries at Moradabad for their hospitality and excellent arrangements for the accommodation of missionaries during Conference.

The following was presented and adopted;

Whereas, Our brethren, T. S. Johnson and F. M. Wheeler are in very poor health and on this aaccount have been strongly recommended by medical authority to take a sea voyage, therefore,

Resolved, 1.—That leave be granted them to go to Australia unless their health should materially improve.

Resolved, 2.—That the Treasurer be instructed to pay the expenses attendant upon such voyage if required.

Committee on Statisties Reported ; report adopted.

The Conference on motion sanctioned the purchase of the mission premises at Ináyat Bágh, Lucknow.

On Motion the following was passed ;

Whereas, On account of the change which has taken place in the line of travel from America it is deemed expedient to make some change in our Calcutta Agency, therefore.

Resolved, 1.—That our Treasurer be instructed to make such arrange-

ments for an agency for the coming year at Calcutta or Bombay as he may consider best for the interests of our Mission.

Resolved, 2.—That the thanks of this Conference be tendered to J. Young Esq. for the kind interest manifested in our work in the past.

Committee on Missions presented their report of estimates for 1873 which was adopted.

Committees on Examinations for 1873 were announced by the Chair. Estimates for Woman's Missionary Society were approved.

On Motion the Presiding Elders were instructed to make an urgent appeal to the Board for a grant from the Contingent Fund of the sums estimated last year for a new mission house in Gondah and a new Church and School House in Moradabad.

The following resolution of thanks was adopted.

Resolved, That the Conference tender their hearty thanks to E Remmington, Esq. Ilion. N. Y. for his liberal donation to our Theological Seminary.

The following resolution was also adopted.

Resolved, That the Presiding Elder be requested to place no helpers on mission pay, who have not satisfactorily shown the three marks of a call to preach which are specified in the Discipline, to wit "gifts, grace and usefulness."

On Motion the delegate to General Conference was instructed to endeavor to secure the organization of District Conferences in connection with our own Conference.

On Motion E. W. Parker, J. L. Humphrey, D. W. Thomas, were appointed Committee on Sanitarium.

The Journal was read and previous to adjournment, the President addressed the Conference in a few appropriate remarks and announced the Appointments for the ensuing year; after which the Conference adjourned.

S. S. WEATHEBBY,
Secretary.

J. L. HUMPHERY,
President.

APPOINTMENTS FOR 1872.

Bareilly District.—T. J. Scott, *Presiding Elder.*

BAREILLY STATION, GIRLS' ORPHANAGE—C. W. Judd.

BAREILLY CIRCUIT & KHERA BAJHERA.—T. J. Scott.

THEOLOGICAL SEMINARY AND NORMAL SCHOOL.—D. W. Thomas.

SHAHJEHANPORE AND BOYS' ORPHANAGE.—T. S. Johnson, P. M. Buck.

HURDUI.—Sundar Lál.

BUDAON.—R. Hoskins.

PILIBHEET.—To be supplied.

Lucknow District.—J. M. Thoburn.—*Presiding Elder.*

LUCKNOW.—J. H. Messmore.

LUCKNOW SCHOOLS—T. Craven.

NATIVE CHURCH.—J. T. Janvier.

SEETAPORE AND LUCKIMPORE.—E. Cunningham.

GONDAH AND BAHRAICH.—S. S. Weatherby.

BARABANKI.—Rajab Alí.

ROY BAREILLY.—J. T. McMahon.

CAWNPORE.—W. J. Gladwin, P. M. Mukerjee.

Moradabad District.—E. W. Parker, *Presiding Elder.*

MORADABAD AND SAMBHAL.—F. M. Wheeler, J. H. Gill.

MORADABAD SCHOOLS AND AMROHA.—E. W. Parker, Zahur ul Haqq.

NYNEE TAL.—J. L. Humphrey.

BIJNOUR.—H. Jackson, Ambica C. Paul.

GURHWAL, PAORI.—P. T. Wilson.

Superintendent of Mission Press, J. H. Messmore.

APPOINTMENTS OF THE WOMAN'S FOREIGN MISSIONARY SOCIETY.

Bareilly.—Miss C. Swain, M. D., *Medical Missionary.*

Miss F. Sparks, *In charge of the Educational Department of the Girl's Orphanage.*

Lucknow.—Miss I. Thoburn, Miss J. Tinsley.

Moradabad.—Miss C. McMillan.

REPORTS OF COMMITTEES.

COMMITTEE ON CORRESPONDENCE. (A.)

The Committee on the correspondence of the mission beg leave to report as follows; they have examined the correspondence placed in their hands, and find that your interests have been faithfully and fully represented by your Corresponding Secretary during the past year.

Your Committee would suggest that the following rules be adopted for the future guidance of the Cor. Secretary.

1.—That the Cor. Secretary lay a copy of all official correspondence before the Conference annually.

2.—That every official communication not authorized by the Conference be submitted to the other Presiding Elders.

C. W. JUDD,
E. W. PARKER,
P. T. WILSON. } *Committee.*

BOARD OF EDUCATION. (B.)

The Board of Education find that the educational work in the Mission is in a healthy state. Our statistics indicate progress, and owing to the new life infused by the aid received from the Woman's Foreign Missionary Society, the work of female education is more extended and promising than ever before. The Board have also special pleasure in recording the fact that two of our orphan boys, pupils of the Shahjehanpore High School, have lately passed the Entrance Examination of the Calcutta University in a very creditable manner.

In the North West Provinces the reports of the Government Inspectors who have examined our schools have been favorable, though in Oudh the reverse is the case.

The Board of Education are especially gratified to find that through the agency of our day schools, Sunday schools are being successfully opened, and that our female Bible readers

and zenana visitors are also very much aided in their work by the teachers and pupils of our day schools.

The Board have audited the accounts of the Centenary College Fund and find that independently of the Hosainabad school endowment, the accumulated fund now amounts to Rs. 4,659-9-3

The Board recommend that this endowment be for the present applied to the support of a Christian Boy's school in the city of Lucknow.

The Board of Education have great pleasure in submitting to the Conference the following proposal for the endowment of a Theological Seminary, made by the Rev. D. W. Thomas.

"I give and devise to the Missionary Society of the Methodist Episcopal Church, incorporated by the Legislature of the state of New York, and to its successors and assigns forever, the following lands and premises, that is to say, 1st the Panáhpore estate, consisting of nearly 900 English acres of land; and 2nd the following houses and the land on which they are situated in Bareilly, viz. one large pakká room with two tiled wings of two rooms each, one large tiled building capable of accommodating one hundred unmarried students, and also forty tiled domitories suitable for married students; to have and to hold the same with the appurtenances thereof for the endowment of a Theological Seminary at Bareilly India, said endowment and seminary to be under the control of the India Conference of the Methodist Episcopal Church.

I also promise to pay on demand to the Treasurer of the Board of Trustees of the said Seminary, twenty thousand rupees (Rs. 20,000-0-0) to be held and controlled for endowment of the said Seminary by the said India Conference forever."

D. W. THOMAS,

With reference to the above proposal the Educational Board offer the following resolutions;

1st. That the hearty thanks of this Conference be given to Bro. Thomas for his very liberal donation towards the establishment of a Theological Seminary, thus supplying one of the most pressing wants of our work.

2nd. That Bro. Thomas be requested to put the Board of Education in legal possession of the above endowment.

3rd. That the Board of Education be instructed to permanently invest the above endowment, the income thereof to be appropriated to the current expenses of the Theological Seminary.

4th. That the Board of Education together with the Principal of the Seminary be instructed to prepare a course of study and general plan of organization of the Theological Seminary and report at the Conference of 1873, and that the organization of the school and preparation of course of study for the current year be left in the hands of the Principal and Educational Board.

5th. That the President of the Conference be requested to appoint Rev. D. W. Thomas Principal of the Theological Seminary for the current year.

6th. That we recommend that the Board of Education be instructed to organize a Normal Training School as soon as practicable to be connected with the Theological Seminary.

The Board of Education also request the Preachers in Charge and Presiding Elders to do all they can in sending at once properly recommended pupils to the Theological Seminary at Bareilly.

J. H. Messmore,
T. S. Johnson,
D. W. Thomas. } Board.

REPORT OF THE PUBLISHING COMMITTEE. (C.)

The work done by the Mission Press during the past year, in the publication of religious books and tracts is much less than might have been done, owing to want of funds.

There was a debt of one thousand rupees against the press at the beginning of the year. This debt has been removed and there is now a small balance in hand.

The sources of income have been roughly as follows :—

Donation of the New York Tract Society, ...	2,561 4 0
,, Sunday School Union, ...	627 0 0
Subscriptions to periodicals, sale of books, job receipts and endowment, ...	3,221 0 0
Total Rs.	6,409 4 0

A special donation of a fount of English type worth Rs. 400 has been received from friends in America through the Rev. J. D. Brown.

The appended table shews in detail the work done, which amounts to 633, 900 pages of books and tracts, including the *Kaukab i Ḥswí* and *Shams ul Aḳhbár* newspapers.

Names of Books.	No. of Copies.	No. of pages in a Book.
Completing Hymn Book, 73 pages including Table of Contents and Ritual, Roman Urdú, ...	1000	73
Chirág i Kán, do. do., ...	300	45
Qissa e Mary Lathrop, do. do., ...	300	38
Ormand Sáhib ke Qisse, do. do., ...	300	66
Sunday-school Hymns, English.	300	92
Taftísh-ul-Islám, Urdú Lithograph, ...	1000	128
Isláh i Sahv do. do., ...	1000	63

In addition to this a large amount of job work has been done, the income from which has materially aided in the publication of books and tracts.

During the year past the Publishing Committee have ordered the publication of the following books and tracts.

1. Taqdis ul Lugát.
2. Chirág i Kán.
3. Ormand Sáhib ke Qissa.
4. Mary Lothrop.
5. Qawaid ul Mantiq.
6. Ḥswí Mazhab aur Maḳhlúqát ke táríqoṉ ká musháhabat.
7. Qawaid i Ạm aur Ashái Rabbání, Baptisma aur Nika ke rasúmát.
8. Maḥbúb Alí Ḳhán ká sarguzasht.
9. Hindí tract.
10. Select Scripture passages.

Reprints of several works have also been ordered, but want of funds has delayed their publication.

The number of paying subscribers to both the *Kaukab i Iswí* and *Shams ul Akhbar* is steadily increasing and the territory covered by their circulation is enlarging. From Peshawar to Rangoon, from Madras to Almorah, these papers are read by hundreds of native Christians. The reduction of postage on newspapers has affected our subscription lists favorably, and a continued increase of subscribers is anticipated during the current year. The Committee recommend that the *Kaukab i Iswí* be issued fortnightly at Rs. 2 per annum, postage included.

The Committee also request the members of Conference to collect donations in their several stations to aid the Press in the publication of religious books and tracts.

The Committee audited the Press accounts and found them correct.

They recommend the following estimate for aid from the Tract Society at New York for the year 1872.

		Rs.	A.	P.
1.	Bible Dictionary, Roman Urdu 1,000 copies,	1000	0	0.
2.	Reprints of Catechisms No. 1. 2. 3. 1000 of each,	1000	0	0.
3.	Butlers Anology (Lith. Urdu) 1000,	250	0	0.
4.	Halul Ashkál 1000 do.,	250	0	0.
5.	Third part Dín i Haqq kí Tahqíq (1000)	500	0	0.
6.	Supplementary for Periodicals,	500	0	0.
7.	Tracts, Fly sheets, &c.	250	0	0.
	Total Rs.	3750	0	0.

J. H. MESSMORE,
E. W. PARKER,
T. J. SCOTT. } *Committee.*

REPORT ON TEMPERANCE. (D.)

The Committee on Temperance are happy to report a steady advance of the principles of Total Abstinence among all persons connected with our work in India. Europeans and natives alike appear to recognize more clearly than ever the

absolute necessity of taking a firm stand against any use of intoxicating beverages.

We are glad to know that the decided stand which our Conference and native Churches have taken on the subject of Temperance is regarded with marked approbation by many, both foreigners and natives in other parts of India.

We are under special obligation to steadily adhere to the principles announced in the Temperance reports of former years, not only on account of our influence over those not under our own charge but more especially in view of the fact that in spite of the plainest teaching and purest example serious and fatal inroads have been made at some points among our people during the past year. The Committee therefore urge the Conference to renewed diligence and determination in the establishment of the principle of Total Abstinence among all our people, that an over-powering public opinion in favor of Temperance may be formed and the weak be shielded from the temptations which now so dangerously assail them.

J. H. MESSMORE,
J. S. JOHNSON,
J. T. JANVIER. } *Committee.*

REPORT ON SUNDAY SCHOOLS. (E.)

Your committee on Sunday schools respectfuly presents the following report and asks special attention to its several items.

The Sunday school work during the past year presents us with a view which is cheering and full of promise. A great advance has been made. An increase of two-thirds in the attendance of scholars over last year is reported. In the number of conversions the increase has been 30 to which we call notice with special gratitude to God.

This department is inviting as it never was before. The prejudices against the Sunday school and its special exercises before the power of faith and prayer are fast disappearing.

Still we cannot expect that the children of India will be more easily influenced to attend the Sunday school than the children are in America. By hard and preserving toil on the part of all native helpers, laymen and misssionaries and a close examination into the wants and appliances, we believe this

institution will rise in grander proportion than it has already done in America. Therefore your Committee recommend,

1st. That each missionary bring the subject before his native helpers and preach on the subject at his earliest convenience.

2nd. That the "Publishing Committee" be authorized to make every effort to obtain short original contributions and print the same in pictorial tract form for general distribution in the schools.

3rd. That the same Committee order the printing of such Roman Urdu books (or parts thereof) as they shall see fit in the Hindi and Persian Urdu.

4th. That suitable cards and other Sunday school requisites be prepared.

5th. That the Superintendent of the Press lay our great and pressing claims before the Sunday School Unions of New York and London.

D. W. THOMAS,
ZUHUR-UL-HAQQ,
THOMAS CRAVEN. } *Committee.*

ORPHANAGES AND INDUSTRIAL SCHOOL. (F.)

THE BOYS' ORPHANAGE.

THE Committee appointed to examine the Boys' Orphanage paid their annual visit to the institution and were much gratified with the progress made in all the various departments of the same.

The Committee found 125 orphan boys in the orphanage, and 8 boarders; giving a total of 133 at present under teaching and training in the establishment. The 125 boys above mentioned are distributed as follows: carpenters 16, weavers 18, shoe-makers 15, darzis 18, and gardners 35. 15 boys have been sent out during the year, 8 boys as preachers and teachers, 2 as carpenters, 2 as bearers, 1 as a darzí, 1 to the Mission Press, and one has returned to his home.

The Committee found that with the exception of the 1st and 2nd classes all the orphan boys spend three hours daily in the shops and gardens, and a marked improvement was noticed in their work generally. We have no doubt that the fact of their being thus employed has had much to do with the very

good health which the boys have enjoyed during the past year.

All the classes in the school were thoroughly examined by the Committee and they have much pleasure in reporting their satisfaction with the marked progress made in the entire school. Mr. Gray, the Head-master, deserves our warmest thanks for the efficiency and interest he has manifested in this department. It is satisfactory to know and highly creditable to the institution that two boys have passed the Entrance examinations of the Calcutta University in the 2nd. division. The standard of the school is now up to that of the Government High Schools.

The Committee audited the accounts and found all correct.

The Committee recommend the re-appointment of Rev. T. S. Johnson as Principal of the Boys' Orphanage.

GIRLS' ORPHANAGE.

The Committee paid their annual visit to the Girls' Orphanage early in December and made as thorough an examination of its various departments as they could and on the whole were pleased with its condition and prospects.

The whole number in the Orphanage is 147. During the year 21 have been received, 3 have died, 11 have been married, making an increase over last year of 7.

All the arrangements pertaining to the industrial department, to sanitation and for the general comfort of the girls were found, as heretofore, all that could be desired. Every thing pertaining to the place was tidy and comfortable and the girls seemed to be happy. We are sure they must ever retain a pleasing remembrance of their home in the Orphanage.

There has been no falling off in the good religious tone of the orphanage. A good number of the girls, we trust, know Christ as their personal Saviour, truly love him and desire to glorify him. Many of those sent from this institution have become earnest laborers in the Lord's vineyard and many others are now being prepared to follow them.

The educational department has been mainly under the immediate direction of Miss Sparks during the past year, and the Committee were highly pleased with the efficiency display-

ed especially in regard to the higher classes. Some of them we found able to read well in Urdu, Hindee and English, to write well from dictation in one or all of those languages and to work examples in common fractions. The lower classes seemed less perfectly instructed. Most of them are taught in part by the older girls and by a pundit and a Christian múnshí. As the girls who teach are also members of Miss Swain's medical class, and are very much occupied in the study of medicine, it would be unreasonable to expect them to show as much efficiency in teaching as they would under other circumstances. Their classes showed quite as much evidence of good teaching in the branches under their charge as was seen in the case of the other teachers before mentioned. It occured to the Committee that some improvement should be made in regard to these classes.

The Committee would suggest that in the case of both orphanages it might be well to consider more carefully the capacity of the children individually and suit their studies to them. It seems to us far better to try to teach only one language to some and to give them a good degree of thoroughness in it, than to give them but a partial knowledge of several. The Committee feel this to be a matter of great importance and think it should be carefully considered by those in charge of these interesting institutions.

The Committee also feel that they could not close their report at this time without expressing, as they believe they may do in behalf of the Conference, their high appreciation of the valuable service rendered our Mission and the cause of God generally by Brother and Sis er Thomas who expect to relinquish this charge at this Conference. They have borne it long and well. There are those in Heaven as the fruit of their toil who will be ready to welcome them home, when God shall call them, as the blessed of the Lord. Many others will, we trust, never forget the prayers, instruction and kind care they have received and will live to honor the Saviour. We feel sure that all our number will concur with us when we say that a debt of gratitude is due to Brother and Sister Thomas, and that our prayers will follow them in other spheres where God may lead them.

The medical class under the charge of Miss Swain M. D. was examined by Dr. Humphery in Theory and Practice, Materia Medica and Obstetrics and were found to have made

excellent progress under the circumstances, and the Committee feel assured that if an interest is taken in them by those under whose charge they may be placed, suitable help and encouragement given them, they will accomplish a good work for the Lord, among their people.

We think Miss Swain has reason to feel encouraged by the results already realised to go forward in the good work she has so successfully begun.

We have examined the accounts of the Orphanage and find a balance in hand of Rs. 3,487-4-0.

The Committee recommend the appointment of Bro. Judd as Superintendent and Miss Sparks as Preceptress.

THE BAREILLY INDUSTRIAL SCHOOL. (H.)

The Committee appointed to examined the Bareilly Industrial School visited this useful institution the latter end of December last, and were much gratified to find it so well answering the end for which it was established, *viz;* the finding employment for destitute native Christians and securing places in which their children may learn useful trades and thus be able to earn an honest livelihood and compete with their heathen neighbors.

The Committee examined the various workshops and yards and were much pleased with the order and business-like air which pervaded everywhere. They found the following Native Christians all looking happy and contented at their different employments : 5 boys as iron-smiths; 8 as carpenters; 25 women and 4 men as tent-makers; 14 dari makers and weavers; 1 boy as a dyer and printer of colours; and 2 men as French polishers and painters. The American lathe, loom and benches and English tools reminded us of the home workshops. These things, though little in themselves, convinced us that brighter days are coming for our working native Christians. We sincerely hope this institution will be kept up, and continue to flourish.

The Committee examined the accounts and found a debit balance of Rs. 345.

S. KNOWLES,
H. JACKSON,
J. L. HUMPHREY. } *Committee.*

AUDITING COMMITTEE. (G.)

The Committee on Auditing Presiding Elders' and Treasurers' accounts and bills for travelling to the Sanitarium beg leave to report that they have gone through all the accounts and find them to be correct.

They find a balance of Rs. 7,432 in the hands of the Treasurer on General Mission Account and Rs. 72 on Contingent Account.

The medical certificates of persons sent to the Sanitarium, were also examined by the committee. The Committee recommend that the several bills for Sanitarium expenses amounting in all to Rs. 1109-1-9 be paid.

H. JACKSON,
R. HOSKINS,
S. S. WEATHERBY. } *Committee.*

REPORT ON COLPORTAGE (K.)

YOUR Committee on Colportage beg to present the following report:—

In reviewing the Colportage work of the past year, we find great cause for thankfulness for what God has graciously done through the distribution of Scriptures and religious tracts; and also for renewed efforts during the coming year in this glorious work of giving the people in our districts the precious leaves from the tree of life.

Among the many things to encourage us in this blessed work are: an increased number of reliable Christian men for Colporteurs; a greater increase in the amount received for this work; and a much greater diffusion of knowledge in our wide Mission field.

We are unable to report the number of distributions during the year, as most of the stations have failed to make proper returns. In carefully looking over the existing statistical form your Committee see no room for improvement, as it seems to them to present a complete representation of the work done.

Your Committee cannot close this report without putting on record the great work God is doing in this part of India through the agency of the North India Bible Society; and we trust the Preachers in Charge will continue to aid this most

useful society by promptly circulating in their different stations the subscription papers sent them by the Secretary of said Society.

S. KNOWLES.
C. W. JUDD.
SUNDER LALL. } *Committee.*

SUPPORT OF MISSIONARIES' CHILDREN. (L.)

The Committee have carefully considered the question of the support and education of missionaries' children in America while their parents are in the mission field, and they are satisfied that our work in India must suffer great loss, unless some means can be secured to aid missionaries in this matter.

It is evident that the amount now granted for the support of our children will not suffice for their maintenance in school at home. It is also evident that many of our brethren who have no means upon which to depend but their salaries cannot possibly support their children in school at home while they themselves remain in India.

Hence the inevitable conclusion is that many of our experienced missionaries must leave their work to inexperienced hands unless aid is received. It seems to us that our mission authorities will readily perceive that a contest like ours cannot be successfully carried on without retaining the veterans in the service.

We therefore recommend the following resolution,

That we respectfully call the attention of the Board of Managers of our Missionary Society to this whole matter and most earnestly suggest that they take measures to ascertain the average annual expense of maintaining a child at a good economical school in the United States and that this amount be granted each missionary in India for each of his children in America between the ages of 10 and 18 years.

E. W. PARKER,
J. H. MESSMORE,
C. W. JUDD. } *Committee.*

COMMITTEE ON CHURCHES. (M.)

THE Committee on Churches beg leave to report the following statements and resolutions,

1*st.* That the Bázár preaching is not accomplishing the whole object of our mission to this people as we had hoped, for the better classes will not listen to us in the street, and the lower classes though benefitted are not converted. We are also more than ever impressed with the fact that our present mode of bázár preaching is carried on at too great expense to health and life.

2*nd.* The better classes have been reached through our schools and their attention is now turned towards us. Also the poorer classes have become interested through the bázár preaching, so that now we need places where we can assemble both these classes for more careful and continued instruction with special reference to their conversion, by the use of such means as are usually employed in Christian lands, namely protracted efforts, prayer and social meetings.

3*rd.* We do not propose these churches specially for Christians but we must have them for our work among the great mass of the unsaved, who hold the wealth of this country and could supply these buildings if they were interested in the Gospel.

Therefore,

Resolved, 1st. That the Presiding Elders be requested to represent this urgent want of our work to the home authorities.

Resolved, 2nd. That in case the Board and General Committee be unwilling to make appropriation for this work the Home Secretaries be requested to allow us to make special public effort either to induce individual churches to undertake to build each a church in some of our large cities, or that they raise a fund for this propose.

Resolved, 3rd. That we recommend that our delegate to General Conference make an effort to secure such a change in the constitution of the Church Extension Society that they may make appropriations for churches in this country.

C. W. JUDD,
E. W. PARKER,
R. HOSKINS. } *Committee.*

(N.)

The Committee to whom the Medical Certificates of Rev. H. Mansell, Mrs. D. W. Thomas and Mrs. J. H. Messmore were referred report that it is highly important they should at once return home; and recommend that the Treasurer be instructed to pay their traveling expenses to America.

T. S. JOHNSON,
T. J. SCOTT,
E. CUNNINGHAM. } *Committee.*

SPECIAL REPORT ON EXTENSTION OF THE WORK

1. *Resolved*:—That the Presiding Elders are hereby recommended to organize in connection with our Church, any persons who may desire our pastoral oversight, whether said persons live within the present limits of our mission field or not, provided that in so doing they assume no financial liabilities, and provided further that the persons wishing to unite with us have been converted under our ministry.

2. That they be further recommended to watch closely for special indications of Providence, as to where our efforts should be directed, and to recognize the conversion of souls as an infallible token that God accepts our labors in any specified place.

3. *Resolved*:—further, that they be instructed to consider carefully the project of opening evangelistic missions in Bombay and Bengal, and in case any clear indications of God's will present themselves, to ask the next General Missionary Committee to authorize such mission, and to send two men to each mission during the ensuing year.

4. That in the judgment of this Conference such missions should be purely evangelistic, and that no native helpers should be employed in them until suitable men are raised up from among the converts and supported by their contributions.

MEMOIR.

OF THE

Rev. M. C. ELLIOTT.

Rev. Melville Cox Elliott died at Almorah, India, August 26 1871 at the age of thirty two. He was born in Maine U. S. A. in 1839. His father Rev. G. F. Elliott and his eldest brother Rev. S. C. Elliott are both members of the E. M. Conference.

At about fifteen years of age he was converted to God and called to the ministry. During his school days he fell into skepticism, which, though it never led him into open sin, yet grieved the Holy Spirit, destroyed his sense of acceptance with God, hushed his testimony for Jesus, marred the symmetry of his Christian life and led him step by step to doubt some of the fundamental doctrines of our holy religion. His heart was almost crushed in view of his own relation to doctrines which from infancy he had believed. He once said "If I go to hell there will be *one honest skeptic* there."

After studying at Bucksport and Wilbraham he entered the Wesleyan University in 1863. He remained here until near the close of his Sophomore year.

Returning in 1866 from a voyage to Italy for his health, he engaged in teaching until 1868 when a violent attack of fever brought him to the gates of death. Even *honest* doubt gave him no passport through those dread portals. Here Christ again appeared. In answer to prayer, as he himself believed, he was raised up and with returning health came restoring grace. Again he rejoiced in Christ's love.

In 1869 he sought health in a voyage to India; being much improved, he came to Lucknow and at the request of brethren there engaged as a teacher in the Methodist Mission schools.

In 1870 he was stationed at Moradabad where he did most efficient service in reorganizing and superintending the general school work.

In 1871 he joined the India Conference and was stationed at Bahraich, where he remained until April of that year when failing health compelled him to leave.

He had a constitutional shrinking from death as a horrible event. This was graciously removed. In his last days he

said with a smile of heavenly triumph, "The Lord has taken that feeling all away from me. There is not the least fear now. I am happy. It is worth everything to be here just as I am. How good the Lord has been." Two days before his death, with a trembling hand he wrote a class-mate, "I am going home." The morning before his death he sweetly sang,

"My heavenly home is bright and fair."

With the rising of August 26, he rose triumphant to a blessed immortality.

Bro. Elliott possessed a good mind. It was clear, logical, accurate. He was an excellent teacher and administrator. He was an interesting preacher. His language was choice and chaste, his manner engaging and his illustration apt. He was pre-eminently social and his conversational and musical abilities made him welcome in society. He was a true friend. He loved the Methodist Church. In the time of his skepticism he said with tears "Though I do not accept the doctrines of the Methodist Church, I love her too well to leave or oppose her." He loved the souls of his fellow-men. During his short ministry he wrote, "I am overwhelmed when I see the ignorance and sin of those poor people. Sometimes I can do nothing but weep for them." He grew to love the missionary work more and more He saw the need of laborers and urged friends at home to give themselves to this work.

Melville Cox fell in Africa, his namesake falls in India. God buries his workmen, but carries on his work.

God grant that the Church may hear a voice coming from that humble grave in the new cemetery of the London Mission at Almorah where he sleeps, saying, in the language of the sainted Cox "Let not *India* be given up though a thousand fall."

D. W. THOMAS,
E. CUNNINGHAM,
F. M. WHEELER. } *Committee.*

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APPENDIX.

STATISTICS OF INDIA MISSION CONFERENCE FOR 1871.

STATIONS.	Numbers.				Baptisms.		Church Property.				Benevolent Contributions						Sunday Schools.			
											For Missionary Society.									
	Members.	Deaths.	Probationers.	Local Preachers.	Adults.	Children.	Churches.	Probable Value.	Parsonages.	Probable Value.	General.			Sunday Schools.			For Tract Society.	For Bible Society.	Schools.	Officers & Teachers.	Scholars.	Volumes in Library.
MORADABAD DISTRICT.								Rs.		Rs.	Rs.	A.	P.	Rs.	A.	P.	Rs.	Rs.				
Moradabad, ...	58	5	37	4	36	26	2	1,525	2	9,000	1,447	0	0	...			...	...	4	9	83	...
Amroha, ...	86	6	61	3	4	8	1	400	1	1,000	5,418	0	0	...			...	...	5	6	100	...
Bijnour, ...	24		28	2	2	5	1	200	1	5,000	2,604	0	0	...			...	...	2	3	50	50
Nynee Tal, ...	17		34	3	5	7	1	6,000	1	5,000	4,200	0	0	45	0	0	...	59	2	11	70	85
Gurhwal, ...	20		28		5	5		...	1	3,000	8,811	0	0	...			5	5	2	20	150	250
Total, ...	205	11	188	12	52	51	5	8,125	6	23,000	22,480	0	0	45	0	0	5	64	15	49	453	385
BAREILLY DISTRICT.																						
Bareilly, ...	107	2	23	4	13	46	1	10,000	2	12,000	7,065	0	0	...			...	57	2	5	120	...
Bareilly Girls' Orphanage, ...	49	3	59	1	31		1	10,000	1	5,000	4,914	2	3	...			...		1	9	150	200
Shahjehanpore, ...	78	2	92	3	2	20	3	10,700	1	6,000	11,276	1	0	...			35	64	3	15	210	200
Budaon, ...	80		110	...	26	10		...	1	5,000	1,646	0	0	...			12	15	8	11	110	...
Total, ...	314	7	284	4	72	76	5	30,700	5	28,000	24,901	3	3	...			47	136	14	40	590	400
LUCKNOW DISTRICT.																						
Lucknow, ...	69		55	4	6	17	2	3,800	2	10,000	6,700	5	6	649	7	2	...	...	7	37	524	409
Roy Bareilly, ...	19		4	1	3	3	1	1,200	1	1,800	1,760	0	0	...			...	...	2	12	120	300
Bahraich, ...	4			1	...	1	...	...	1	1,200	120	0	0	...			...	...	1	2	20	...
Gondah, ...	11		1	1	...	3	...	...	1	7,000	400	0	0	...			...	...	2	...	43	...
Seetapore, ...	32		3	4	...	6	1	1,000	2	6,500	410	0	0	...			...	...	2	4	40	80
Barabunki, ...	8		...	...	...	3	...	...	...	...	257	0	0	...			...	...	...	...	...	...
Cawnpore, ...	25		21	1	...	...	...	...	...	...	646	0	0	...			...	...	2	2	37	...
Total, ...	168		84	12	9	33	4	6,000	7	26,500	10,293	5	6	649	7	2	...	...	16	57	784	784
Grand Total, ...	687	18	556	32	133	160	14	44,825	18	77,500	57,674	8	9	694	7	2	52	200	45	146	1927	1574
Last Year, ...	541	19	526	31	269	202	14	36,500	24	89,170	48,956	8	9	81	0	0	...	...	35	107	1177	1088
Increase, ...	146	...	30	1	...	...	...	8,325	...	...	6,718	0	0	613	7	2	52	200	10	39	750	486
Decrease, ...	...	1	...	...	136	42	...	...	...	11,670	...			...			...	...	...			...

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Miss. F. Sparks, ...	50	0
S. E. Marston, Esq., ...	50	0
The Hon. J. Inglis, Esq., ...	50	0
Friends at Nynee Tal., ...	37	0
Rent, ...	380	0
School fees and fines, ...	50	0
Grant in aid for schools, ...	1776	0
Fruit sold, ...	61	0
Collection from native congregation, ...	48	3
Total, ...	3197	8

For Girls Orphanage.

	Rs.	*As.*
Rev. J. D. Brown, ...	114	3
S. S. Melville Esq., ...	10	0
Joseph, " ...	7	0
Thos. Sciely, " ...	2	0
R. W. J. ...	2	0
A. Friend ...	2	0
F. Parsons, M. D. ...	2	0
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Col. R, Unwin, " ...	2	0
C. M. Armstrong " ...	2	0
A. S. Harrison, " ...	2	0
H. Templeton, " ...	2	0
E. Colvin, " ...	2	0
E. Constable M. A. ...	2	0
S. M. ...	2	0
T. E. M. ...	2	0
Total Rs. ...	163	3

For Hospital for Native Women.

Lalla Lachmi Narain, Banker,	200	0
Sheikh Khairuddeen, Bahadur,	125	0
Rái Bakhtáwr Sing, ...	100	0
Pandit Ajudia Pershad ...	50	0
J. Macdonald Esq., ...	50	0
Baboo Chandar Koomár Gungooly, ...	15	0
Castile Miss'y. Soc. by Miss. Green, ...	130	0
Total Rs. ...	670	0
His Highness the Nawáb of Rampore in Real Estate,		

For Industrial School.

Colonel J. Y. Gowan, ...	300	0

For General Mission Purposes.

Colonel J, Y. Gowan, ...	1,200	0

Shahjehanpore.

J. Powell, Esq., ...	60	0
H. B. Henderson, Esq., ...	72	0
R. G. Currie, Esq., ...	36	0
R. Saunders, Esq., ...	8	0
J. Smith, Esq., ...	10	0
G. J. Hashman, Esq., ...	12	0
Capt. F. A. Sage, ...	32	0
W. C. Church, Esq., ...	12	0
J. C. Colvin, Esq., ...	50	0
Carried over, Rs.	292	0

Brought forward,...	292	0
J. Watson, Esq., ...	10	0
Rev. T. S. Johnson, ...	148	0
Baboo G. C. Chuckerbutty,	4	0
Mrs. Henderson, ...	7	0
,, Ryves, ...	24	0
,, Church, ...	12	0
,, Smith, ...	8	0
Monthly Contributions,	154	14
School Fees, ...	194	3
House Rent, ...	360	0
Govt. Famine Relief Fund,	600	0
Do. do. Gratuity.	300	0
Govt. for Orphans sent by Magistrates ...	2,295	0
City Municipal Committee.	840	0
Chunda for Tilhur School.	360	0
Govt. Grant-in-aid for Boys' and Girl's Schools, ...	5,144	0
Total Rs....	10,753	0

Panahpore Christian village Relief Fund.

Col. J. Y. Gowan, ...	300	0
J. A. Johnson, Esq., ...	108	0
J. Hamilton, Esq., ...	20	0
Capt. W. Stenhouse, ...	12	0
Rev. P. M. Buck, ...	20	0
Total Rs. ...	460	0

Bijnour.

For Missionary Society, ...	96	13
For Telescope and Magic Lantern, ...	306	5
Moonsiff of Nugeena, ...	45	0
G. Lawrence, Esq. C. S., ...	40	0
G. Whiteside, Esq., ...	5	0
Rent, ...	67	8
Sacramental collections, ...	6	11
Sale of Books, ...	5	0
Grant in aid, Girls' Schools,	80	0
Ditto, Boys' Schools, ...	2424	0
Total, ...	3176	5

Budaon.

Rent, ...	20	0
H. R. Wilson, Esq., ...	25	0
S. S. Melville, Esq., ...	70	0
R. J. Croshwaite, Esq., —	11	0
Major Corbett, —	5	0
Carried over, Rs.	131	0

Brought forward, Rs.	181	0
E. S. Robertson, Esq., —	5	0
Grant in aid, —	1455	0
School fees and fines, —	54	0
Timber sold, —	44	8
Govt. grant for School house,	787	4
Total, —	2476	12

Moradabad and Sambhal.

Major Vanrenen, —	50	0
James Purdie, Esq., —	105	0
Govt. grant in aid, Sambhal Boys' Schools, —	960	0
Do. do. for Girls' Schools,	270	0
From Native Church, for Native Missionary, —	30	0
Rev. F. M. Wheeler, —	73	0
Sacramental collection, —	18	9
Total, —	1506	9

Moradabad Schools and Amroha Circuit.

Major A. D, Vanrenen, —	50	0
C. Daniell, Esq., —	10	0
Mrs, Lemaistre, —	5	0
Mrs. Hill, —	5	0
A Friend, ...	2	0
Rev. Wm. Taylor, ...	10	0
George Bailey, Esq., ...	11	0
Munshi Gungá Prashad, ...	6	0
Rev. F. M. Wheeler, ...	5	0
Rev. H. Mansell, ...	5	0
Native Church, —	46	0
Rev. Zahúr-ul-Haqq, —	24	0
,, E. W. Parker, —	75	0
Judge Rivett-Carnac, C.S. —	60	0
Miss Rivett, —	24	0
Dr. Evatt, —	6	0
Rev. E. W. Parker, —	5	0
Govt. grant in aid for Schools, —	4670	0
Total, —	5019	0

Paori, *(Gurhwal,)*

Grant in aid of Schools, ...	2460	0
Do. do. for School house,	5000	0
Col. H. Ramsay, C. B., ...	600	0
Carried over, Rs.	8060	0

Brought forward, Rs.	8060	0
Major Pearson, ...	200	0
Captain C. J. Garstin, ...	60	0
Rev. H. Mansell, ...	48	0
J. A. S. Richards, Esq., ...	24	0
Major W. A. Garden, (prizes,)	5	0
Rev. P. T. Wilson, ...	10	0
Govt. grant, for Orphans, ...	148	0
Scholarships from Local Gov.	220	0
Total, ...	8811	0

Nynee Tal.

His Honor, Sir W. Muir, ...	100	0
Municipal Committee Grant,	150	0
Do. Monthly donation,	180	0
Col. H. Ramsay C. B.,	200	0
J. C. Macdonald, Esq.,	100	0
Genl. Sir E. H. Huthwaite.	50	0
C. A. Eliott, Esq., ...	50	0
The Hon. J. Inglis, Esq.,..	50	0
H. S. Reid, Esq., ...	50	0
Col. Greathead, ...	50	0
R. P. Colvin, Esq., ...	70	0
For Hospital, ...	50	0
Col. H. Ramsay C. B., for Hospl.	75	0
A G. McGechie, Esq., ...	100	0
J. Sache Esq., ...	31	0
Mrs. Gibb, ...	25	0
„ Maclead, ...	10	0
„ Lowe, ...	50	0
Dr. A. Tomkyns. to Hospital.	50	0
Captain B. Wemeyss, ...	15	0
„ Anson, ...	5	0
Mrs. Harris, ...	5	0
Church collections, ...	107	0
Grant-in-aid from Govt.	1,055	0
The Woman's Missionary Society of U. S. A. ...	310	0
District Schools, ...	1,000	0
From Pundit Nund Kishore Balance of Rs. 1,500 pledged to him for the Medical Class, ...	767	0
Pundit Jai Dutt Joshee to Medical Class, ...	60	0
S. E. Marston, Esq., ...	12	0
Major Anderson, ...	16	0
W. Drew, Esq., ...	16	0
Baboo Ganga Dutt Panth,	25	0
Motee Ram Sah, ...	40	0
Koondan Lall Sah, ...	10	0
E. Morrison, Esq., ...	10	0
Carried over, Rs.	4,804	0

Brought forward, Rs.	4,804	0
Durga Sah, ...	10	0
Gáng Sah, ...	8	0
Janki Purshad, ...	6	0
Banke Sah, ...	10	0
Jeewa Ram ..	5	0
Kishoree Lall, ...	5	0
Jáe Sah, —	5	0
Jangiree Gokul, ...	5	0
Chundun Chukoorayut, ...	5	0
Hur Kishun Sah, ...	5	0
Naib-oollah, ...	5	0
Subscriptions below, Rs. 5,	12	0
Total Rs. ...	4,885	0

Lucknow.

	Rs.	*As.*
Captain W. Stenhouse, ...	200	0
A. G. McGechie, Esq., ...	100	0
G. T. Jackson, Esq., ...	32	0
R. Hannah, Esq., ...	46	0
G. McDonald, Esq., ...	20	0
T. Greenway, Es ...	25	0
T. Mooney, Esq. ...	17	0
Monthly subscription of Church Members, ...	212	0
Monthly Church collection,	863	5
F. Lincoln, Esq., ...	25	0
Lieut Green, ...	10	0
G. H. Sykes, Esq.' ...	20	0
Rev. J. McMahan, ...	20	0
Rev. J. Broadbent, ...	10	0
Govt. grant in aid for Schools,	4520	0
Total Rs....	1,525	5

Sunday Schools.

Small subs. for Library,...	101	11
J. Sache, Esq., ...	50	0
E. Morgan, Esq., ...	25	0
S. School weekly collections.	191	0
Sirdar Bikrama Singh Bahádur,	50	0
D. Osborne, Esq., ...	35	0
Friends per D. Osborne, Esq.	45	0
R. Hannah, Esq., ...	35	0
A. G. McGechie, Esq., ...	50	0
J. Forrest, Esq., ...	10	0
W. H. Ormon, Esq., ...	5	0
Babu Golaknath, ...	16	12
Major General Dunsford.	20	0
H. C. Mooney, Esq., ...	15	0
Total Rs. ...	649	7

Barabanki.

Sir George Couper, Bart.,	16	0
Sirdár Bikrama Singh, Aluwália,	50	0
E. O. Beadford, Esq., ...	10	0
J. H. Condon, Esq., M. D.	10	0
P. H. M'Adam, Esq., ...	12	0
W. B. Hederstedt, Esq. ...	20	0
Captain R. De Bourbel, ...	10	0
A. G. McGechie, Esq., ...	5	0
Mr. J. C. Jones, ...	5	0
,, B. Golaknáth, ...	4	0
,, C. A. Martin, ...	4	0
R. G. M'Donald, Esq. ...	2	0
D. Osborne, Esq., ...	2	0
G. Upton, Esq., ...	2	0
C. J. Ewart, Esq., ...	2	0
W. H. Gilbert, Esq., ...	2	0
Mr. J. H. Todd, ...	1	0
J. M. N., ...	1	0
Mr. S. Tullock, ...	2	0
Rev. S. Knowles, ...	48	0
Total Rs. ...	208	0

Gonda.

Col. J. Reid, ...	80	0
Cap. R. H. de Montmorency,	50	0
G. B. Maconochie, Esq., ..	60	0
Dr. F. W. Higginson, C. S.	24	0
G. Richards, Esq., ...	24	0
W. Bennett, Esq., ...	20	0
G. J. Low, Esq , ...	6	0
Sir Geo. Couper, Bart., ...	25	0
A. Groves, Esq., ...	5	0
Total Rs. ...	294	0

Cawnpore.

Union Church Committee,	1620	0
Total, Rs.	1620	0

Bahraich.

H. S. Boys, Esq.,... ...	45	0
Dr. R. D. Logg, ...	3	0
W. C. Wright, Esq., ...	26	0
A. G. Grote, Esq. ...	36	0
C. J. Ponsonby, Esq., ...	16	0
Total Rs. ...	126	0

Seetapore.

Captain G. G. Young, —	45	0
Major J. T. Watson, —	50	0
Captain G. W. Hogan, —	16	0
Mr. Southan, —	6	0
,, Rabbit, —	12	0
H. W. Gibson, Esq., —	10	0
Rev. S. Knowles, —	22	0
F. W. G., —	1	0
M. J. Murray —	22	0
Mr. F. W. Giddens, —	10	0
,, O. L. Bryce, —	20	0
Baboo Ram Chunder Bhose.	10	0
J. A. Anderson, Esq., D. C.	50	0
J. Prince, Esq., —	14	0
Captain Carnegie, —	16	0
Bible Class of the "Buffs,"	8	0
A. Friend, ...	5	0
Total Rs. ...	497	0

Roy Bareilly.

For Church.

W. C. Capper, Esq. ...	100	0
Col. J. A. Steel ...	100	0
Major Ouseley, ...	50	0
Major A. P. Orr, ...	20	0
Captain Bunbury, ...	50	0
Captain Low, ...	25	0
Rev. J. T McMahon, ...	100	0
J. W. Walsh, Esq. ...	10	0
Mr. Johnson, ...	5	0
Total Rs. ...	460	0

Schools.

P. Carnegy, Esq. ...	25	0
Col. J. A. Steel, ...	40	0
Major A. P. Orr, ...	40	0
Major Ouseley, ...	60	0
Captain Bunbury, ...	28	0
H. Hutton, Esq. ...	24	0
Rev. J. T. McMahon, ..	44	0
J. Douglas, Esq., ...	10	0
W. H. Morrison, Esq., ...	20	0
Dr. Seaman, ...	4	0
Mr. D'Cruz, ...	2	0
Mr. Jones, ...	2	0
Mr. Johnson, ...	2	0
Mr. Harding, ...	2	0
Mr. Palmer, ...	1	0
Grant-in-aid, ...	304	0
Total Rs. —	996	0

EIGHTH

Annual Report

OF THE

MISSION STATIONS

OF THE

METHODIST EPISCOPAL CHURCH, U.S.A., IN INDIA.

For the Year 1872.

LUCKNOW:

PRINTED AT THE AMERICAN METHODIST MISSION PRESS.

REV. T. CRAVEN, *Superintendent.*

1873.

PRESIDING ELDERS' REPORTS.

I. MORADABAD DISTRICT.

This Conference District comprises the Zillahs of Moradabad, Bijnour, Nynee Tal and Garhwal. The work in each station and in each department has prospered encouragingly, during the past year. The church membership has increased, the schools generally have improved, new Sunday-schools have been opened, and much evangelical preparatory work has been done. We shall notice the work in each zillah separately, mentioning each center where either a missionary or a native preacher resides.

MORADABAD ZILLAH, { REV. E. W. PARKER. / „ J. H. GILL. } *Missionaries.*

In *Moradabad* city there are seventy six persons connected with the Church, and the Sabbath congregation is much larger than ever before. Our Christian Sunday-school attended by all our native Christians, now takes the place of one of the regular Sabbath services, and it has been especially interesting since the uniform lesson system was adopted. We seldom have less than one hundred persons present. There are four classes in the Church, two meeting in the city and two at the mission house. There are four hundred and twenty one boys and two hundred and fifty girls connected with the schools in the city, and these schools were never in a more prosperous condition than at present. Three Sunday-schools for boys and one for girls are held for the children of these schools, attended by about two hundred and fifty children. Small story books are distributed monthly to these children

and thus much truth, in a simple yet interesting form, is distributed in the city. The great need of this city is a building which will answer for a chapel, schoolhouse, book room &c.

At *Kunderki* and *Haraura* there are fifteen members in the church, all of whom are connected with the families of the helpers there. Much work has been done in the villages in that vicinity during the year and there are many enquirers, especially among the lower classes.

At Chandousi our church is still small having only fourteen communicants. Much evangelistic work has been done in the city and near villages, by preaching in the bazars and in the mohallas and by visiting the people in their villages, and a number of apparently earnest enquirers have been learning of Christ during the year, and a few have been baptiz d. There is one girls' school in a village near the city. This city is a very important centre since the rail road has been opened and a missionary should be stationed there.

At Sumbhal our work does not prosper as it should. There are ten communicants there but none have been added during the year by baptism. Over thirty persons were baptized at a village near Sumbhal during last cold season but being greatly persecuted very few of them remained firm. They have not wholly gone back to heathenism but are waiting for a more convenient season to speak out again publicly. Our anglo-vernacular boys' schools here are not, and never have been very satisfactory. The number of boys is usually large enough—at present one hundred and fifteen, but the boys do not remain permanently, nor do they show a proper desire for learning. The girls' schools contain eighty five pupils and are doing very well. There are Sunday-schools in connection with each of the boys' schools.

AMROHA CIRCUIT.

ZAHUR-UL-HAQQ, *Native Missionary.*

In the city of Amroha there are thirty communicants and the work appears to be prosperous. Since the conversion of Tasdiq-ullah our boys' and girls' schools have both ceased to exist, and we fail in getting in children under our influence. Rev. Zahur-ul-Haqq resides in this city but his work is mostly in the surrounding villages where during the year he has baptized over sixty persons The Amroha girls' boarding school designed especially for girls of the poor native Christians, is doing very well, having had twenty one girls in regular attendance during the past year.

At *Hasanpur* we had a good vernacular boys' school, and one small girls' school. There are only five members here. One Mohamedan and his wife have been converted during the year and are doing well. There are a few very encouraging enquirers among Chumar weavers in one mohalla. They are teaching their children to read, and are regularly learning themselves. It appears as though a great work must soon break out among the Chumars of the Moradabad district. Multitudes seem standing just without the door waiting for each other and fearing Mohammedan persecution.

Bábúkherá is a village where we have had work for many years, but our permanent increase has been small. It now appears as though we had commenced wrong. A few years ago we built them a little chapel costing rupees four hundred. This chapel is now a hindrance to us as it belongs to the mission, and is not of the form that they can keep in repair. If it were not that it would seem to be going backward, it would be the very best thing for our work there to level that chapel with the ground, and then let the people provide such a house as they

themselves can build and keep in repair as their own. We have a very good village school at Darapur near Bábúkherá, which is attended by the Christian boys of Bábúkherá, and by the eight boys in the boarding department there.

At Joa the work is very much like that at Bábúkherá; Christians are living in a number of villages around and there are fifty-seven communicants in that class. A number of persons have been baptized in these villages during the past year, and the work seems to be improving more than it had done for a few years previously. The great hindrance in the work is the lack of spiritual knowledge and spiritual life among these Christians. The idea of anything spiritual in religion seems never to have occurred to them until they learned of Christ, and hence their progress in spiritual things is, necessarily, comparatively slow. Much injury has been done many of the people by the aid given them in secular matters. Instead of now feeling that they must support the Gospel they think that the Gospel should support them, and hence great dissatisfaction is at times manifested towards the mission and towards the native preachers.

In the villages about *Bashta* there are nine communicants, and a multitude of enquirers. Brother Prem Dass and his wife have been very faithful laborers in this vicinity, and the Christians are more independent than those of any other part of this zillah. Their chapel and preacher's house were built by subscriptions and belong to the people, and will be kept in repair by them. They will now commence to aid in the support of their pastor, and in a very few years at farthest will be able to support him altogether. The great difficulty is to educate the children of these people as they are so scattered, and as they must have the aid of their children in order to support them. We design to try itinerating teachers who will visit a number of villages regularly and teach the children

and young men to read and write, while at the same time they can go on earning their living, and then when an especially bright boy is found he can be placed in the Moradabad school.

In and around Sarái, Saupur, Byrampur, Narainiya and Hybatpur, there are many Christians and enquirers and we much need good reliable helpers for these places. The best that we can now do is to have an exhorter go around among them and teach them. In all the villages, surrounding these centres mentioned, our plan is to appoint the best man in the village as class leader, and direct him to call together the people for prayers each evening, and to hold a weekly class-meeting with them.

At *Kánṭh* we have a boys' school and also a small one for girls, but have had no converts as yet in that village. There are six members there in the families of the preacher and teachers. Brother Andrias has done much visiting and preaching there, and Mary his wife, has been faithful, and is very efficient in her work among the women.*

In the entire zillah of Moradabad there are one hundred and seventy-six members, one hundred and fifty-eight probationers, four hundred and seventyfive Sunday School schola rs seven hundred and forty-three boys, and three hundred and sixty-seven girls in our day schools.

At Moradabad, Amroha and Sambhal much medical work has been done among both men and women, and our way is open to accomplish much more in this way, could the work be properly supervised.

* Since writing the above we learn that Mary has been removed from her loved work at Kánth to her rest in Heaven. She took great interest in her school, but her work now is done.

BIJNOUR ZILLAH.

REV. H. JACKSON, *Missionary*

In Bijnour there are six persons connected with the church, and one hundred and fifty boys and sixty girls in the schools. The schools are doing well, and are more prosperous than they were a year ago. Even the report of the Goot inspector concerning them is quite favorable. Much bazar preaching and much itinerating has been done during the year by the missionary and his co-laborers which must bring forth fruit sooner or later.

Mrs. Jackson, assisted by Salina, a native woman educated by Dr. Humphrey, has done much medical work among the women of Bijnour and the near villages; a hospital has been kept open in the city and relief given to hundreds of suffering women. Multitudes of people have in this way learned more of the missionary and of his designs, and many lessons concerning Christ have been received and talked over at home. Thus the way of the Lord is being prepared more fully and universally. This kind of preparatory work cannot be over estimated. There are few places where all the people know about the object and teachings of the missionary as they do in Bijnour, and the kindest feelings exist towards the mission.

At *Mandauwa*, there are eight Christians connected with the class who are improving in every way. There are in the vicinity many others who are well inclined towards Christianity but who do not come out fully for Christ. The native brother who has labored there has also taught a small school of boys, and his wife has done much work among the women and girls.

At *Nujeebabad* there are six persons in the class. The anglo-vernacular school has an average attendance of one

hundred boys, and there are forty girls in the schools. Rev. Ambica Churn Paul and his wife have labored faithfully both in the schools and in preaching and visiting among the people. When the missionary visits the city crowds of women gather to receive medicine of Mrs. Jackson, and thus many new acquaintances are made and the knowledge of Christianity increased.

Nageenah has but four members. The anglo-vernacular school has sixty pupils at present, and is doing very well indeed. Much work has been done here among the masses of the people, high and low, and at times the work has appeared quite encouraging among some of the lower classes. Mrs. Banerjee, the wife of the Head Master, has been very faithful in visiting and instructing women, wherever her way seemed open.

The work at Chandpur is very much like that of the two cities mentioned above. Each of these cities is about twenty miles from Bijnour in different directions, and being the chief cities of the zillah, they form with Bijnour very interesting centers of labor. At other places in the Bijnour district there are people who are willing to call themselves Christians at their convenience, but who are not yet willing to come out and renounce their heathen customs. It seems as though we must ere long see fruit in the places in this district where so much faithful labor has been done,

In the Moradabad and Bijnour zillahs there are nineteen centers where laborers are working, and the foundation of God's Church seems well laid. Were all the village Christians better instructed and thoroughly regenerated, this foundation would be very satisfactory indeed.

GARHWAL.

REV. P. T. WILSON, *Missionary.*

PAORI the residence of the Garhwal missionary is the center of influence for the entire province, and hence our work at that station is of the utmost importance. There are seventeen members and twenty-nine probationers in the church there at present, and three adults and ten children have been baptized during the year. The anglo-vernacular school numbers one hundred and thirteen pupils, of whom forty are in the boarding school and seven are orphan boys. In this school is centered to a great degree, our hope for the future of Garhwal. If right impressions are made upon the minds of those boys who come from the different parts of the province, we will send out our influence everywhere for good, while should an evil report go out from that center our work would be hindered, and Christ's name dishonored throughout the province. Hence the peculiar interest we all feel in that little center of power.

The school has prospered during the past year under the direct care of Mr. S. Dease head master. Two boys passed the entrance examination to the vernacular department in Roorkee College, and a number more are preparing to compete in 1873. In April the new school house was opened by Col. H. Ramsay C. B., Commissioner of the province.

The little girls' orphanage has been well cared for by sister Wilson, and is prospering notwithstanding the faithful matron was removed by death during the season. A new convenient building is nearly completed for this institution. The boarding house boys, and often other Hindus attend the Sunday school, and the preaching in chapel, so that the Sunday services are a very interesting part of the labors there.

At *Sreenugger* there are only four names on the Church book. The anglo-vernacular school has not prospered during the past year as well as could be wished, yet fair progress has been made. A change of head master is being made. The school now numbers eighty-four pupils. There are seventy-two pupils in the girls' schools, but most of them are very small, and have yet learned but very little. An interesting Sunday school is kept up regularly, connected with the boys' school. There are three branch schools in connection with the boys' school near Paori, in which one hundred and thirty-four boys are learning, and one anglo-vernacular branch school at Daramandi, in which there are eighty-two pupils. In all Garhwal, there are twenty members, thirty probationers, one hundred and forty Sunday school scholars, and four hundred and ninety-two day scholars.

NYNEE TAL.

REV. J. L. HUMPHREY, M. D. *Missionary.*

THE work in this station has been much as during the previous year. Dr. Humphrey writes: The boys' school in Nynee Tal has made considerable advancement in numbers and general efficiency during the past year. The attendance previously has never quite reached one hundred, this year it came to one hundred and thirty. This we think remarkably good for the population. The schools in the district have generally been well attended and made fair progress. Of these purely vernacular schools, we have at different points in the Bhábur and hills at the present, eleven in all. There are fifty eight girls attending the girls' school connected with this station.

Medical Work.

THE mission hospital in Nynee Tal was opened in March and closed in November. During that period 1416 males 444 females, 218 children received treatment making a total of out—door patients 2078. 4 males 10 females and 2 children were admited as in-door patients making a total of 16 Three important surgical operations were performed besides a considerable number of minor ones. In addition to these treated in the dispensary, quite a number of female patients especially, have been treated at their homes by one of the women educated in the medical class, and several of these were cases of parturition. Access has been gained to many families by this woman and much good done.

A large number of tracts have been distributed among our patients and many precious opportunities have presented themselves for presenting the truth to minds that seemed peculiarly well prepared by sorrow and suffering to receive it.

Towards the end of the season, a proposition was made, by the Civil Surgeon, for me to take charge of the Sudder Hospital, as I already had charge of six branch dispensaries belonging to Government besides two supported by the mission.

This proposition I am thankful to say was received with favor, and accordingly the dispensary was made over to me. I am sure this will not only be a relief to me personally but it will result in good to the people.

Dwarahath Dispensary.

THIS was opened April 1st. John Barker and wife were placed in charge. This is a thickly settled community and an interesting field for usefulness presents itself there. In addition to the work of the dispensary, many villages in that

vicinity have been visited, and the sick treated, and the Gospel preached in them.

BHEEM TAL.

At this place we have a vernacular school with an attendance of from forty to fifty boys. In June last a dispensary was opened there. The building was erected by the Commissioner, and is so situated that all the people pass near it on their way to and from the Bhábur. In the vicinity of the dispensary the population is sparse, but as it was designed to serve as a sort of a rest-house for the sick when returning to their homes in the hills, it has fully answered our expectations. During the rains the verandahs were filled with people, almost every night, and Ísá Dás and wife thus had an excellent opportunity to converse with the people. Many pleasant acquaintances were formed, many weary and suffering found rest and shelter with them. During the hot and rainy season they have a very interesting field of labor here. They also visit the villages in the vicinity, and have been very useful to many families. Chastin has had some very important cases there, which she has managed with good judgment and considerable skill. It is not perhaps too much to say that there is good ground to hope that Ísa Dás and wife, if spared, will do a good work among the people of this locality. They are both of them skillful in treating the sick, and earnest in their endeavors to win souls for Christ. The people are very friendly and disposed to listen to the truths and claims of the Gospel. Many of the young men taught in our school, are favorably impressed towards us and our holy religion.

Summary of patients treated in the mission hospitals of the Nynee Tal station during six months of the year.

	Male.	*Female.*	*Children.*	*Total.*
Nynee Tal,	1416	444	218	2078
Bheem Tal,	1341	410	252	2003
Dwarahath,	630	503	159	1292
Total,	3,387	1,357	629	5,373

J. L. HUMPHREY,
Missionary.

BAREILLY DISTRICT.

We are able still to report progress in the mission work of Bareilly District. With no large statistical increase, there has yet been growth real and substantial in all parts of our work. Persons skeptical of progress in missions, are referred to two statistics of mission work for all India just published. This brief report will give some idea of what we are doing in this part of the work.

I. BAREILLY MISSION.

We group this part of the District thus: *First*, Bareilly Station and Girls' Orphanage: *Second*, Bareilly Circuit, and boys' school work: *Third*, Theological School: *Fourth*, medical and zenana work with girls' schools. These are here reported on in order.

1. BAREILLY STATION.

REV. C. W. JUDD, *Missionary.*

The work of the station has increased considerably during the year. There are 5 instead of 2 Sunday schools, attended

by nearly 400 scholars. The three new schools are among non-christian children. The experiment of establishing such Sunday schools has been a fair success. In two schools the entire number who attend the day schools, attend the Sunday Schools. The number of religious services has increased.

There is preaching now twice on the Sabbath in Hindustani, and once in English, and three weekly prayer meetings are kept up with eleven class or fellowship meetings. All this with building and general supervision, and the care of the Orphanage gives full work for the missionary in charge.

The number of baptisms for the year is 6 adults, and 12 children. Number of communicants in the native Church 150, with 34 probationers, or persons under instruction for baptism. The moral tone of the native Church is improving. There are no paupers and almost all contribute something for the support of the Gospel in some way. A new church costing about Rupees 16,000, was opened during the year, and we now have a commodious and pleasant place of worship in this station.

A church in the city is still a necessity, and a site has been secured for Rupees 1,525. We are convinced that it is of great importance to have a good building right in the city where Christian worship can be regularly kept up, before the people; an audience in such a place can be instructed much more successfully than in the open bazar.

The Girls' Orphanage is under the general supervision of Mr. Judd while Miss Sparkes has charge of the educational department of this institution, which she most successfully manages. We have nothing specially new to report. Experience and observation have worked steady improvement in the general management of this Orphanage and in the education of the girls. We are glad to find that the Government

Inspector is pleased with the education of the girls. The record in the visitor's book is that "the girls read well and passed a very creditable examination. I consider this school one of the best of its kind in the North Western Provinces, and well deserving of the grant in aid.'

2. BAREILLY CIRCUIT AND SCHOOLS.

REV. T. J. SCOTT, *Missionary.*

This circuit includes all the mission work of Bareilly zillah outside of the city of Bareilly, and the school work excepting the girls' orphanage. Four "out stations" are kept up, native preachers are stationed in these places and schools are kept up. At one of them, Futtehgunge, a good school house aided by Government has just been finished. The school work at some of these out stations is not very encouraging, but it certainly contributes something to gaining an influence over the people. The Bareilly anglo vernacular school has slightly decreased in number, but the character of the school has decidedly improved. The entire number of pupils in attendance in all the schools is 403.

In our last report a Brahmin family was mentioned as baptized at Pilibheet. The past year was a trying one to them. An effort was made to drive the family from their home and banish them from that neighborhood. The head of the family is a cultivator. An attempt was made to wrest his land from him. His crops were forcibly cut and gathered from his fields. He was persistently persecuted and then promised admission to his brotherhood and caste on withdrawing from the Christians. It seemed for a time that under these trials the man would apostatize. But he was left to a

full trial of his faith as all communication with him was cut off for several months. He was left when baptized to wear his Brahminical thread at his own request in the hope that there might be some kind of social concilation in it. He did not eat with the Christians for a time from the same consideration. But nothing averted persecution and the man tore away the sacred thread, and stood identified in every way with the Christians. He has triumphed over all opposition and remains with his family in his own village—having now comparatively little opposition.

Several persons in the same place are inclined toward Christianity. In other places inquirers are coming forward. We are impressed with the fact that more care is needed in the employment of native preachers. For two months itinerations were kept up among the villages. The people are learning what the Gospel means and a spirit of inquiry is awakened in many persons.

3. THEOLOGICAL SCHOOL.

REV. D. W. THOMAS, *Missionary.*

THIS school was established on an endowment of Rupees 40,000 donated by Mr. Thomas himself, supplemented by Rupees 10,000 from a friend in the United States, and Rupees 10,000 from the Mission Board at New York for buildings. The school was opened April 15th, with 16 young men in attendance of whom 13 drew scholarships, and three were in attendance for the hot season only, after which they returned to their work. The course of instruction in this first year consisted of *Biblical Exegesis in the Old Testament, Sacred Geography, Biblical Introduction, Systematic Theology, Homiletics and the Persian and*

Arabic languages. The Principal writes that he thinks "most of the students have made satisfactory and encouraging progress in all their studies and also some marked advancement in spiritual life." Rev. Thomas further writes "from the opportunity that I have had during the year of ascertaining how sadly ignorant many of our native helpers are of many things indispensable to the efficiency of every *preacher* and *teacher* of the Gospel, and from the decided improvement made by our students this year in all these things I am more than ever convinced of the necessity of our Theological School in our Mission." The present endowment is too small to support a large number of students—efforts should be made at once to enlarge this endowment: Rupees 2,000 donated for the purpose would endow a scholarship. Friends of the native ministry might come forward with sums of this amount and found scholarships in the institution. It is the earnest wish of Mr. Thomas that a Normal Department be established in connection with this institution for the training of Christian teachers so much needed in our schools. A general examination of several hours recently held in the presence of some of our missionaries indicated that the class have spent their time most profitably.

4. MEDICAL AND ZENANA WORK WITH GIRLS' SCHOOLS.

MISS SWAIN, M. D, continues in charge of the medical work, which has increased in interest and promise; 1,200 patients were treated during the year at the dispensary, and 541 at their homes. A hospital building is under process of erection. The main building is approaching completion and this with wards for patients is to cost some Rupees 26,000.

Instruction has been regularly given during the year in

28 zenanas. Five Bible women have been employed under the direction of Mrs. Scott, three under Miss Swain, and two under Miss Sparkes, making ten in all Six mission girls' schools are kept up by Mrs. Scott, while ten established by the Suddur Ala of Bareilly, and supported by Municipal funds are also regularly inspected by her and are visited by the Bible women. Two girls' schools are kept up by Miss Sparkes. Instruction in all these schools is so far elementary but a good moral impression is being made.

II. SHAJEHANPORE STATION.

REV. T. S. JOHNSON,
„ P. M. BUCK, } ... ... *Missionaries.*

Dr. Johnson has been an invalid for a good part of this year, and the work has largely devolved on Mr. Buck. We are able to report a good degree of prosperity in all the work.

1. BOYS' ORPHANAGE.

There are 126 boys in the Orphanage proper, and 9 in the Boarding Department making in all 135 : some 20 day scholars attend this school from the city. This institution now 13 years old has sent out 26 young men as preachers, and teachers. Some difficulty is experienced in retaining permanently a head master of the right kind. The educational part of the Orphanage is kept up with vigor. All the boys continue to spend part of their time in some kind of manual labor each day. The institution was visited by cholera about the close of the rains. Although several of the lads were attacked but one died. The missionaries trusted to both prayer and medicine and while thousands died from cholera at Shajehanpore, and among the villages, the scourge seemed

averted from this place. The institution remains in its usual prosperous condition.

2. BAZAR AND VILLAGE PREACHING.

Mr. Buck has been able to keep this work up for a considerable part of the year. A large number of villages have been visited with the native preachers. The people generally hear with interest in the bazar of Shajehanpore, the number of hearers has been good, and but little opposition is now met. A Chapel has been opened fronting one of the bazars, and a regular service kept up. Numbers attend here and are becoming acquainted with the truths of the Gospel and our manner of worship. It is difficult to estimate the effect of the publication of the Gospel in these ways. Certain it is that headway for the truth is being made. Twenty-six adults have been baptized in the Shajehanpore work during the year, and at least a dozen hopeful inquirers have been enrolled. Some of these men are of considerable wealth and influence and have every appearance of sincerity in turning toward Christ. Some of them have already endured sharp persecution from friends, but are apparently pressing into the kingdom.

3. SCHOOL WORK.

The schools of this station number 9 for boys and 10 for girls: number of scholars enrolled 840. The head master of the city anglo vernacular school is a Christian, and the Bible is more thoroughly taught than formerly. Mr. Buck reports that an unusual interest has been awakened in the study of the Scriptures. In the branch schools also the Bible is taught, particularly by relating Scripture stories with which the boys seem very much pleased. This feature of the work is note-worthy as it is in this way that our school work can be made evangelistic. A commodious and substantial school house to cost Rupees 2,700 is now being erected at Tilhur.

Mrs. Johnson and Mrs. Buck have kept up 10 girls' schools during the year with an attendance of 200 girls. Four Bible women have been at work all with some encouragement in the progress of the Gospel.

4. PANAHPORE, THE CHRISTIAN VILLAGE.

THERE has been a decided improvement in this village during the past year. Forty families now have comfortable homes here and the people as a rule are quiet and industrious. Their clean well-arranged houses are in striking contrast with villages generally. Nearly a thousand bighas of land are under cultivation and the villagers now begin to pay rent regularly, Special effort is made to secure the religious improvement of the Christians. Horace Adams is a faithful native pastor and the people have improved under his instruction. A series of revival meetings were held in the village in December. Thirteen converts from the surrounding villages were baptized. In all there have been nineteen baptisms of converts from heathenism here during the year. Already this village begins to have an envangelistic influence: several promising inquirers are under instruction. Some thirty converts have been baptized from the surrounding country since this village was opened. If this little community under good pastoral care is kept pure and spiritual it must exert a profound influence on the surrounding country. Two schools are kept up, one for boys, the other for girls. Effort is made to look carefully after the training of the children. We may remark that an abundance of good land remains to be occupied by Christian families, who may have a little capital with which to set themselves up here. The way is open for the friends of this enterprise to send Christians here whom they can give a start in clearing the land and securing a first crop, after which they would be self supporting. The health of the village has always been very good.

III. HURDUI.

REV. SUNDAR LAL, *Missionary.*

IN this new station a comfortable house has been secured for the missionary. Sundar Lal has been in this work for something more than a year. Already considerable interest has been awakened and several inquirers are reported. Two families are ready for baptism. A girls' school has been opened and a Bible woman is employed here. A colporteur is doing a good work in selling books. A native Christian family lives here and the nucleus of a Church is thus formed. The prospect for this station is encouraging.

IV. BUDAON.

REV. R. HOSKINS, *Missionary.*

THE general interests of this station remain much the same with some encouraging progress. The boys' school work has improved some during the year. A larger number of Christian teachers have been employed, and better results may be expected from the schools as Christian agencies.

At Bilsee a very good school house has been erected at a cost of Rupees 1,100. The girls' school work has been greatly increased. The entire number is now 19. Only one of these is entirely for Christians. Six Sunday schools are now kept up. Eight Bible women are now employed in the city and among the villages. All this part of the work promises well. But the specially encouraging phase of the Budaon work is the steady spread of the Gospel among the villages. The work is chiefly among poor people although not at all confined to them. Some Mohammedans and Hindoos of good families have been baptized and several inquirers are under instruction. But a work of real power is spreading from

village to village among the poor people. Some of the native preachers work like the evangelists going from village to village, and urging their people to come to Jesus. They hold revival meetings in which persons are soundly converted. There is a vitality and spontaneity in this work not often found in India. The converts remain in their own villages. Most of them are cultivators and there is no trouble about the question of self support. A vital indigenous work is going on in this District, that is fast producing a self—supporting Church. Thirty adults and seventeen children have been baptized during the year; one hundred and four probationers are under instruction.

Conclusion.

In conclusion we are able to report for the entire District 62 converts from the ranks of Islám and paganism. It may be safely said that the moral tone of the native Church on the district is improving. The membership is learning to give creditably for religious purposes. We have but little pauperism. Our Sunday school work has been largely increased which we count important progress. The native ministry is improving in devotion to true evangelistic work. We are eliminating carefully all that seem to be mere hirelings. There is a most encouraging spirit of inquiry among the people and a number of promising inquirers are enrolled. Gospel truth is making unmistakable progress in the District.

LUCKNOW DISTRICT.

The Lucknow District embraces all the missions in Oudh, except Hurduí, and also Cawnpore, on the west bank of the Ganges. To carry on so extended a work as this effectively,

a strong staff of efficient missionaries is absolutely necessary. In a territory embracing eleven million inhabitants, there should be at least one missionary to each million souls, with a corresponding force of native preachers. Instead of this, however, we have had during the past year but seven American missionaries, and of these but three had been more than one year in India. Our staff of native preachers, too, has been very low, and we have thus labored under a very great disadvantage. We may reasonably expect to succeed better when the vernacular is more thoroughly mastered by all the missionaries, and when a longer experience shall have imparted those lessons which can only be learned by actual contact with the people of the land.

No additional native preachers have been added to the mission within this district during the past year. Applicants have been numerous, but it has been thought best to adhere strictly to the instruction of the Conference, not to employ any one in this sacred work who fails to show the most unquestionable marks of a divine call to preach the Gospel. Thus far, such marks have not been very apparent in the case of applicants, and the brethren throughout the district are unanimously of the opinion that the rule adopted by the Conference is a good one, and should not be disregarded. A number of our native assistants have been discontinued, chiefly on account of inefficiency. We are confident that a firm adherence to this policy will ultimately result in our securing the right class of preachers, and in sufficient numbers to meet the wants of our work.

While the general interests of our work have been prosperous throughout the year, one department has suffered grievous neglect. Evangelistic work has been prosecuted very imperfectly, owing to the constantly pressing local engagements of the missionaries. The ordinary duties of missionaries in-

terfere most seriously with this kind of work. Few can be absent from their stations a week at a time, and none can be so exclusively devoted to this work as to be like the Apostle, "wholly given to the ministry of the word and to prayer." So long as this remains the case, our work cannot expand with much elasticity, nor can it ever assume that vigorous aggressiveness which marked the progress of early Christianity. Other interests should not be neglected, but this work should have the first consideration. It is earnestly recommended that arrangements be made for organizing and developing a distinct evangelistic agency, without, however, giving up any existing work.

The state of the work in connection with the different stations in the district is given below.

LUCKNOW.

REV. J. H. MESSMORE,
„ T. CRAVEN,
„ J. T. JANVIER,
} *Missionaries.*

In the arrangement of the work in this city, Mr. Messmore, the senior missionary, has superintended the Press, Mr. Craven the schools and Sunday-schools, Mr. Janvier has acted as pastor of the native church, and Mr. Thoburn of the English church. All these different interests have been united under one ecclesiastical jurisdiction, and have been guided by a monthly official meeting, embracing in its membership all those officially connected with any part of the work.

The English congregation has maintained its strength, and has been in a prosperous condition throughout the year. The members have worked nobly, and some of them give very liberally to support the Church. More than half the pastor's salary is paid by them, and it is hoped that the church will soon become self-supporting. There is very good reason to

hope that this Church will prove more and more efficient every year in carrying on direct missionary work. An effort is made to impress every member with a conviction of his duty to work, in some capacity, in the Lord's vineyard, while no effort is made and no wish entertained, to have any one join the church who is not willing to *do* something as well as receive something, to work, as well as to wait upon the ordinances of the Lord's house.

The native congregation labors under a serious disadvantage through not having a separate house of worship. The pastor has preached regularly, both in the church and in the bazar, and has also received valuable assistance from Mr. Yunas Singh. The native Church has not manifested as much spontaneous effort for the salvation of souls, as had been anticipated. It has seemed to be too much in the shadow of the English Church with which it is, perhaps too closely connected. Arrangements have been made for making the native Church more independent next year, and the congregation have pledged one fourth of the pastor's salary, with a promise to increase this amount as rapidly as possible until the Church becomes self-sustaining.

The Sunday school work has prospered greatly during the year. The attendance at the close of the year was 967, being an increase of 443. There are sixteen separate schools, in which forty-seven teachers give regular assistance. Only one of these schools is composed of Christian children. Of the remaining fifteen schools, nine are composed of boys and six of girls. While great credit is due to all the faithful friends who have assisted in this work, it is but just that special mention be made of five or six native Christian girls who have done a good work and set a noble example, by collecting children and organizing small Sunday schools in or near their parents' houses. These girls have succeeded better than could

have been expected, and their earnest efforts have furnished the most hopeful feature of the work among our native Christians during the past year. We are more than ever convinced of the great importance of this Sunday school work. The children, both boys and girls, in all the schools, join in singing Christian hymns, commit verses from the Bible, learn the Catechism, and, in short, shrink from nothing that is done in an ordinary Sunday school, except kneeling during prayer. The parents of the children frequently visit these Sunday schools, and manifest a very encouraging interest in all they see and hear.

Our day schools have done well since our last report. As intimated last year, the central school has been removed from the suburban position of Hosainabad to a central position on Victoria street. The attendance has materially increased since the removal, thus justifying the wisdom of the change made in its location. By an amicable arrangement made with the Superintendent of the Church Mission schools, an exchange has been made whereby our school in Hasangunge is given to that Mission, and the branch school in Nakhass taken in its place. This school has since been merged into the Central school, which now has an attendance of about 200 boys. The standard of the school has also been raised one grade during the year. The other three anglo-vernacular schools have improved, and have an attendance at present of 300 pupils. Six vernacular schools have been opened during the year, with an aggregate attendance of 207 pupils.

Two men have been employed as colporteurs, and have done better than formerly. One of these has been paid by a per centum, necessarily large, on his sales, and this plan has been found much better than the usual method of giving a stated salary.

Girls' Schools and Zenana Work.

THIS department of our work continues as before under the patronage of the Woman's Foreign Missionary Society. Since our last report our work has been strengthened by the arrival of Miss Tinsley from America, and the employment of Miss Rowe as teacher in Lucknow. Miss Tinsley has had charge of the Girls' Boarding School, Miss Thoburn of the City Girls' Schools, and zenana work, and Mrs. Craven of the Bible women.

The Boarding school has prospered finely, and is in a very promising condition. Sixty-six pupils are now enrolled, in the school. A commodious boarding house has been erected, and a good school building will be built during the current year. It is our aim in this school to give a thorough English and vernacular education to the pupils, at the lowest possible cost. We are encouraged to know that the enterprise is well appreciated by the better class of native Christians, and we have good reason to hope for enlarged success in the future.

Three of the eight vernacular girls' schools are composed of Hindus, and five of Mahommedans. No marked change has occurred in these schools. As a general rule the Mahommedan pupils make better progress than the Hindus. Additional interest has been given to some of these schools by the Sunday schools, which have been connected with them. The management of such schools is necessarily a very discouraging work, and must remain so until native society materially changes, or at least until female education makes a great advance on its present status.

Bible women have been doing a satisfactory work in visiting native houses, and talking and praying with the women to whom they are able to gain access. Mrs. Mooney continues to give most valuable assistance in zenana work, and Miss Green has, as far as failing health has permitted,

worked faithfully for her Master. More direct evangelistic work is greatly needed among the women of Lucknow, and it is earnestly hoped that arrangements may soon be completed for organizing work of this kind.

SEETAPORE.

REV. E. CUNNINGHAM, *Missionary.*

THE missionary at this station, who is just closing his first year in India, has labored under many disadvantages. Owing to numerous removals both the English, and Hindustani congregations had greatly fallen off just before his arrival, while sickness, and an unavoidable absence from the station, have seriously interfered with his efforts to gather in other attendants. For some time, also, an order was in force prohibiting soldiers from attending the Mission Chapel, owing to fear of an epidemic. The following extracts from Mr. Cunningham's report will show the general state of the work.

"The Church returns show a decrease of members. This however, is due in part to the fact that some members of the Church, who had been absent for two years, were still counted as members of the Church. To all absentees I have sent letters and have erased their names from the records of the Church.

"Bazar preaching has been regularly maintained at Thomson Gunge, and Seetapore. Most of the villages within a radius of four miles have been visited, both by preachers and the colporteur. There has been an evident increase of interest in the word. Within the last three months there have been larger congregations, more candid inquiry, and less caviling than formerly.

"The little Sabbath school formerly held in the Mission

Chapel, broken up by removals, has been succeeded by a purely native school, with an attendance of about sixty boys who come from branch schools established in the vicinity. We find it impossible to maintain Sunday schools without secular schools as a basis. The attendance of the Khyrabad Sunday school has very much increased.

"The boys' school at Khyrabad has increased in numbers and its discipline and scholarship have both improved. Two branch schools have been opened in connection with it, containing about sixty boys. Three branch schools, with sixty boys, have also been opened near Seetapore. Two girls' schools are in operation in Khyrabad, with twenty pupils in each. One of these schools is made up of Mahommedan, and the other of Hindu girls.

"Our colportage work has not been very satisfactorily done during the past year."

Two extended itinerating tours have been made during the present cold season. In all directions the missionary and his assistants are kindly received, and everything seems to promise success if the proper agency were at hand for carrying on the work. The missionary is necessarily unable to preach, as yet, and only one of the native preachers is an experienced man. We hope to strengthen the working staff of this station as soon as possible.

GONDAH AND BAHRAICH.

REV. S. S. WEATHERBY, *Missionary.*

Since the death of our lamented Brother Elliott, Mr. Weatherby has remained in charge of Bahraich in addition to his ordinary duties as missionary at Gondah. The work in both stations has gone quietly forward, nothing of special in-

terest having occurred. Mr. John Bernard has remained at Bahraich, and has given satisfaction in the discharge of his duties. The out-station of Nawabgunge, in the Gondah district, has been abandoned, both the helpers stationed there having left to engage in secular work. They have not withdrawn from the Church, but profess a desire to work for the Master while earning their own livelihood. Work is still carried on at Karnelgunge, and the report from that outstation is much more favorable than formerly.

There are two boys' schools at Bahraich, under the control of the mission, and two at Karnelgunge. There are two girls' schools at Karnelgunge, one at Gondah, and one at Bahraich. Four Sunday-schools are held regularly, one at Gondah, one at Bahraich, and two at Karnelgunge.

It is greatly to be regretted that no missionary has yet been sent to fill the vacancy at Bahraich. The Mission has suffered so severely by sickness among its members, that it has thus far been impossible to supply the places, but we are not without hope that some provision may be made for it at an early day.

BARABANKI.

No material change has occured in connection with this station during the year. Rev. Rajab Ali has remained in charge, with the same assistants as last year. He has been active in promoting girls' schools, and has had a fair measure of success in managing those started last year. Some untoward circumstances have interfered with his work during the latter part of the year, but in the main the usual operations of the mission have gone on satisfactorily. If the Presiding Elder of the District had been able, as contemplated

last year, to spend a considerable portion of time each quarter with the native missionary, it is probable that better results would have been attained. The value of mission stations under native management very often depends on the character and amount of supervision given them. We may reasonably hope for the time to come when many native missionaries may be found well qualified for an independent charge, but for the present the number of such seems to be limited. A work of this kind can only be successfully done by those who have had actual experience in it, and this, of course, few of our native preachers have yet had.

The territory embraced in the Barabanki district presents an admirable field for missionary operations, and with proper care we may hope to see a flourishing work developed there. Since the opening of the railway it has become possible to give more assistance to the missionary than formerly, and we hope to see good accomplished during the coming year.

ROY BAREILLY.

REV. J. T. McMAHON, *Missionary.*

THE reports from this station have been, upon the whole favorable during the past year. The missionary has preached in both English and Hindustaní, and has not been left without fruit. In English, on an average, one sermon has been preached each week. At the outset this service was very discouraging. Mr. McMahon says, "to prepare a sermon to be preached to perhaps, two or three persons, was by no means pleasing to the flesh. The attendance, however, has increased, and last Sunday twenty were present. The direct benefit of these meetings has been, in the first place, the conversion of three souls.

Then five persons have been induced to devote themselves more actively to Sunday-school and other work, and thus we are greatly aided in our efforts to do good."

During the year two extended tours were made for preaching and distributing books and tracts. The first tour was through Jais, Sultanpore, Pertabgurh, and Solon. "At least 100,000 souls live along the line that was thus traveled. Books were often asked for, but as we had adopted the plan of taking a price, however small, for each book and tract, comparatively few were disposed of. The second tour was to the great *mela* at *Dálmao*, and thence into the north-west part of the district. Immense multitudes were preached to at the *mela*, and all along the line of march the word was faithfully proclaimed in the villages. More books and tracts were sold on this tour than previously.

The out-station of Jais has been given up for the present, on account of the want of a suitable native preacher for the place. Preaching is carried on in many villages, and inquiries are being made with a view to opening an out-station at another point.

The Boys' schools, five in number, have not materially changed. The attendance is about the same as last year. These schools are all elementary, and are doing the work for which we maintain them. The pupils have lost their fear of Christianity, are learning to read and write, and are brought within the influence of our Sunday-schools and religious services. Two Girls' schools are also maintained, and are in about the same condition as when reported on last year. A Sunday-school is held in connection with one of these schools. Two Bible women have been employed in visiting native houses, and talking and reading to the inmates. The missionary's wife, assisted by a Christian lady of the station, has also been actively engaged in this work.

Pertabgurh has been visited by the missionary at Roy Bareilly, and a very interesting voluntary work is reported from that place. Mr. Innes, who was formerly connected with the Lucknow Church, takes a very active interest in the Lord's work in the station, as did also Mr. Steinbelt before his removal. A prayer meeting in English is held every Wednesday evening, and also a Bible class on Saturday evenings. About fifteen Europeans and also a number of natives attend. A Girls' school with nine pupils has been in operation since August last. A Sunday-school for Native children is also held, with an attendence of thirty five. This work is the more interesting because it is the result of purely voluntary effort, and is carried on without the aid of any Missionary Society.

The missionary returns his thanks to the residents of Roy Bareilly, Pertabgurh, and Sultanpore, for their kind assistance, more especially to those who have actively assisted in direct missionary work. While all assistance is gratefully received, this is peculiarly acceptable.

CAWNPORE.

REV. W. J. GLADWIN, *Missionary.*

At the last session of the conference Mr. P. M. Mukerjee, was appointed junior peacher at Cawnpore, but owing to the severe and protracted illness of his wife he was obliged to be absent most of the year in Calcutta. At the close of the year, having received a call to the pastorate of the Bhowánípore Church, he felt it his duty to sever his connection with our Mission in order to enter upon the duties of that post. Mr. Gladwin has thus been left alone most of the time, and as this has been his first year in India, his work has been anything but light.

While unable to preach in Hindustani the missionary has devoted himself more exclusively to the pastoral duties of the English Church, and in this department of the work God has graciously blessed his labors. The Chapel which had been tendered to the Mission, has been enlarged and greatly improved, and is now a neat and very commodious place of worship. Its total cost has been about Rupees 5,000, but of this about one thousand was occasioned by damage to unsound walls during the rains. Rupees 2,300 have been raised in Cawnpore towards this building, in addition to Rupees 1,250, the price of the old building.

The English congregation has increased steadily during the year. Twenty conversions have been reported, and the members have manifested a healthful growth in love and zeal. We have not, thus far, found as much interest manifested in work among the natives, as could have been hoped, but we are confident that this will appear in due time. It is very greatly to the credit of this congregation, that they have assumed the entire support of their pastor and may now be considered a self-supporting Church.

Regular Hindustani preaching has been maintained at two points in the city, and more recently a Sabbath service has been commenced in the Church. The attendance at this service is increasing, and we have reason to believe that it will increase much more at an early day. Our hopes of progress in the native city have not been realized. Those among whom we have preached are entangled in many unfavorable customs, and do not seem to manifest much Christian vitality. Intemperance has done great harm to our work, and hindered us more than all other obstacles combined.

The Mission sustains five Boys' schools in Cawnpore, with 185 pupils. Of these 108 are Hindus, and 77 Mahommedans. One Girls' school with fifteen pupils, all Hindus, is carried on.

One zenana visitor is engaged in the usual work of visiting, teaching, and reading to the inmates of native zenanas.

Six Sunday-schools meet every Sabbath. The English school meets in the church, and has 130 pupils on its roll. The five vernacular schools have 160 pupils. These numbers could be very greatly increased if more teachers could be found. We are looking earnestly towards those who attend our English services, for the men and women, whom, we trust, God will send forth to aid in this good work. We could have a thousand children in our Sunday-schools as easily as a hundred, if only suitable managers and teachers could be obtained for them.

Minutes

OF THE

NINTH SESSION

OF THE

INDIA MISSION ANNUAL CONFERENCE

OF THE

Methodist Episcopal Church, U. S. A.

HELD AT

BAREILLY, JANUARY 16-22, 1873.

LUCKNOW:
PRINTED AT THE AMERICAN METHODIST MISSION PRESS.

1873.

OFFICERS OF THE CONFERENCE.

PRESIDENT,

REV. T. S. JOHNSON.

Secretary, ... *Assistant and Recording Secretary,*
S. S. WEATHERBY. ... W. J. GLADWIN.
Corresponding Secretary, ... *Treasurer,*
J. M. THOBURN. ... ... C. W. JUDD.

Publishing Committee.

	Elected		*Term Expires.*
J. D. BROWN, ...	1874, ...	...	1874.
J. L. HUMPHREY, ...	1875, ...	...	1875.
T. J. SCOTT.	1876, ...	...	1876.

Board of Education.

	Elected		*Term Expires.*
E. W. PARKER, ...	1874, ...	...	1874.
J. L. HUMPHREY, ...	1875, ...	...	1875.
T. J. SCOTT, ...	1879, ...	...	1876.

Board of Church Extension.

President, ... *Vice President,*
E. CUNNINGHAM, ... J. D. BROWN.
Recording Secretary, ... *Corresponding Secretary,*
D. OSBORN, ... T. J. SCOTT.

Treasurer,
T. CRAVEN,
Board of Managers, ... { DR. J. H. CONDON,
R. YOUNG, ESQ.
W. H. GILBERT, ESQ.

COMMITTEES OF EXAMINATION,

FIRST YEAR.—P. M. BUCK, T. CRAVEN, ZUHU'R-UL-HAQQ.
SECOND YEAR.—H. JACKSON, R. HOSKINS, S. S. WEATHERBY,
THIRD YEAR.—J. D. BROWN, C. W. JUDD, J. T. JANVIER,
FOURTH YEAR.—J. L. HUMPHREY, E. CUNNINGHAM,
W. J. GLADWIN.

Candidates for Admission on Trial.

J. T. McMAHON, J. H. GILL, SUNDER LAL.

DISCIPLINARY QUESTIONS.

1.—Have any entered this conference by transfer or re-admission? JOHN D. BROWN, BRENTON H. BADLEY, FLETCHER B. CHERINGTON.

2.—Who are admitted on trial?—*None.*

3.—Who remain on trial?—RAJIB ALI, B. H. BADLEY, F. B. CHERINGTON. P. M. MUKERJEE was discontinued.

4.—Who are admitted into full connection?—T. CRAVEN, J. T. MCMAHON, J. H. GILL.

5.—Who are the Deacons of the First Class?—AMBICA CHARN PAUL.

6.—Who are the Deacons of the Second Class?—SUNDAR LAL.

7.—Who have been elected and ordained Elders this year?—*None.*

8.—Who are the Supernumerary Preachers?—J. W. WAUGH, H. MANSELL, S. KNOWLES, F. M. WHEELER, P. T. WILSON.

9.—Who are the Superannuated Preachers?—*None.*

10.—Was the character of each Preacher examined? This was strictly attended to.

11.—Have any Located?—*None.*

12.—Have any Withdrawn?—*None.*

13.—Have any been Transferred, and to what Conference?—*None.*

14.—Have any been Expelled?—*None.*

15.—Have any Died?—*None.*

16.—What is the Statistical Report?—(*See Statistics.*)

22.—Where are the Preachers Stationed this year?—(*See Appointments.*)

23.—Where and when shall the next Conference be held?—AT LUCKNOW.

DAILY PROCEEDINGS.

FIRST DAY.

THURSDAY, *January 16th, 1873.*

THE India Conference of the M. E. Church, U. S. A., convened pursuant to appointment, for its Ninth Annual Session in Bareilly on the 16th January 1873.

The Conference was called to order by the Secretary of the last Conference. The opening religious services were conducted by E. Cunningham, and Zahur-ul-Haqq, after which the Sacrament of the Lord's Supper was administered by J. M. Thoburn, T. J. Scott and E. W. Parker.

The Roll of Conference was called and eighteen members and five probationers answered to their names.

In the absence of a Bishop, T. S. Johnson was elected President S. S. Weatherby was chosen Secretary, and W. J. Gladwin Assistant Secretary.

The 1st Disciplinary Question, "Have any entered this Conference by transfer or re-admission?" was asked, when the transfers of J. D. Brown of the Central Pennsylvanian Conference, Brenton H. Badley Probationer of the DesMoines Conference, and Fletcher B. Cherington, Probationer of the Iowa Conference were announced.

The Presiding Elders having been instructed to prepare nominations for the standing committees, presented the following as their report which was adopted.

On Statistics—

J. D. BROWN, J. H. GILL, SANDAR LAL.

Sunday Schools—

P. M. BUCK, T. CRAVEN, P. T. WILSON.

Colportage—

R. HOSKINS, E. CUNNINGHAM, ZAHUR-UL-HAQQ.

Publishing Minutes—

SECRETARIES AND SUPERINTENDENT OF PRESS.

Auditing Committee—

H. JACKSON, C. W. JUDD, J. T. MCMAHON.

Memoirs—

J. L. HUMPHREY, D. W. THOMAS, J. H. MESSMORE.

Public Worship—

C. W. JUDD, D. W. THOMAS, T. J. SCOTT.

On motion the Presiding Elders were constituted the Mission committee.

Eleven A. M. and half past two P. M. were fixed upon as the hours of opening and closing the daily sessions of Conference.

A communication from the Peking Mission was presented, read, and placed on file.

The Twenty third Disciplinary Question was asked, namely, "Where and when shall the next Conference be held?" Lucknow was chosen as the place, and on motion the Bishop was requested to appoint an early date in January 1874 as the time.

On motion a committee was ordered to which should be referred a communication from Dr. Reid Corresponding Secretary Missionary Society N. Y. respecting the Minard Home for Missionaries' children.

J. D. Brown was appointed Chairman of examining committee for second year's course of study in place of F. M. Wheeler absent.

On motion the call for statistics was made the order of the day for Friday at 12 o'clock.

On motion Conference adjourned.

SECOND DAY.

FRIDAY, *January 17th, 1873.*

CONFERENCE met at 11 o'clock. Opening religious services were conducted by P. T. Wilson. President in the chair. The Minutes of the previous session were read and approved. A communication from F. M. Wheeler in America was read, and on motion E. W. Parker was directed to reply on behalf of the Conference.

On motion, the order of the day, *viz.* the call for statistics was taken up.

On motion Messrs. Hoskins, Buck and Gladwin were appointed a committee to audit traveling expenses to Sanitarium.

The following resolution was adopted:

Resolved,—That the Secretaries of the Conference be instructed to publish a revised edition of the "Conference Manual," to include all recent action of the Mission Board and General Committee, and of this Conference intended for the guidance of the Conference; the parts having especial relation to native preachers being printed in Roman-Urdu.

On motion H. Jackson, B. H. Badley and D. W. Thomas were appointed a committee to prepare and report a system of mission accounts.

The Fourth Disciplinary Question, *viz.* "Who are admitted into full connection?" was asked, when Thomas Craven, John T. McMahon and Joseph H. Gill were admitted.

Rajab Ali was continued on trial at his own request.

Piyare Mohun Mukarjee was discontinued at his own request.

On motion Conference adjourned.

THIRD DAY.

SATURDAY, *January 18th, 1873.*

CONFERENCE assembled at 11 o'clock, President in the chair. H Jackson conducted the religious services.

The Minutes were read and approved.

The Tenth Disciplinary Question was taken up, *namely,* "Was the character of each Preacher examined?"

The Presiding Elders of Bareilly, Lucknow and Moradabad Districts presented written reports in connection with the call of their districts after which the characters of all the preachers were passed.

F. M. Wheeler and P. T. Wilson, were each granted Supernumerary relation.

The following resolution was presented and adopted:

Resolved,—That the Presiding Elders be requested to see that property belonging to the Woman's Foreign Missionary Society be deeded as per General Conference Resolutions.

On motion Conference adjourned.

FOURTH DAY.

MONDAY, *January 20th, 1873.*

THE Conference met at the usual hour, President in the chair.

The religious services were conducted by J. D. Brown. The Journal of Saturday was read and approved.

The Third Question was again taken up "Who remain on Trial?" B. H. Badley and F. B. Cherington were continued on trial. Brother Cherington had passed examination before the Committee of the first year. A communication from Moradabad District Conference, respecting

traveling expenses of native helpers was presented and referred to the Presiding Elders.

The Eighth Disciplinary Question was taken up, " Who are the Supernumerary Preachers? "

J. W. Waugh, H. Mansell, and S. Knowles were continued Supernumeraries.

P. M. Buck presented the following resolution which was adopted:

Resolved,—That the Course of Study for foreign missionaries in the languages of this country be revised and increased from a two to a four years' course.

Resolved 2.—That said Course of Study apply to all missionaries who have spent less than four years in this country.

Resolved 3.—That T. J. Scott, J. H. Messmore and J. D. Brown be appointed a committee to revise the Course of Study and report to this session of Conference.

J. L. Humphrey presented a resolution concerning Medical School and on motion it was referred to a committee composed of Drs. Humphrey, Johnson and Swain.

E. W. Parker offered the following resolution which was adopted:

Resolved,—That our Corresponding Secretary be directed to suggest to the Bishop in charge of this Conference that should one of the men to be sent India during 1873 be a Medical missionary, it would be highly acceptable to this Conference.

The committees on auditing traveling expenses to Sanitarium, and auditing general mission accounts, made their reports which were adopted.

C. W. Judd was elected Mission Treasurer subject to approval of Mission Board.

The reports of the committees on Memoirs and Sunday Schools were read and adopted. *(See Memoir and Reports).*

The Conference then adjourned with prayer.

FIFTH DAY.

TUESDAY, *January 21st, 1873.*

THE Conference assembled at 11 o'clock, President in the chair. The religious services were conducted by J. T. McMahon. The Journal of Monday was read and approved. J. M. Thoburn presented the following resolution which was adopted:

Resolved,—That the Presiding Elder of the Lucknow District and preacher in charge of Seetapore Station, be authorized with the consent of the Board, to sell the house at Luckimpore and apply the amount realized towards building a *pukka* Mission House at Seetapore.

On motion the rent of the Luckimpore bungalow was applied to Seetapore Station.

The 5th Question was taken up, "Who are the Deacons of the first class?" The Committee on examination for second year's course reported favorably on Ambica Churn Paul and his character was passed.

The following resolution was presented by J. L. Humphrey and adopted:

Resolved,—"That we as a conference desire to express our hearty thanks to Bro. D. W. Thomas for having managed our finances as Treasurer for so many years with so much success, and for his kindness to us personally in the matter of our private accounts.

The Committee to which was referred the communication respecting the Minard Home in America presented their report and it was adopted. *(See Reports.)*

The following resolution was presented by E. W. Parker and adopted:

Resolved,—That a committee of three be appointed to fix some principle to guide the several stations in furnishing the Mission Houses, and also to fix upon some rule to govern us in the employment of Mission servants, and providing conveyances.

E. Cunningham, H. Jackson and D. W. Thomas were appointed said committee.

The following resolution was also adopted:

Resolved,—That the Superintendent of the Press be authorized to print at his discretion Sunday-School appliances not to exceed Rs. 150 during the year.

A. C. Paul and J. L. Humphrey being compelled to return to their homes were granted leave of absence by the Conference.

The Board of visitors to Orphanages presented their report which was adopted. *(See Reports).*

D. W. Thomas was requested to try to secure for us from the Mission Board, the full gold value of our salaries in India.

A communication from the American Mahratta Mission was presented and on motion placed on file.

H. Jackson, fraternal delegate from our Conference to the American Mahratta Mission gave a most interesting account of his visit.

On motion the bill of travelling expenses incurred by H. Jackson as delegate were ordered to be paid.

On motion it was decided to send a fraternal delegate to the ensuing

Session of the Presbyterian Synod of North India. T. J. Scott was elected delegate and E. W. Parker alternate.

The report of the committee appointed to prepare a system of mission accounts, was presented and approved.

The committee to which was referred the revision of the Course of Study made their report and it was adopted. *(See Reports)*

The report of committee on statistics was presented and accepted. *(See Statistics.)*

The committee presented the following in connection with their report:

Resolved,—That the Secretary be instructed to mail to each Preacher in charge one month after the close of the Conference, blank forms for all statistics ordered by Conference, and any Preacher in charge shall be considered as derelict in duty who shall fail to bring the same to Conference filled up plainly and accurately and hand the same to the proper committee on the second day of the session.

The report of the committee on Medical School was presented and adopted. *(See Reports.)*

On motion Conference adjourned with prayer.

FIFTH DAY.

Evening Session.

The Conference opened with religious services conducted by P. M. Buck. The President occupied the chair.

Journal of this morning's session was read and approved.

Nominations for a Conference Board of Church Extension were presented by the President, and confirmed by the Conference.

The Committee on Missions reported appropriations for 1873 and estimates for 1874, and they were approved.

The Board of Conference trustees presented their report which was adopted. *(See Reports.)*

The report of the Board of Education was read and adopted.

On motion Conference adjourned to meet at the call of the President.

SIXTH DAY.

Wednesday, *January 22nd, 1873.*

The Conference met at the call of the President pursuant to adjournment. President in the chair.

Religious services were conducted by J. H. Gill.

The Journal of last night was read and approved.

Dr. Johnson resigned as member of Board of Education, and on motion T. J. Scott was elected to fill the vacancy. The report of the Publishing Committee was read and approved. (*See Reports*).

T. J. Scott was re-elected as member of Publishing Committee.

J. D. Brown was elected as member of Publishing Committee in place of E. W. Parker resigned.

The committee on Colportage presented their report which was laid on the table.

The following resolution was presented and adopted:

Resolved,—That we respectfully request the President of this conference to so re arrange the districts that the hill territory shall comprise one district, Rohilkhund a second, and Oudh and Cawnpore a third.

Resolution of thanks were tendered to the missionaries at Bareilly for their hospitality and excellent arrangements for our accommodation during conference ; to the President for the courteous and satisfactory manner in which he has presided, and to the Secretaries for their services.

W. J. Gladwin presented the following which was adopted:

Resolved,—That in order to encourage our people to contribute toward the support of the ministry, this conference recommends that each congregation undertake to support its Pastor wholly or in part according to the disciplinary plan.

J. M. Thoburn was re-elected Conference Corresponding Secretary.

D. W. Thomas moved that the Presiding Elders, and the Board of Education as constituted from year to year be a Board of Conference Trustees to hold all special Conference Endowments and that the Treasurer of this Board of Trustees secure from the Mission Board at New York a power of attorney enabling him to act as legal agent of the Board in the purchase and sale of endowments here and the property of the Board in this country. Adopted.

The estimates of the Woman's Foreign Missionary Society for 1874 were presented and approved.

The Journal was read and approved, the President addressed the Conference in a few appropriate remarks and announced the appointments for the ensuing year, after which the Conference adjourned.

APPOINTMENTS FOR 1873.

Kumaon and Gurhwal District—T. S. Johnson, *Presiding Elder.*
NYNEE TAL.—J. L. Humphrey.
PAORI.—S. S. Weatherby.

Rohilkhund District—E. W. Parker, *Presiding Elder.*
BAREILLY.—C. W. Judd.
THEOLOGICAL SEMINARY.—T. J. Scott.
SHAJEHANPORE.—J. D. Brown.
BOYS' ORPHANAGE AND PANAHPORE.—P. M. Buck.
BUDAON.—R. Hoskins.
PILIBHEET.—To *be supplied.*
MORADABAD.—J. H. Gill.
CHANDAUSI.—*To be supplied.*
SAMBHAL.—Zahur-ul-Haqq.
AMROHA.—*To be supplied.*
BIJNOUR.—H. Jackson, A. C. Paul.
AGENT OF THEOLOGICAL SCHOOL.—D. W. Thomas.

Oudh District—J. M. Thoburn, *Presiding Elder.*
LUCKNOW.—E. Cunningham.
Editor of Periodicals and Books.—J. H. Messmore.
Superintendent of Press, T. Craven.
Native Church.—J. T. Janvier.
SEETAPORE AND LUCKIMPORE.—F. B. Cherington.
HURDUI.—Sundar Lál.
GONDAH AND BAHRAICH.—B. H. Badley.
BARABANKI.—Rajab Alí.
ROY BAREILLY.—J. T. McMahon.
CAWNPORE.—W. J. Gladwin.

APPOINTMENTS OF THE WOMAN'S FOREIGN MISSIONARY SOCIETY.

Bareilly.—Miss C. Swain, M. D., *Medical Missionary.*
GIRLS' ORPHANAGE.—Miss F. Sparkes, Miss L. M. Pultz.

Moradabad.—Miss L. E. Blackmer.

Lucknow.—Miss I. Thoburn, Miss J. Tinsley.

To Preach Annual Missionary Sermon T. J. SCOTT.

REPORTS OF COMMITTEES.

I
AUDITING COMMITTEE.

The committee appointed to audit the accounts of the Presiding Elders and Treasurer, report that they have examined the accounts and found them to be correct. In the Treasurer's account they find a balance of Rs. 7,996 on general Mission account and Rs. 116 on Contingent fund accounts.

Committee. { H. JACKSON, C. W. JUDD, J. T. McMAHON.

II
SUNDAY SCHOOLS.

Your committee on Sunday schools respectfully present the following report.

A review of the past year's statistics is very encouraging. Those statistics show an increase nearly double to those for 1871. Our Hindustani brethren engaged in this work have shown commendable zeal in its prosecution. It is the firm conviction of your committee, that a still larger number of our lay-members and paid helpers can be utilized in this grand cause. It is reasonable to expect that if we use all the force we have, we shall have the pleasure of witnessing an increase the coming year quite equal to that of the last.

To ensure this, and at the same time a greater efficiency of those in the work, we respectfully make the following recommendations.

1*st*.—That this Conference adopt the "seven years course" recently adopted by our Church at home, the first lesson to commence the first Sunday in April.

2*nd*.—That the "Publishing Committee" be authorized to publish those lessons in a practical form.

3*rd*.—That the "Publishing Committee" be authorized to publish a monthly Sunday school paper in Urdu, and one in Hindee.

4*th*.—That for the more efficient aid of our Hindustani brethren in the work, each missionary hold a weekly teachers' meeting.

5*th*.—That a uniform attendance roll be adopted and kept in each Sunday school, and that the "Publishing Committee" be authorized to publish the same.

Committee. { P. M. BUCK,
T. CRAVEN,
P. T. WILSON.

III
MINARD HOME.

The committee, to whom was referred a communication concerning the "Minard Home," beg to report as follows:

From the communication referred to the committee as well as from other sources of information, it is evident that the Church at home is anxious to make the best possible provision for the children of her missionaries; and is accordingly, through her representatives trying to make such arrangements for their support and education, as may be satisfactory to the parents. Your committee is of the opinion that children who have been partially brought up in foreign countries, ought to, when sent home, be educated with other children of their own age in our public institution of learning and not in a Boarding School for missionaries,' children alone. The adoption of the following preamble and resolutions is recommended:

WHEREAS, the support and education of missionaries' children, when necessarily separated from their parents, is becoming a matter of considerable importance to us, and,

WHEREAS, intimations have reached us that liberal friends of missions, at home, are manifesting a desire to relieve the minds of mission-

aries on this point, by providing if possible, a suitable home for such children, and

WHEREAS, they have asked our views on the subject, and are anxious to comply with our wishes, therefore

Resolved,—That while we do not approve of a Boarding School exclusively for the children of missionaries, we would be glad if a well regulated *Home* could be provided in which our children with those of other missionaries, could have as nearly as possible the equivalent of parental care and supervision : *provided* they be allowed to attend good schools in the vicinity. Provided also that no missionary who can arrange for the care and education of his children elsewhere shall be under any obligation to patronize such home.

Committee. { J. D. BROWN,
S. S. WEATHERBY,
H. JACKSON.

IV

BOYS' ORPHANAGE AT SHAHJEHANPORE.

THE committee have not visited the Orphanage, but beg leave to present the following from the report of Dr. Johnson to his Presiding Elder as a statement of the present condition of the Institution.

" The Orphanage was never in a better condition than at present. It contains 127 boys, together with 10 in the Boarding Department making an aggregate of 137. In addition to these, 20 day-scholars from the city attend the school. Of the six candidates for Entrance Examination to Calcutta University, one passed. There are 63 Church-members in the Institution, and a number of them show by their walk and conversation, that they have not believed in vain.

The Institution though but thirteen years old has already sent out 26 young men as mission helpers, preachers and teachers, and 9 as servants and mechanics ; several others are now ready to go out. The morals of the boys are the best they have ever been.

Manual labor both in the shops and garden has become as regular a part of the work of the Institution, as is the school. The Mechanical Department is in good condition.

The health of the Institution has been good. Two have died during the year, one of cholera, of which we had six cases, and whose ravages were stopped by a prompt removal of the boys into camp for ten days. There is a small balance in the Treasury."

The committee recommends that the duties of the committee on Orphanages be performed in future by the Educational Board.

V

GIRLS' ORPHANAGE AT BAREILLY.

THE committee spent some time in examining the Girls' Orphanage, and are happy to notice a decided progress in every department of the institution. Nine girls have been received during the year, 2 have died, 12 have been married, and the number now in the Orphanage is 139.

The health of the girls is very good. The order is perfect and the appearance of the institution and its inmates is as pleasant as could be desired.

The studies of the school are now more systematically arranged, a course of study has been drawn up and all the girls are arranged in classes according to their standing. A close adherence to this course must be of decided advantage to the school. The committee thinks that, unless there are serious obstacles in the way in any particular case all the girls should be required to pass through this course before leaving the school or entering the medical class.

The examinations were satisfactory, especially in all the lower classes. The books in the higher classes being rather dif-

ficult, were not so well mastered. These classes will remain as they are this year and review their studies. Great attention has been given to writing in Urdu and Hindee, and all the classes did well.

There has been no medical class since April last as the girls of the higher classes were not ready.

Forty four of the girls are members of the Church and twenty are on probation.

The committee recommends that Miss Sparkes be appointed to the charge of the Girls' Orphanage.

Committee. { H. JACKSON,
J. L. HUMPHREY,
E. CUNNINGHAM.

VI

MEDICAL SCHOOL.

THE subject of a Medical Training School having been brought before the recent Conference held at Allahabad, and a scheme proposed for opening such a School in Agra and the subject having been referred to the various Missions for their consideration ;—therefore.

Resolved, 1st. That we heartily approve of the establishment of such an Institution for the education of both men and women.

2nd. The work already having been entered upon in our own Mission, large donations having been made to it by native gentlemen in Rohilcund and much interest awakened, and also having as we think peculiarly favorable means for opening such an establishment in connection with our Theological school and Woman's Hospital in Bareilly ; therefore we do not see our way clearly to engage in co-operating to any considerable extent in the scheme proposed by Dr. Valentine.

3rd. We propose that the medical training imparted in

our School shall be rather elementary in its character but thorough so far as it goes. It is our desire to make it in the case of our students auxiliary to their direct work as preachers of the Gospel. In other words, it is not our object to educate and raise up doctors, but preachers with some medical knowledge to add to their usefulness.

It is to be supposed however that some of our students may develop an aptitude for medicine and it might be desirable to secure to such, a more extended training than our plan proposes, and no doubt we shall be glad to send them to Agra and to meet their expenses while there.

4th. That the principal of the Theological School, this committee and the Presiding Elders be instructed to have this matter in charge, and that if it be practicable a course of medical lectures be provided for, sometime during the coming year, and that Rev. D. W. Thomas be requested to have this in mind, in acting as Agent at home for the Theological School, and that an effort be made to raise sufficient funds to place such a department on a substantial basis commensurate with the demands and interests of our work.

5th. That the Secretary of the Conference be requested to send a copy of these resolutions to Dr. Valentine of Jeypore.

Committee. { J. L. HUMPHREY, C. A. SWAIN, T. S. JOHNSON.

VII
BOARD OF TRUSTEES.

The Board of Trustees report the endowment of the India Mission Theological Seminary at Bareilly as in a prosperous condition. The expenditure on the School for the past year has been about Rs. 3,000 which has been nearly covered by income from endowment. Major J. Y. Gowan proposes to endow two

scholarships in memory of two persons who protected him at Khaira Bujra during the mutiny, and has already commenced paying monthly installments for this purpose.

The management of the Panahpore estate has been entrusted to the Rev. P. M. Buck with instructions to improve the estate as much as possible without incurring debt upon it.

The Board recommend the conference to appoint Rev. D. W. Thomas an agent abroad to secure increased endowment for the India Mission Theological Seminary and also aid for improving the Panahpore Christian village.

The Board also recommend that the Board of Education hold an examination of the Theological School annually.

The Lucknow Centenary School endowment has been invested in part—Rs. 5,000 in one Bungalow and Rs. 1,800 in another. Rs. 1,000 of endowment are still uninvested. A subscription of Rs. 6,000 has recently been added to the endowment and the current accounts of the School show a balance of Rs. 600 in hand.

The Press endowment is invested in a Bungalow in the Lucknow Cantonments and yields a regular though small income to the Press. The endowment should be increased.

The Khera Bajaina endowment is in excellent condition.

J. H. MESSMORE, *Secretary.*

VIII

BOARD OF EDUCATION.

The Board of Education report satisfactory progress in the school work of the Mission during the year. There is an increase in the number of schools and scholars. Girls' schools are multiplying, and most encouraging of all Sunday schools are being established in connection with the day schools in many parts of our work and the opportunities of direct evange-

lizing effort have been greatly increased. The fact that our day schools furnish such good opportunities for establishing Sunday schools is an additional argument in favor of energetically prosecuting the educational interests of our work.

The kindness of Government both in Oudh and the North West in aiding our School work and especially in making building grants, is gratefully acknowledged.

The Board have prepared a course of study for the Theological Seminary, which they now submit to the approval of the conference.

Course of Study for the India Conference Theological Seminary.

PREPARATORY STUDIES.

Applicants for admission into the Theological Seminary must pass a satisfactory examination in the common branches of vernacular education as Urdu or Hindee Grammar, Geography, Arithmetic, History of India, and the Catechism of the M. E. Church.

FIRST YEAR.

Sacred Geography.
Exegesis in the Old Testament.
Natural Theology.
Logic and Rhetoric.
Systematic Theology.
Hindu Mythology.

SECOND YEAR.

Exegesis in the Old Testament.
Ecclesiastical History.
Biblical Archaeology.
Moral Science.
Homiletics.
Hindu Philosophy.

THIRD YEAR.

1. Exegesis in the New Testament.
2. Mohammedan Philosophy and Religions.
3. Hindee and Mohammedan Sects.
4. *Polemical Theology.*—The Mohammedan controversy, Hindu controversy, Brahmoism.
5. Constitution and polity of the Christian Church.
6. Discipline of the M. E. Church.

Persian, Arabic and Sanskrit continued throughout the course.

The Board propose preparing an additional course, much simpler for the summer months, for the use of helpers sent in from the various stations who may not be able to take up the regular studies of the School.

The Centenary school at Lucknow has been in operation for about four months.

A suitable person to take charge of the school has not yet been engaged. Quite a number of applications for boarders have been received and the prospects of the school are very good for the year.

J. H. MESSMORE, *Secretary.*

IX

PUBLISHING COMMITTEE.

Your committee regret that they are not able to report a larger amount of work done by our Press during the past year. The limited means at the command of the Press and the ill heath of the Manager account for the non publication of some of the books received and passed by the committee last year. A few books passed in 1871, still remain unpublished. Manuscripts of the following books were received by the committee during the year,—

SALIB-BARDAR.
RUH-I-QUDS KI TALIM.
A COMMENTARY ON GENESIS.

A COMMENTARY ON REVELATIONS.
AN URDU CONCORDANCE.
KHULASA ILM-I-AKHLAQ (WAYLAND'S MORAL SCIENCE.)
GYAN DARPAN PATRA KA.

Of these the following were passed by the committee and forwarded to the Superintendent of the Press and await publication.—SALIB-BARDAR.

The following books and tracts have been published during the year: Mahbub Ali Khan kí sarguzasht and Quwáif-ul-mantiq.

The committee feel the importance of securing increased facilities for our publishing interests. Our Mission Press although operating but a comparatively limited number of years and with small means has yet been a most valuable agency in our work. But the committee are convinced that with some additional facilities without very greatly enhancing its expensiveness our Press may accomplish a work of great power for evangelism in India. We should have no hesitancy in enlarging to the extent that may make our Press tell with power in India.

We recommend the appointment of an Editor of books and periodicals in addition to a Superintendent of the Press. We also recommend enlarged estimates for our publishing interests where needed.

We are happy to report an increasing circulation for the Conference papers, the *Kaukab i Iswí* and *Shams-ul-Akhbár*. These papers are doing a noble work and are finding their way into distant fields.

We are impressed with the importance in our work of an enlarged Christian literature especially for the Sunday school. We hope that our missionaries may give increased attention to the production and circulation of such literature: at the same time we urge care in matter of idiom and adaptation to the wants of the people. Writers and translators by using

great carefulness in these points before forwarding MSS. will greatly hasten the publication of their productions when forwarded to the committee.

In order to secure a more thorough distribution of our publications we urge the Superintendent of the Press to avail himself of the rule allowing small depositories to be opened in each station where the demand requires it: complaints have reached the committee of difficulty in securing the publications of the Press for distribution.

The committee recommend the following estimates:—

For the Tract Society at N. Y. for books passed last year, ...	$1500,00
For the Sunday School Union for Sunday School papers, ...	500,00
Total	$2000,00

The committee audited the accounts of the Press and found them satisfactory.

All of which is respectfully submitted.

Committee, { T. J. SCOTT, E. W. PARKER, J. L. HUMPHREY.

X

PARSONAGE FURNITURE, ETC.

The committee on parsonage furniture *etc.* beg leave to recommend,

1*st.*—That in furnishing parsonages only the heavier articles of furniture including matting for floors, punka fixtures and chicks be furnished at the expense of the Mission and that purchases of the same be made by the Preacher in charge and the Presiding Elder of the District conjointly.

2*nd.*—That only such servants as are required for the proper care of Mission property be paid from Mission funds.

3*rd.*—That the question of keeping conveyances for mission service be determined by the Preacher in charge of each station and the Presiding Elder of the District.

All of which is respectfully submitted.

Committee, { E. CUNNINGHAM,
H. JACKSON,
D. W. THOMAS.

XI

REVISED COURSE OF STUDY.

First Year.

A.—*Urdu Language.*

1. Hindustani Grammar, [*Forbes' recommended.*]
2. Dharm Sing ka qissa.
3. Haqaiq ul Maujudat.
4. Bag o Bahar, one story.

B.—*Writing.*

Translation in Persian Character of exercises to be furnished by the committee.

C.—*Oral.*

Conversation to be carried on between candidate and examiner.

Second Year.

A.—*Urdu Language.*

1. Bag o Bahar, finished.

B.—*Persian Language*

1. Persian Grammar, [*Forbes' recommended.*]

C.—*Hindi.*

1. Baital Pachisi,
2. Hindi Grammar, [*Vya Karan. Budden's work.*]

D.—*Writing.*

Translation into the Devanagri character of English exercises furnished by examiners.

E.—*Oral.*

Conversation in Urdu and Hindi between the examiners and candidates.

THIRD YEAR.

Note.—Candidates may use their option as to which line of study is taken for the third and fourth years.

Hindi and Sanskrit course.	*Urdu Persian and Arabic Course.*
1. PREM SAGAR.	
2. SANSKRIT GRAMMAR, commenced. [*Monier Williams' recommended.*]	1. MUNTAKHABAT I FARSI. 2. MIRAT UL URUS.

FOURTH YEAR.

1. SANSKRIT GRAMMAR completed.	1. ARABIC GRAMMAR, [*Forbes' recommended.*]
2. READING, [*Sarusut.*]	2. GULISTAN, [*omitting the introduction,*] *three books.*

Committee. { T. J. SCOTT, J. H. MESSMORE, J. D. BROWN.

MEMOIR
OF THE
Mrs. L. H. WAUGH.

It is with deep sorrow that we as a conference, now have to perform the painful duty of recording the death of Mrs. Lydia H. Waugh the wife of Rev. J. W. Waugh, D. D. now on leave in America.

Mrs. Waugh came to India in company with her husband and several other missionary families in 1859. She gave herself at once with untiring energy to the acquisition of the language, and of all her associates, perhaps no one made more rapid progress. She was soon able to read and converse fluently in it. It is known to the writer of this paper, that for years she kept up her reading and study of the language with a moonshí, until she became thoroughly master of it.

By those who were already engaged in the work it was seen, upon her first arrival, that in her we had promise of a missionary of more than ordinary ability and worth. There could be no doubt entertained at that early period as to the object of her life and ambition. From the first she loved the people and treated them with great kindness and forbearance, and though often imposed upon by them, as most are likely to be in their first years in India, yet she never lost heart or failed to find many considerations to excuse them. She also commenced work as a missionary at once by collecting the girls of the servants and those that were near at hand, and teaching them. Then she had important work to do in the Boys' Orphanage of which her husband had charge, and afterwards in the Girls' Orphanage. To the older members of the mission, it is well known with what fidelity she performed those duties. Then upon the removal of her husband to Lucknow in the interests of the Mis-

sion Press, a large field of usefulness among the women of that great city opened up before her. It is well known that she was untiring in her efforts to glorify Jesus here.

In 1870 the demands of her family made it necessary for her to return to America from whence she was called after a short illness to join other dear ones with whom she came to India, and with whom she had so faithfully and lovingly labored.

None knew Mrs. Waugh but to respect and love her as a true Christian lady and missionary. She was cultivated in her taste, dignified in her manner, and of a peculiarly sweet spirit. She was a humble loving Christian. In her we saw the simplicity of faith and patience and the sweetness of sanctified love exemplified in no ordinary degree.

Though our hearts are saddened by the thought that we shall no more meet here on earth, we are thankful for the influence of her good life, and precious Christian example which will long remain with us as a priceless legacy.

We are stimulated by the remembrance of her personal character and noble work to pursue our way with still greater devotion ; and most precious to us all is the hope of one day meeting our dear sister in the world of light and glory, where she has now gone.

The deepest sympathy of our hearts goes out to our bereaved Brother Waugh and his motherless children.

Committee. { J. L. HUMPHREY,
J. H. MESSMORE,
D. W. THOMAS.

LIST OF MISSIONARIES WITH TERMS OF SERVICE.

Names.	Home Conference.	Date of Arrival in India.	Date of Furlough.	Remarks.
Wm. Butler, ...	New England,			Transferred to New England Conference, 1865.
Jas. L. Humphrey, ...	Black River,	Sept. 1857,	Feb. 1864 to Jan. 1868.	
Jas. Baume, ...	Rock River,	Aug. 1859,		Do. 1866.
Saml. Knowles, ...	Erie,	Joined in In. '58,	On Furlough.	
Chas. W. Judd, ...	Wyoming,	Aug. 1859,	Jan. 1869 to Dec. 1871.	
Jas. W. Waugh, ...	South Illinois,	,,	On Furlough.	
Ewd. W. Parker, ...	Vermont,	,,	May 1868 to Nov. 1871.	
Jas. M. Thoburn, ...	Pittsburgh,	,,	Oct. 1863 to Jan. 1866.	
Henry Jackson, ...	New York,	April 1st 1861,	Jan. 1868 to Jan. 1869.	
I. L. Hauser, ...	Wisconsin,	,,		Do. Wisconsin Conference 1868.
Jas. H. Messmore, ...	Michigan,	,,	On Furlough.	
Jno. T. Gracy, ...	Philadelphia,	Oct. 1861,	Left India on Furlh. Jan. '68,	Do. Wilmington do. 1870.
Dvd. W. Thomas, ...	Black River,	Jan. 1862,	On Furlough.	
Jno. D. Brown, ...	East Baltimore,	,,	Jan. 1870 to Dec. 1872.	
Thos. S. Johnson, ...	North Indiana,	Jan. 1863,		
Thos. J. Scott, ...	Pittsburgh,	,,		
Henry Mansell, ...	Do.	,,	On Furlough.	
Peachy T. Wilson, ...	South Illinois,	,,	Do.	
Saml. S. Weatherby, ...	New Jersey,	Nov. 20th 1865,		
Frank S. Spencer, ...	Ohio,	,,		Do. Ohio Conference 1870.
Frank M. Wheeler, ...	East Genesee,	Jan. 1868,	On Furlough.	
Robt. Hoskins, ...	New York,	,,		
M. C. Elliott, ...	Joined in India 1871,			Deceased at Almorah, 1872.
Jno. T. McMahon, ...	East Genesee,	Nov. 18th 1870,		
Thos. Craven, ...	Rock River,	,,		
Philo. M. Buck, ...	Kansas,	,,		
Ewd. Cunningham, ...	New York East,	Dec. 18th 1871,		
W. J. Gladwin, ...	St Louis,	,,		
Jos. H. Gill, ...	Rock River,	,,		
B. H. Badley, ...	Des Moines,	Dec. 19th 1872.		
F. B. Cherington, ...	Iowa,	,,		

NATIVE MEMBERS OF CONFERENCE.

Names.	Date of Admission on Trial.	Date of Admission into Conference.	Remarks.
Henry M. Daniel, ...	Dec. 1864,	January 1867,	Deceased February 1867.
Joseph Fieldbrave, ...	,,	,,	Do. July 20th 1868.
Joel. T. Janvier, ...	,,	,,	
Zahur-ul-Haqq, ...	,,	,,	
Jas. David, ...	Feb. 1866,	January 1869,	Expelled, January 1871.
Sunder Lal, ...	Jan. 1868,	January 1870,	
Ambica Charn Paul, ...	Jan. 1870,	January 1872,	

LADIES SENT BY WOMAN'S MISSIONARY SOCIETY.

Names.	Native State.	Date of Arrival in India.	By which Branch Supported.	Remarks.
Miss Isabella Thoburn, ...	Ohio,	January 1870.	Cincinnati.	
,, Clara Swain, M. D. ...	New York,	,,	New England.	
,, Fannie J. Sparkes, ...	,,	Nov. 1870,	New York.	
,, J. M. Tinsley, ...	Ohio,	Nov. 1871,	North Western.	
,, L. E. Blackmer, ...	Kansas,	Dec. 1872,	St. Louis.	
,, L. M. Pultz, ...	New York.	,,	New York.	

APPENDIX A.

STATISTICS OF INDIA MISSION CONFERENCE FOR 1872.

STATIONS.	*Numbers.*				*Baptisms.*		*Church Property.*				*Benevolent Contributions.*			*Sunday Schools.*			
	Members.	Deaths.	Probationers.	Local Preachers.	Adults.	Children.	Churches.	Probable Value.	Personages.	Probable Value.	For Missy. Soc'y. Churches.	For North India Tract Society.	For North India Bible Society.	Schools.	Officers & Teachers.	Scholars.	Vols. in Library.
BAREILLY DISTRICT.								$		$	$.	$.	$.				
Bareilly Station, ...	150		34		6	12	1	8000	2	4500	3287.25	11.25	50.00	6	42	395	275
Bareilly Circuit, ...	17			4		2			1	4000	2022.00			2	3	25	
Shahjehanpore, ...	102	3	121	3	26	43	4	5800	1	3000	5934.40	15.25	20.75	2	15	250	200
Budaon, ...	95		104		30	17			1	2500	885.00	8		9	10	150	
Total, ...	364	3	259	7	62	74	5	13800	5	14000	12128.65	34.50	70.75	19	70	820	075
LUCKNOW DISTRICT.																	
Lucknow, ...	91	1	49	3	6	14	1	1800	2	5000	3343.50			16	47	967	298
Seetapore and Luckimpore, ...	23			2		3	1	750	2	2750	345.50			2	10	110	
Gondah and Bahraich, ...	12			1			1	300	2	4600	189.50	2.50	7.50	4	4	119	
Barabanki, ...	12		2			2								2	2	48	
Roy Bareilly, ...	17	2	3	1	2	1	1	600	1	900	283.25			6	20	232	150
Cawnpore, ...	31	4	41		2	11	1	2500			1900·00			5	11	240	110
Total, ...	186	7	95	7	10	31	5	5950	7	13250	6061·75	2.50	7.50	35	94	1716	558
MORADABAD DISTRICT.																	
Moradabad, ...	73		42	6	7	7	3	775	2	4000	3602.25			8	20	475	
Armoha Circuit, ...	103		116	3	44	22	2	215	1	500	173.50			6	11	195	
Nynee Tal, ...	24		7	4	1	6	1	2000	2	8000	2134.75	32.00	133.00	2	10	65	125
Bijnour, ...	23	1	9	3	1	4	1	100	1	2500	1498.00			4	5	65	50
Gurhwal, Paori, ...	20	1	29		3	11			1	1500	1774.80	2.50	2.50	2	9	200	
Total, ...	243	2	203	16	56	50	7	3090	7	16500	9183.00	34.50	135.50	22	55	1000	175
Grand Total, ...	793	12	557	30	128	155	17	22840	19	43750	27373.40	71.50	213.75	76	219	3536	1208
Last Year, ...	687	18	556	32	133	160	14	22412	18	28750	29184.50	26.00	100.00	45	146	1927	1574
Increase, ...	106		1			5	3	428	1	5000		45.50	113.75	31	73	1609	
Decrease, ...		6		2	5						1811.10						366

APPENDIX B.

COLPORTAGE STATISTICS OF INDIA MISSION CONFERENCE FOR THE YEAR ENDING JANUARY 15TH 1873.

STATIONS.	Number of Agents specially employed in this work.	Amount expended in this work during the year.			Number of towns and villages visited for this work.	Probable population reached by the circulation of Scriptures, &c.	No. of Bibles distributed.			Number of copies of the New Testament distributed.			Number of single Gospels or portions of Scripture distributed.			Number of Miscellaneous Tracts and books distributed during the year.			Total Sales of Scriptures during the year.			Total Sales of Books and Tracts during the year.			Total Sales of Scriptures, Books and Tracts during the year.		
		Rs.	A.	P.			Sold	Gratis	Total	Sold	Gratis	Total	Sold	Gratis	Total	Sold	Gratis	Total	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.
BAREILLY DISTRICT.																										
Bareilly Station,... ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Ditto. Circuit,... ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Shahjehanpore, ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Hurdui, ...	3	360	0	0	1083	31660	41	...	41	158	...	158	612	5	617	1143	...	1143	157	7	0	21	3	0	178	10	0
Budaon, ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Pilibheet, ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Total, ...	3	360	0	0	1083	31660	41	...	41	158	...	158	612	5	617	1143	...	1143	157	7	0	21	3	0	178	10	0
LUCKNOW DISTRICT.																										
Lucknow, ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Seetapore and Lukimpore,	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Gondah, ...	...	...	...	...	...	...	...	...	...	...	...	...	20	...	20	435	27	462	1	4	0	5	13	6	7	1	6
Barabanki	1	132	0	0	351	609	5	...	5	12	2	14	276	6	282	88	13	101	36	12	0	5	2	0	41	14	0
Roy Bareilfy, ...	...	47	1	0	41	100000	10	...	10	30	...	30	181	53	234	235	114	349	20	1	3	19	14	0	39	15	3
Cawnpore, ...	2	90	14	0	35	3000	23	10	33	12	3	15	188	22	210	300	130	430	68	0	0	27	0	0	95	0	0
Total, ...	3	269	15	0	427	103609	38	10	48	54	5	59	665	81	746	1058	284	1342	126	1	3	57	13	6	183	14	9
MORADABAD DIST.																										
Moradabad, ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Amroha, ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Nynee Tal, ...	1	180	0	0	260	3289	3	...	3	5	...	5	351	25	376	400	50	450	21	0	0	5	0	0	26	0	0
Bijnour, ...	1	144	0	0	300	...	...	...	..	15	...	15	688	...	688	205	241	446	20	0	9	4	15	0	24	15	9
Gurhwal, ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Total, ...	2	324	0	0	560	3289	3	...	3	20	...	20	1039	25	1064	605	291	896	41	0	9	9	15	0	50	15	9
Grand Total	8	953	0	0	2070	138258	82	10	82	232	5	237	2316	111	2427	2806	578	3381	324	9	0	88	15	6	413	8	6

APPEI

SCHOOL STATISTICS OF THE INDIA MIS

Vernacular Schools.

STATIONS.	BOYS' SCHOOLS.	No. on the Roll at the end of the year.				Average daily attendance.	GIRLS' SCHOOLS.	No. on the Roll at the end of the year.				Average daily attendance.	BOYS' SCHOOLS.
		Christians.	Hindoos.	Mahomedans.	Total.			Christians.	Hindoos.	Mahomedans.	Total.		
BAREILLY DISTRICT.													
Bareilly Station, ...	...	...	...	...	...	...	...	...	...	...	...	...	...
Bareilly Circuit, ...	4	3	130	29	162	120	6	10	40	40	90	80	2
Shahjehanpore, ...	5	20	60	50	130	110	10	50	70	...	220	170	4
Hurdui, ...	...												
Budaon, ...	7	68	19	75	152	130	19	18	42	221	281	220	1
Pilibheet, ...	...												
Total	16	91	209	154	444	360	35	78	152	261	591	470	7
LUCKNOW DISTRICT.													
Lucknow, ...	6	...	...	...	208	156	8	...	67	102	169	130	4
Seetapore, ...	6	1	55	52	107	83	2	...	19	20	39	29	1
Bara Banki, ...							3	1	7	40	48	48	...
Roy Bareilly, ...	3	...	64	24	88	67	3	3	1	38	42	31	2
Cawnpore, ...	2	...	104	4	108	69	1	...	15	...	15	12	3
Total, ...	17	1	223	80	511	375	17	4	109	206	313	250	10
MORADABAD DISTRICT.													
Moradabad, Station, ...	6	...	163	110	273	212	17	10	56	199	265	212	3
Amroha, ...	3	17	66	48	131	93	1	...	...	21	21	14	...
Nynee Tal, ...	8	...	244	15	259	200	3	...	45	13	58	35	2
Bijnour, ...	...	...	...	...	...	...	7	..	...	110	110	80	4
Gurhwal, ...	3	...	134	...	134	65	5	7	74	...	81	55	3
Total, ...	20	17	607	173	797	570	33	17	175	343	535	396	12
Grand Total, ...	53	109	1039	407	1752	1305	85	99	436	804	1439	1166	29

IX C.

ION CONFERENCE FOR THE YEAR 1872

ANGLO-VERNACULAR SCHOOLS.										GRAND TOTAL.									
No. on the Roll t the end of the year.				Average daily attendance.	GIRLS' SCHOOLS.	No. on the Roll at the end of the year.			Average daily attendance.	No. of Schools.	No. of Teachers.	No. on the Rolls.	Average daily attendance.	Entire expense of the Schools for the year.			Annual cost of educating each pupil.			No. of conversions in the Schools.
Christians.	Hindoos.	Mahomedans.	Total.			Christians.	Mahomedans.	Total.						Rs.	A.	P.	Rs.	A.	P.	
..	...	...	...	...	...	139	...	139	139	1	10	139	139	4270	0	0	30	11	6	...
5	98	65	168	125	...	...	...	...	...	12	17	378	325	4320	0	0	11	6	9	...
35	263	92	490	430	...	...	...	...	...	19	40	840	710	11640	0	0	13	13	7	...
1	23	46	70	62	...	...	...	...	...	27	31	502	412	3060	0	0	6	1	6	...
41	384	203	728	617	...	139	...	139	139	59	98	1859	1686	23290	0	0	60	1	4	...
..	...	...	494	399	1	66	...	66	54	19	42	937	939	8349	3	9	8	14	6	...
1	58	11	70	53	...	...	...	...	...	8	10	206	127	...	...	...	...	...	...	...
..	...	...	...	...	...	...	...	...	...	3	4	48	48	336	7	0	7	0	0	...
3	65	8	76	64	...	...	...	...	...	8	11	206	162	1209	12	9	5	13	5	...
..	63	14	77	49	...	..	...	...	...	6	6	200	130	160	0	0	0	12	10	...
4	186	33	717	565	1	66	...	66	54	44	73	1597	1406	10055	7	6				
13	177	109	299	232	...	...	...	...	...	26	49	837	656	15140	0	0	18	1	3	...
..	...	...	...	...	1	21	...	21	20	5	7	173	127	2117	0	0	12	4	0	...
3	152	20	175	140	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
7	260	90	357	290		...	...	...	...	11	24	467	370	6967	11	0	14	15	0	...
13	265	1	279	155	...	...	...	...	...	10	19	494	275	5040	0	0	10	0	0	...
36	854	220	1110	817	1	21	...	21	20	52	99	1971	1428	29264	11	0	55	4	3	...
81	1424	456	1555	1999	2	226	...	226	233	155	270	5427	4420	62610	2	6				

Moradabad.

His Honor Sir Wm. Muir, Donation, ...	100	0	0
Lady Muir, for Girls' Schools,	30	0	0
J. R. Carnac, Esq., Judge, 5 per month, ...	60	0	0
R. H. Clifford Esq., 7 mos. 10 per month, ...	70	0	0
Mrs. Cliffords' Christmas Gifts, ..	10	0	0
Col. Basden, 7 mos. 8 per month, ...	56	0	0
J. Purdie, Esq., Donation and Subscription, ...	234	0	0
Major A. D. Vanrenan,	50	0	0
Amroha and Moradabad Church, ...	296	8	0
Capt. Fraser, Subscription, 4 months, ...	20	0	0
Dept Gunga Pershad, ...	6	0	0
Munshi Ram Lal, ...	6	0	0
Government Grant in aid for schools, ...	6240	0	0
Total, Rs. ...	7178	8	0

Nynee Tal.

Sir W. Muir, ...	100	0	0
Col. H. Ramsay, C. B. ...	300	0	0
R. P. Colvin, Esq., to Hospital, ...	120	0	0
Do. to Schools, ...	48	0	0
J. C. Macdonald, Esq., ...	120	0	0
Hon'ble J. Inglis, ...	50	0	0
H. S. Reid Esq., ...	50	0	0
W. A. Elliott, Esq., ...	50	0	0
Dr. J. H. Loch, ...	200	0	0
Col. H. A. Brownlow, ...	120	0	0
Grant from Municipal Committee to school and Hospital, ...	350	0	0
Donations received by Mr. S. E, Marston from European funds for, Hospital, ...	65	0	0
Do. from native residents for Doctor. ...	88	0	0
E. Macnaughten, Esq., ...	50	0	0
Genl. W. Olpherts, C. B., V. C.,	40	0	0
Capt. H. W. Scriven, ...	20	0	0
Carried over, Rs.	1771	0	0

Brought forward,	1771	0	0
Col. Heath R. A., ...	20	0	0
Dr. W. Walker, ...	20	0	0
Chapel and other collections in sums under 20,	224	8	0
Bhahir Schools, ...	884	0	0
Govt. Grant-in-aid, ...	1200	0	0
J. Sache, Esq. ...	150	0	0
Total, Rs. ...	4269	0	0

Lucknow.

Pastor's Fund.

A. McGechie, Esq. ...	140	0	0
H. W. Gilbert, ,, ...	70	0	0
W. H. Orman, ,, ...	56	0	0
W. J. Shepbard, ,, ...	45	0	0
D. Osbourn, ,, ...	42	0	0
R. H. E. Roberts, ,, ...	37	0	0
W. Hannah, ,, ...	30	0	0
Rev. J. M. Thoburn, ...	24	0	0
H. C. Mooney, Esq. ...	21	0	0
J. A. Johnson, ,, ...	21	0	0
R. Hannah, ,, ...	20	0	0
D. S. Clark, ,, ...	20	0	0
A. M. E. Roberts, ,, ...	20	0	0
Miss Thoburn, ...	18	0	0
,, Tinsley, ...	18	0	0
A. Innes, Esq. ...	10	0	0
C. Paschoud, ,, ...	10	0	0
J. D'Rozario, ,, ...	7	0	0
J. Todd, ,, ..	5	0	0
A. M. Hurley, ,, ...	4	0	0
M. Rabbitt, ,, ...	2	0	0
Mrs. Burgess, ...	2	0	0
Total, Rs. ...	622	0	0

For Sunday Schools.

R. G. Macdonald, Esq., ...	50	0	0
Capt. Stenhouse, ...	20	0	0
D. Osborne, Esq., ...	30	0	0
J. Johnson, Esq. ...	10	0	0
J. Orman, ,, ...	15	0	0
A. Innis, ,, ...	15	0	0
C. H. Ward, ,, ...	15	0	0
Clarke, ,, ...	15	0	0
Rev. J. M. Thoburn, ...	20	0	0
Carried over, Rs.	190	0	0

Brought forward,	190	0	0
Friend, ...	20	0	0
Miss Thoburn, ...	5	0	0
„ Tinsley, ...	5	0	0
R. M. Roberts Esq. ...	15	0	0
H. W. Gilbert, Esq., ...	15	0	0
W. Hannah, Esq. ...	10	0	0
Rev. Cherington, ...	5	0	0
Major Stubs, ...	5	0	0
A McGechie, Esq., ...	25	0	0
R. Craven, Esq., ...	10	0	0
D. Hay, Esq., ...	20	0	0
J. Forest, Esq., ...	13	0	0
H. Todd, Esq. ...	2	0	0
Hilder, Esq. ...	10	0	0
H. C. Mooney, Esq. ...	30	0	0
Captain Bradburne, ...	3	0	0
Total Rs. ...	383	0	0

For Schools.

R. G. MacDonald, Esq. ...	190	0	0
A. McGechie, „ ...	140	0	0
W. Stenhouse, „ ...	100	0	0
Captain D. B. ...	50	0	0
W. Hannah, Esq. ...	76	0	0
R. Hannah, „ ...	60	0	0
Major Howitt, ...	65	0	0
Major B. Prior, ...	3	0	0
J. Sache, Esq. ...	150	0	0
Lt. Genl. Brook Taylor, ...	50	0	0
Lady Brook Taylor, ...	20	0	0
Dr. Archer, ...	50	0	0
Colonel Peter, ...	25	0	0
J. D. Mills, Esq. ...	10	0	0
G. E. Hilder, „ ...	11	0	0
J. J Thorpe, „ ...	5	0	0
E. Ewart, „ ...	2	0	0
A. Innis, „ ...	20	0	0
J. M. Todd, „ ...	3	0	0
M. Rabbitt, „ ...	1	8	0
Colonel MacLeod, ...	16	0	0
Lt. Col. W. H. Hawes,	5	0	0
J. G. Carter, ...	10	0	0
Captain Bradburne, ...	10	0	0
Colonel Nelson, ...	100	0	0
Captain A. S. Reade, ...	5	0	0
J. G. ...	10	0	0
Lt. Col. N. A. Jerome,	10	0	0
Col. C. W. O Evans, ...	20	0	0
Carried over, Rs.	1217	8	0

Brought forward,	1217	8	0
J. Macbeth, Esq. M. D,	25	0	0
E. Fairland, Esq. M. D.	10	0	0
Captain Parker, ...	5	0	0
Captain E. F. Chapman,	5	0	0
Major Row, ...	10	0	0
Captain J. H. MacNaughten,	5	0	0
Dr. E. Janny, ...	4	0	0
B. Gordon, Esq. ...	2	0	0
Captain H. E. Ryves, ...	5	0	0
Miss Low, ...	10	0	0
Major J. R. Low, ...	10	0	0
J. V. Carthew, Esq. ...	2	0	0
Govt. Grant in aid for schools, ...	2,975	0	0
School Fees, ...	407	0	0
Total Rs. ...	4,692	8	0

Centenary Fund.

J. Sache, Esq. ...	485	0	0
Total, Rs. ...	6,182	8	0

Bareilly.

City.

J. Havunyer, Esq. ...	400	0	0
J. Sache, Esq. ...	150	0	0
R. Simpson, Esq. ...	100	0	0
S. S. Melville, Esq. ...	50	0	0
Mr. Lee, and family, ...	27	0	0
Col. Unwin, ...	46	0	0
Miss Sparkes, ...	25	0	0
„ Swain, ...	15	0	0
Rev. T. J. Scott, ...	20	0	0
Mr. J. W. Walker, and family, ...	20	0	0
Capt. Craigie, ...	10	0	0
S. E. Marston, Esq. ...	15	0	0
Col. Heath, ...	10	0	0
Major Howland, ...	10	0	0
F. T. Walton, ...	10	0	0
A. Friend, ...	16	0	0
Mr. Jolly, ...	10	0	0
„ Leslie, ...	6	0	0
„ Gelwod, ...	5	0	0
Pundit, ...	5	0	0
W. H. Gilmore, ...	5	0	0
Commander Traem, ...	21	4	0
Carried over, Rs.	976	4	0

Brought forward,	976	4	0
C. W. Judd, ...	500	0	0
Native Church, ...	52	8	0
Woman's Missionary Society, Bareilly, ...	58	6	3
Plate Collection, ...	49	12	0
English Sunday School,	115	12	4
Grant-in-aid for Girls Orphanage, ...	2,100	0	0
Govt. allowance for Orphans, ...	2,755	0	0
House rent, ...	603	12	0
Total Rs. ...	7,211	6	7

Theological Seminary.

J. Young, Esq. ...	125	0	0
Colonel Gowan, for Endowment of scholarships, ...	200	0	0
G. Potter, Esq. ...	43	8	0
Lillian Tippetts.—*Christmas Offering,* ...	5	0	0
Brgdr. Genl. Olpherts,	10	0	0
A. Tomkyns, M. D. ...	5	0	0
Col. Unwin, ..	10	0	0
Capt. Craigie, ..	10	0	0
Major Graham, ...	5	0	0
R. Simson Esq. ...	25	0	0
Total Rs. ...	438	8	0

Circuit.

J. R. Reid, Esq. ...	20	0	0
Grant-in-aid for schools,	2,700	0	0
Rent of bungalows, ...	1,294	0	0
Grass sold, ...	30	0	0
School fees and fines, ...	136	0	0
Total Rs. ...	4,180	0	0

Shahjehanpore.

J. Powell, Esq,. ...	60	0	0
H. B. Henderson, Esq., ...	42	0	0
R. G. Currie, Esq., ...	12	0	0
G. J. Hashman, Esq., ...	12	0	0
W. Church, Esq., ...	12	0	0
J. C. Colvin, Esq., ...	50	0	0
Rev. B. Sharpe, ...	12	0	0
Carried over, Rs.	200	0	0

Brought forward,	200	0	0
J. Powers, Esq., ...	10	0	0
H. A. Harrison, Esq., ...	20	0	0
J. Clarke, Esq., ...	8	0	0
H. G. Baomont, Esq., ...	8	0	0
J. Sache, Esq., ...	100	0	0
W. Glynn, Esq., ...	20	0	0
R. Thompson, Esq., ...	25	0	0
G. Gregg, Esq., ...	50	0	0
Mrs. Henderson, ...	75	0	0
Mrs. Ryves, ...	24	0	0
Mrs. Church, ...	12	0	0
Mrs. Sharpe, ...	3	0	0
Monthly Contributions,	254	0	3
School Fees, ...	212	4	9
House Rent, ...	360	0	0
From Govt. for Orphans,	2599	8	0
From City Municipal Com. for Schools, ...	840	0	0
From Tilhur Municipal Com. for Schools, ...	20	0	0
Chunda for Tilhur School,	360	0	0
Govt. grants-in-aid for Boys and Girls' Schools, ...	6204	0	0
Total Rs. ...	11404	13	0

Panahpore Christian Village Relief Fund.

Col. J. Y. Gowan, ...	300	0	0
Mrs. Henderson, ...	50	0	0
J. Hamilton, Esq., ...	20	0	0
Total Rs. ...	370	0	0

Hurdui.

H. W. Gibson, Esq., ...	120	0	0
Dr. McReddy, ...	24	0	0
Collin Browning, Esq., M. A.,	5	0	0
J. Innis, Esq., ...	10	0	0
Jushaia, ...	12	0	0
Total Rs. ...	161	0	0

Bijnour.

G. B. Pasley, Esq., C. S., Subscription, ...	215	0	0
Donation, ...	40	0	0
M. Parshad, Subscription.	60	0	0
A. Boulderson, Esq., C. S., Donation, ...	20	0	0
Carried over, Rs.	335	0	0

Brought forward,	335	0	0
W. Mellor, Esq., C. S., ...	25	0	0
Dr. Pemberton, ...	5	0	0
Lady Muir, ...	50	0	0
E. Knyvett Esq., ...	20	0	0
Mrs. Lawrence, ...	10	0	0
J. White, Esq., C. S., ...	10	0	0
J. Farmer, Esq., C. S., ...	10	0	0
Quarterly Collection. ...	21	15	0
For District Missionary,	50	0	0
Govt. Grant in Aid, ..	2460	0	0
Total Rs. ...	2996	15	0

Paori.

Col. H. Ramsay, C. B., ...	600	0	0
Capt. C. Garstin, ...	65	0	0
Do. Do. [as Prizes in 1871 and 72.] ...	32	0	0
J. A. S. Richards, Esq.,	24	0	0
Govt. Grant in Aid, ...	2520	0	0
Scholarships from Local Govt. ...	252	12	9
Govt. grant for Orphans,	155	9	0
Total Rs. ...	3649	5	9

Cawnpore.

Dr. J. H. Condon, ...	753	0	0
H. B. McLeavey, ...	175	0	0
T. S. Greenway, ...	328	0	0
E. C. Greenway, ...	110	0	0
A. Friend, ...	200	6	0
Dr. Moffatt, ..	100	0	0
J. Sache, ...	100	0	0
Rev. W. J. Gladwin, ...	270	0	0
James Coles, ...	103	0	0
W. C. DeSouza, ...	26	0	0
C. Cooke, ...	35	0	0
H. Shaw, ...	20	0	0
H. Foy, ...	34	0	0
R. McClay, ...	79	0	0
T. Peake, ...	32	0	0
H. Taylor, ...	16	0	0
Miss B. Taylor, ...	8	0	0
A. McClay, ...	24	0	0
W. Handy, ...	12	0	0
J W. Welch, ...	12	0	0
Carried over, Rs.	2437	6	0

Brought forward,	2437	6	0
A. Speake, ...	14	0	0
Cawnpore Seminary, ...	14	0	0
Soldiers of 8th King's Regiment, ...	60	0	0
Soldiers of 19th R. A. ...	11	0	0
A. Whaley, ...	8	0	0
W. S. Whaley, ...	4	0	0
J. Law, ...	30	0	0
M. G. Shircore, ...	39	0	0
E. Bedford, ...	45	0	0
S. Banks, ...	8	0	0
George Porter, ...	6	0	0
H. Strong, ...	4	0	0
G. S. Jones, ...	71	0	0
J. H. Lines, ...	20	0	0
J. C. Jones, ...	27	0	0
G. Ashworth, ..	4	0	0
J. Carr, ...	2	0	0
G. H. Wilson, ...	23	0	0
W. Ward, ...	15	0	0
J. Manton, ...	2	0	0
R. Young, ...	115	0	0
H. B. Condon, ...	72	0	0
Captain Morton, ...	18	8	0
Mrs. Perkins, ...	10	0	0
„ A. Foy, ...	10	0	0
F. Y. Grose, ...	6	12	0
Three "Friends," ...	35	0	0
J. Heinig, ...	30	0	0
Dr. Cleghorn, ...	8	0	0
M. E. Church, Bombay, per Rev. W. Taylor,	110	0	0
Captain Puckle, ...	20	0	0
C. Ridge, ...	2	0	0
Dr. C. Whittier, St. Louis, U. S. A, ...	52	0	0
Lt. Col. Hardy, ...	10	0	0
Mrs. Briant, ...	25	0	0
Captain Harington, ...	10	0	0
Dr. Ellis, ...	20	0	0
J. O'Brein, ...	3	0	0
Sergt. J. Woolard, ...	5	0	0
Mrs. Newton, ...	10	0	0
Captain G. W. Anson, ...	20	0	0
Colonel Baird, ...	20	0	0
T. S. Farmer, ...	5	0	0
H. Figg, ...	20	0	0
S. W. Grant, ...	10	0	0
Mrs. G. Housden, ...	10	0	0
„ J. Foy, ...	5	0	0
Dr. J. Wood, ...	10	0	0
Carried over, Rs.	3516	10	0

Brought forward,	3516	10	0
Monthly Sacramental Collections, ...	240	0	0
J. Stevens, ...	5	0	0
W. Watson, ...	10	0	0
Mrs. Burnell, ...	10	0	0
Sunday school collections,	20	0	0
Total Rs. ...	3,801	10	0

Barabanki.

T. F. O'Meara, Esq. ...	2	0	0
Mrs. Willmore, ...	5	0	0
Gore Ouseley, Esq. ...	5	0	0
Wm. H. Lennard Dacre Brand, ...	2	0	0
Captain J. Burton, ...	12	8	0
H. Daniells, Esq. ...	10	0	0
G. E. MacLeod, Esq. ...	10	0	0
H. Wicks, Esq. ...	5	0	0
W. Glynn, Esq. ...	10	0	0
Baboo C. K. Mitter, ...	10	0	0
Edward Thomson, Esq.	25	0	0
J. T. Crawford, Esq. ...	5	0	0
P. Carnegy, Esq. ...	10	0	0
Dr. A. Cameron, ...	4	0	0
J. E. Ceurus, Esq. ...	9	0	0
F. Smith, Esq. ...	2	0	0
G. V. Martyn, Esq. ...	5	0	0
J. Dyson, Esq. ...	4	0	0
Captain F. N. Maynard,	5	0	0
J. Hooper, Esq. ...	2	0	0
Col. R. Rankin, ...	10	0	0
Major H. G. Puckle. ...	10	0	0
Captain W. Virtue, ...	6	0	0
W. A. Nedham, Esq. ...	4	0	0
Col. J. W. Taylor, ...	5	0	0
Dr. Thakoor Pershad, ...	1	0	0
J. S. Pinto, Esq. ...	9	0	0
G. Euward. Esq. ...	9	0	0
Wm. Ireland, Esq. ...	6	0	0
Wm. Burge, Esq. ...	12	0	0
Major Genl. Lewis, ...	10	0	0
A. Friend, ...	5	0	0
Moulví Mahbúb Masíh, ..	12	0	0
Total Rs. ...	241	8	0

Roy Bareilly.

Rev. J. H. Messmore, ...	1	0	0
W. H. Morrison, Esq. ...	3	0	0
Major S. P. Orr, ...	4	0	0
Dr. Cameron, ...	4	0	0
P. Carnegy, Esq. ..	5	0	0
E. W. Plomer, Esq. ...	6	0	0
Christmas, ...	8	0	0
E. O. Bradford, Esq. ...	10	0	0
E. O. Bradford, Esq. ...	10	0	0
E. W. Plomer, Esq. ...	2	0	0
Mrs. C. A. Plomer, ...	2	0	0
J. W. Walsh, Esq. ...	16	0	0
Unknown, ...	2	0	0
J. Douglass, Esq. ...	6	0	0
J. W. Jones, Esq. ...	7	0	0
Col. J. A. Steel, ...	8	0	0
Rajah Duleep Singh, ...	10	0	0
Unknown, ...	10	0	0
Major R. Ouseley, ...	15	0	0
Mrs. C. S. Plomer, ...	15	0	0
W. H. Morrison, Esq. ...	10	0	0
E. W. Plomer, Esq. ...	18	0	0
W. Hutton, Esq. ...	24	0	0
E. O. Bradford, Esq. ...	25	0	0
Monthly Offering, ...	40	0	0
P. Carnegy, Esq. ...	40	0	0
Major S. P. Orr, ...	55	0	0
Church Collection, ...	66	3	0
Grant-in-aid, ...	133	0	0
Hinslowe, Esq. ...	12	0	0
Total Rs. ...	567	3	6

Seetapore.

	Rs.	*A.*	*P.*
J. G. Anderson, Esq D. C.	60	0	0
Mr. J. Murray, ...	24	0	0
Rev. E. Cunningham, ...	24	0	0
Captain Currie, ...	18	0	0
Corporal Logan, ...	14	0	0
Mr. O. L. Bryce, ...	12	0	0
Mr. F. W. Giddens, ...	6	0	0
A Friend, ...	10	0	0
Mr. A Luffman, ...	5	0	0
Carried over, Rs.	173	0	0

Brought forward,	173	0	0
Native Church, and friends of Sunday Schools, ...	32	0	0
Govt. Grants-in-Aid, ...	420	0	0
Municipal Grant-in-Aid,	60	0	0
Babu R. C. Bose, ...	6	0	0
Total Rs. ...	691	0	0

Gondah.

G. B. Maconochie, Esq.	60	0	0
Capt. R. H. DeMontmorency,	10	0	0
Dr. F. W. Higginson, C. S.	24	0	0
W. C. Bennett, Esq. ...	24	0	0
Carried over, Rs.	118	0	0

Brought forward,	118	0	0
G. J. Low, Esq. ...	16	0	0
Mr. G. Richards, ...	4	0	0
M. K. Sir Deg Bijsig, Singh, K. C. S. I. ...	60	0	0
Mr. J. Groves, ...	14	0	0
Miss R. Baker, ...	10	0	0
Mr. H. W. Gilbert, Engr,	55	0	0
H. Butts. Esq. ...	4	0	0
Captain W. P. Harrison,	9	0	0
Captain Stenhouse, ...	30	0	0
Total Rs. ...	320	0	0

Bahraich.

H. Boys. Esq. ...	30	0	0
A. Grote, ...	25	0	0
C. Ponsonby, ...	4	0	0
Total Rs. ...	59	0	0

Budaon.

Report Lost.

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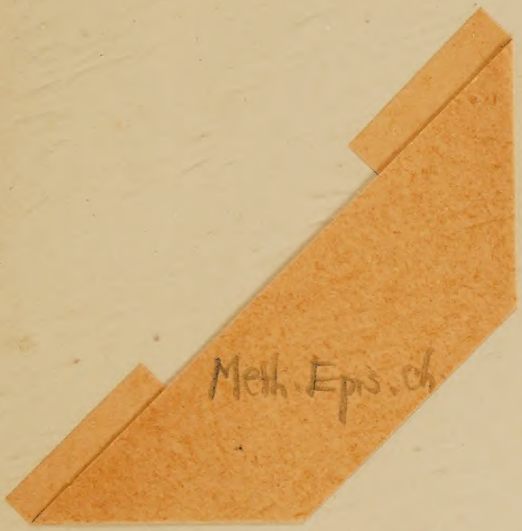
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